



Presented to
The Library
of the
University of Toronto
by

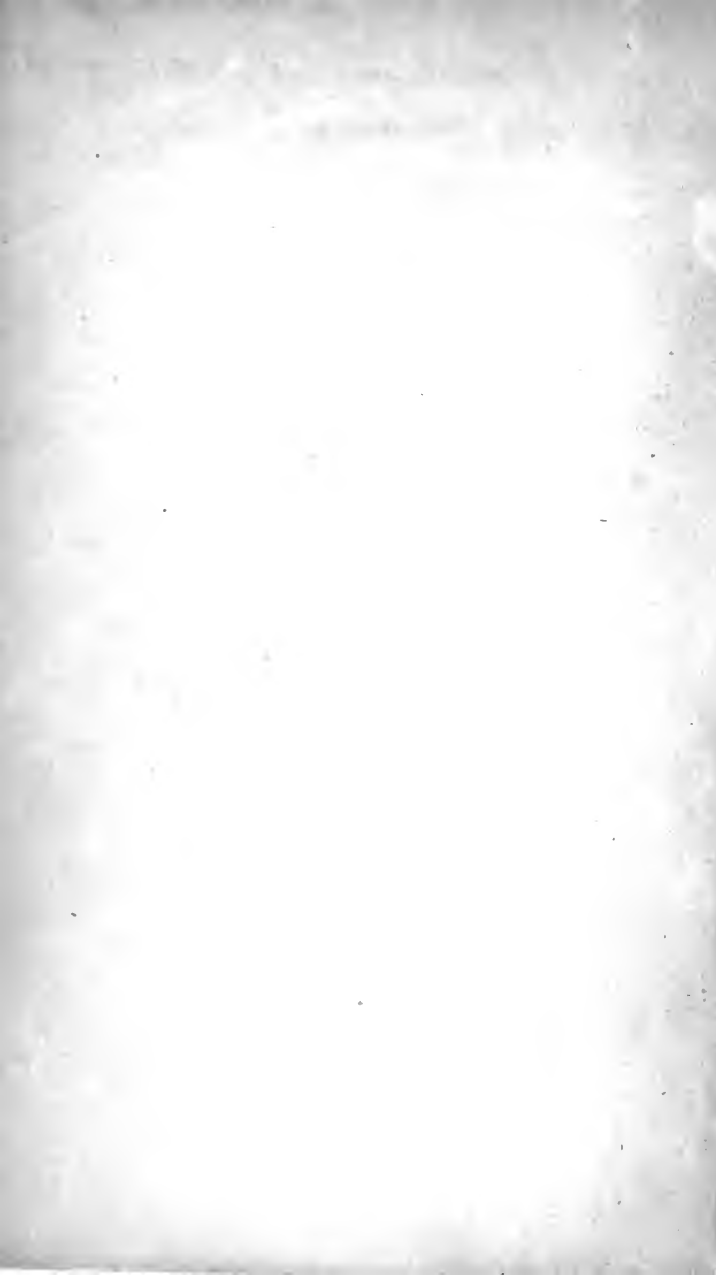
THOMAS HODGINS, M.A.

1890

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



Thos Hodgins
1848



1

THE
ANDRIAN,
HEAUTONTIMOREUMENOS,
AND
HECYRA,
OF
TERENCE.

&c. &c.

GLASGOW:—PRINTED BY GEORGE BROOMAN.

LL
T 316 Ph
1836

THE

Mr. Henry James ANDRIAN, *Richardson*

HEAUTONTIMOREUMENOS,

AND

February 22nd
1842

HECYRA

OF

TERENCE.

BY JONATHAN ADAIR PHILLIPS.

"INSPICERE, TANQUAM IN SPECULUM, IN VITAS OMNIUM."

DUBLIN:
PRINTED FOR TEGG, WISE, & TEGG,
8, LOWER ABBEY STREET;
TEGG & SON, LONDON; AND GRIFFIN & CO., GLASGOW.

MDCCCXXXVI.

2036

19/4/1940

12

TO
JOHN M^cCAUL, Esq., LL.D., T.C.D.,

&c. &c. &c.

IN TESTIMONY OF RESPECT FOR HIS EMINENT ATTAINMENTS AS A SCHOLAR,
THE FOLLOWING PAGES ARE INSCRIBED BY HIS OBLIGED FRIEND,
THE EDITOR.



PREFACE.

THE expediency of undertaking the present work, was suggested by a recent alteration in the course of classical study pursued in the University of Dublin. Accordingly, the plays appointed for undergraduates, who aspire to honors, have been omitted, and the character of the annotations has been adapted to the wants of those, who are not sufficiently advanced, to appreciate the niceties of critical research, or are preparing to enter on Collegiate studies. The Editor, however, has attempted to attain this object, rather by adding, what the inexperienced would require, than by omitting what the enquiring and more accomplished student might reasonably expect. No pains have been spared, by him, in selecting from the best editions, whatever appeared useful in explaining or illustrating the sense and allusions of the Author; whilst he has himself added such remarks, as appeared calculated to guide the taste, remove obscurity, or familiarize the idioms of the language.

The text of Zeunius has been generally adhered to, except in those places where the metre seemed to require a change. Here the readings of Bentley or of Hare have been substituted, conjectural lections, however, having been, in all cases, excluded.

In the Scansion, the Editor trusts, that the facilities which he has afforded, will be acceptable to the student. Notification of the changes of metre throughout is given in the notes, and every instance of comic license is pointed out in the text.

So much the Editor has deemed it requisite to state in explanation of the design and plan of this publication. If he have succeeded in the main objects, which have influenced his labors, he shall not regret the imputation of temerity, which he may, possibly, have incurred. The necessity for such a work may justify his pleading in behalf of deficiencies,—to those who may be disposed to condemn,—

πλὴν ἴσως οὐχ ὅπως αἰτιῶσθαι τῶν ἐκτελεσθέντων, ὥς αὐτῆς τῆς ἐπινοίας καὶ σπουδῆς ἄξιον εἶπαι.

On the typographical accuracy, the utmost care has been bestowed. For the few errors which may have escaped detection, the Editor claims the indulgence, which his remoteness from the press, may warrant the reader to extend. In justice to the printers, however, he should state, that the effects of this inconvenience were considerably diminished, by the correctness with which they executed the work.

DUBLIN, 35, UPPER BAGGOT STREET.

January, 1836.

EXPLANATION
OF
SIGNS, ABBREVIATIONS, &c.

IN THE TEXT.

I. A consonant, or the first vowel of a word (if there be no consonant) being printed in *Italic* character, indicates that the word is a syllable less in scansion than in ordinary pronunciation. Thus :—*grandiuscula*; *introire*; *eorum*; *ait* and *ea*, are respectively,—a tetrasyllabic; a trisyllabic; a dissyllabic; monosyllabics.

II. A vowel (in a word which has a consonant) being printed in the *Italic* character, indicates that it is to be shortened, though long by authority or prosody. Thus :—*satīs pericli*, i. e. *satīs pericli*; *uxorem*, i. e. *ŭxorem*.

III. A final letter, before a vowel, being a small capital, indicates that it is not to be elided. Thus :—*dum id*, i. e. *dūm id*; *se ames*, i. e. *sē ames*.

IV. Where *u* is printed *v*, it is to be pronounced, in scansion, *w*; as "*tvum*" for "*tuum*."

V. *Nihil* and *mihi*, when monosyllables in scansion, are printed, *nil* and *mi*.

IN THE NOTES,

1. When a metre is mentioned, it is to be considered as *acatalectic*, unless it be otherwise specified.

2. When a reference is given in mere figures, the play in which the note occurs, is intended.

3. The annotations of the Editor are distinguished by having the sign (§) prefixed. The first two sheets had passed into type, before this sign was adopted.

AUTHORS.

ANON.	Anonymous.	MA.	Marsus.
B.	Bentley.	ME.	Menenius.
BA.	Barlandus.	MI.	Minellius.
BO.	Boethe.	MU.	Muretus.
C.	Calpurnius.	N.	Nannius.
CAN.	Canterus.	P.	Pareus.
D.	Donatus.	PAL.	Palmerius.
DA.	Dacier.	PE.	Petitus.
DOL.	Doletus.	PI.	Pignorius.
E.	Eugraphius.	R. D.	Ruhnkenii Dictata.
ER.	Erasmus.	RI.	Rivius.
FAB.	Fabricius.	S.	Schmiederus.
FAER.	Faernus.	SAL.	Salmasius.
FAR.	Farnabius.	SC.	Scaliger.
G.	Guietus.	SCEV.	Scevola.
G. F.	Georg. Fabricius.	SEN.	Schioppius.
II.	Hare.	SWA.	Swaerdecroon.
HO.	Hotmannus.	W.	Westerhovius.
L.	Lindenbrogius.	WEITZ.	Weitzius.
LA.	Latomus.	WI.	Willichius.
M.	Magnæus.	Z.	Zeunius.

THE TERENCEAN METRES

are:—the IAMBIC, TROCHAIC, BACCHIAC, and CRETIC; the latter two being generally classed under the common name *Pæonic*.

[A verse is called *acatalectic*, when neither redundant nor deficient by an odd syllable, or part of a foot;—*catalectic*, when it is *deficient* in that way;—*hypercatalectic*, when it is *redundant* in that way;—*brachycatalectic*, when *deficient* by an entire foot.]

IAMBICS.

The feet admissible are, the spondee (—), dactyl (— ∪ ∪), anapæst (∪ ∪ ∪), tribrach (∪ ∪ ∪), proceleusmatic (∪ ∪ ∪ ∪), and iambus (∪ —). Any of these may occur in any place, with these restrictions: that in an *acatalectic* verse, an

iambus must fill the last place ; and that, in a verse not acatalectic, there must be at least one iambus.

Of IAMBIC ACATALECTICS are found the *tetrameter*, *trimeter*, *dimeter*, and *monometer*.—Of IAMBIC CATALECTICS are found the *tetrameter* and *dimeter*.—Of IAMBIC HYPERCATALECTICS are found the *tetrameter* and *monometer*.—Of IAMBIC BRACHYCATALECTICS are found the *tetrameter* and *dimeter*.

TROCHAICS.

The feet admissible are, the spondee, dactyl, anapæst, tribrach, and trochee (- ~). Any of these may occur in any place with these restrictions : that at least one trochee must occur in every verse ; and that, in the *tetrameter acatalectic*, the dactyl is excluded from the eighth foot.

Of TROCHAIC ACATALECTICS is found only the *tetrameter*.—Of TROCHAIC CATALECTICS are found the *tetrameter*, *dimeter*, and *monometer*.—Of TROCHAIC HYPERCATALECTICS is found the *tetrameter*.—Of TROCHAIC BRACHYCATALECTICS the *tetrameter* alone occurs.

BACCHIACS.

The feet admissible are, the pæons [1st. ~ ~ ~, 2nd. ~ - ~ ~, 3rd. ~ ~ - ~, and 4th. ~ ~ ~ -], the molossus (- - -), and the bacchee (~ - -). These may occur in any place of the tetrameter, with this restriction ; that the molossus rarely occurs in any foot but the first. According to Hare, on And. iii. 2. 1. the molossus, choriambus (- ~ ~ -), and ionics (- ~ ~ ~ and ~ ~ ~ -) are lawful in all places.

CRETICS.

The admissible feet are the pæons, the molossus, and the cretic (- ~ -). The restriction is the same as in the Bacchiacs.

EXAMPLES OF BACCHIACS.

“ Adhuc Ar|chilis, quæ ad|solent, quæ|que oportet
Signa esse ad | salutem, om|nia huic es|se video.
Nunc primum | fac istæc ut | lavet; post | deinde,
Quod jussi ei | dare bibelre, et quantum im|peravi.”

AND. III. 2. 1.

“ Tanta ve|cordia in|nata cui|quam ut siet,
Ut malis | gaudeant | atque ex in|commodis
Alterilus sua ut | comparent | commoda ? ah
Id est ve|rum ? Immo id est | genus hominum | pessimum,
Denegan|do modo | quis pudor | paulum adest :
Post ubi | tempu' pro|missa jam | perfici.”

AND. IV. 1. 1.

N.B.—For a more satisfactory account of the Terentian metres, the student is referred to Dr M^cCaul's Treatise on the subject.

PRINCIPAL EDITIONS.

- Mentelin. Argent. —. folio. *editio princeps*.
I. de Colonia. Venet. 1471. folio. *the first with a date*.
Riessinger. Romæ. —. 4to.
Schoeffher. Mogunt. —. folio.
Sweynheym. et Pannartz. Romæ. 1472. folio.
[Valdarfer. Milan.] 1474. folio.
I. de Reno. Vincent. 1475. folio.
Juntæ. Florent. 1505, 1509, 1517. 8vo.
Aldus. Venet. 1517, 1521, 1541, &c., 8vo.
R. Stephanus. Paris. 1529-52. folio.
Prevost. Paris. 1552. folio.
Mureti. Venet. 1555-75. 8vo.
Pulmanni. Antverp. 1560. 12mo.
Faerni. Florent. 1565. 8vo. 2 vols.
Lambini. Paris. 1577. folio.
Parei. Neap. Nem. 1619. 4to.
Elzevir. Lug. Bat. 1635. 12mo.
Variorum. Lug. Bat. 1644, &c., 8vo. and Amst. 1687.
Boecleri. Argent. 1657. 8vo.
Minellii. Rotterd. 1670. 12mo.
Lengii. Cantab. 1701. 4to.
Mad. Dacier. Rotterd. 1717. 12mo. 3 vols.
Hare. Lond. 1724-25. 4to.
Bentleii. Cantab. 1726. 4to. and Amst. 1727.
Westerhovii. Hag. Com. 1726. 4to. 2 vols.
Foulis. Glasgæ. 1742. 8vo.
Hawkey. Dublin. 1745. 12mo.
Sandby. Lond. 1751. 8vo. 2 vols.
Le Loup. Lut. Par. 1753. 12mo. 2 vols.
Baskerville. Birming. 1772. 4to. and 12mo.
———. Bipont. 1779-1786. 8vo.
Lenzii. Jenæ. 1785. 8vo. 2 vols.
Boettigeri. Lips. 1795. 8vo.
Decker. Basil. 1797. 4to.
Fikenscherii. Altenburg. 1799. 8vo.
Bothii. Berol. 1806. 8vo.
Schmiederi. Hal. Sax. 1819. 8vo.
Zeunii. Lond. 1820. 8vo. 2 vols.

MEMOIR OF TERENCE.

THE life of PUBLIUS TERENCE AFER is known to us through a transcript made from Suetonius by Donatus. At the death of Plautus, Terence was about nine years of age, being born, as is supposed, B. C. 193, at Carthage. He was descended from a family, free and perhaps distinguished in their country, but so little recorded in after memory, that the original surname of their immortal son has been lost in the darkness of antiquity. The name under which he is handed down to us, he assumed from Terentius Lucanus, a Roman senator, subsequently to his manumission;—for, the refiner of Latinity, the genius of Roman Drama, and the chaste model of every succeeding age, breathed in a slave.—What the vicissitude was, which drew upon him such a doom, remains for little else than conjecture. He could not well have been a Roman prisoner; because peace prevailed between Rome and Carthage from 200, to 149. B. C.—from the close of the second to the opening of the third Punic war—an interval which embraces his entire life. It is suggested, then, that he might have been taken captive by Numidian or Gætulian pirates, during a war between these people and his countrymen, and sold by them to Roman merchants. Fenestella states, as an objection to this, that commerce was not opened between the rival powers until after the downfall of Carthage. But we can readily conceive opportunities to have been casually presented, of making a purchase of this kind on the Italian coast, even before commercial intercourse became habitual.—Howsoever he may have become the property of the Roman, it is certain that the latter took every care of his dependant's education, encouraged his rising talents, and early presenting him with freedom, gave him his own name. The mental acquirements of Terence, as also the graces of his person, soon recommended him to the acquaintance of celebrated men, among whom are particularised, Lælius, Furius, and Scipio, who, honored him

with their friendship. This Scipio Africanus must have been *Æmilianns*, the conqueror of Carthage and Numantia; as the elder of the same name died 184, B. C. which preceded, probably, even the emancipation of the young Carthaginian. His friend *Lælius* is thought to have been *Lælius Sapiens*; because such a person is introduced in Cicero's *Amicitia*, citing a verse from the *Andrian*, and designating the author by the words, "*familiaris meus*."

Terence was upbraided, by several contemporaries, with the charge of being an upstart in the pursuit of the comic drama's Muse, and of finding, in the abilities of a *Lælius* or a *Scipio*, a resource for uncultivated genius. The poet touches on this subject in the prologue to the *Heautontimorumenos*, and treats it more at large in that to the *Adelphi*. In the former, he refers the decision of the point at issue to the popular judgment;—in the latter, what appears put forward as a defence, is of so tame a character, as to be looked upon by several as tantamount to a direct avowal of the borrowed plumes. But we can only recognise there the modesty which is becoming to talent,—the language dictated by honorable principles of friendship;—affording a gratification to those friends, by permitting a rumour, which may have been flattering to them, though hostile to the pride and love of approbation natural in an author. However, the two patricians were at this time very young, nor had they yet evinced talents adequate to afford such tokens of friendship. These considerations seem to point to the "*Theonine tooth*" of envy, as the true source of such calumnies;—which had so deep an influence on the mind of the poet, as to expel him from the scene of his sojourn, which never after saw his return;—from Rome, to whom he bequeathed, ere he left his perishable abode, the "*eagle spirit*" of his immortality.—This spirit rose, for a time, above the dimness of the land which had fostered its infancy, there to hover till its foes, as death-doomed as was their jealousy, should sink in eternal gloom. Thence it alighted, to diffuse its potent influence through the regions of the globe.

Terence disappeared from Rome either, as *Poreius* represents, in extreme indigence; or, according to other accounts, in possession of a small independence. The latter is the more probable; for it appears, that he left behind him a heritage of some acres of garden, near the *Villa Martis*, on the *Appian way*; as also a daughter, who afterwards wedded a Roman knight. His death is fixed by *Sueto-*

nus in the consulate of C. Cornelius Dolabella and M. Fulvius Nobilior, B. C. 159, or U. C. 595; ten years before the commencement of the third Punic war.—The place of this great man's death is as doubtful as is his parentage. We are left to suppose, either,—that he died in Stympalus or Leucadia, the catastrophe being hastened by regret for his property, which had been sent before him, and lost by shipwreck; or,—that he himself perished (on his departure for Greece or on his return for Italy) in the same voyage by which his effects were lost, among which were 109 pieces,—translations, extracts, or imitations of Menander. Suetonius assigns to him, a brown complexion, a slender person, and a middle stature. These hints have been followed in delineating his portrait, which accompanies the six plays in a manuscript of the Vatican; and which, engraved in the third volume of the Greek Antiquities of Gronovius, has been thence copied into many editions of the poet's works.—Several writers, and among them Paulus Orosius, have confounded the Carthaginian with Terentius Culeo, a Roman, who was also a writer of comedies, and is mentioned particularly by Livy, in his account of the third Punic war.

The Andrian has been imitated with singular exactness by Baron.—The Hecyra has given rise to a novel by Cervantes. Laharpe considers it the most interesting, in point of subject, of all the plays; but is obliged to confess that the execution is frigid and devoid of comic energy. Accordingly, Volcatus takes its demerit into account, in numbering it as the sixth of the plays; while it is, in point of time, the second.—The Heautontimorumenos has been admired for its exposition, and happy details; the vivid expression of natural sentiments, and traits of character, in which is discerned the hand of a great master; among such instances, the line "*Homo sum, humani nihil a me alienum puto,*" is preeminently distinguished. More interest is excited in the plots of this play, and in its catastrophe, than in those of any other. It has supplied subject for a literary controversy between Aubignac and Menage, as to the question, whether the time of the performance of a dramatic piece ever exceeded, among the ancients, the limit of one day;—whether or not one part could be acted in the evening, and the remainder, after an interval, in the morning. The first line of the third scene is the chief instrument of the difficulty.

In the opinion of Erasmus, there was no writer who contributed

more to purify the Latin tongue; none, who is read with greater pleasure;—and there is more good wit in one Terentian play, than in all those of Plautus. Hieronymus gives him a place among the four whom he allows to be the princes of the poets, whom he sets down thus:—Homer, Virgil, Menander, Terence. His precise notice of human manners, and the pleasingness of his style, are commended by Cicero. Among the distinguishing features in his writings is, the propriety observed in the language and actions represented. It is certain that no equal in his own tongue has succeeded him.

Rollin and modern literary men, for the most part, have confined themselves to the opinions expressed by those who preceded them, without advancing original judgment of their own. Blair, however, insists upon the delicacy of his language, the chasteness of his dialogues, and the picturesque simplicity of his recitals. He comments also on the wisdom of his moral;—the interest excited by the situations which he himself devises, and those which, having been devised by others, he brings to perfection;—the softness of sentiment expressed, and awakened in the soul of the spectator. These beauties have the greater merit, as there is less diversity in the characters and intrigues. Marmontel, who appears to have been fascinated by the gaiety in the style of Plautus, and by the richness of his imagination, yet grants, that Terence is more refined, more enchanting, and displays more art in reconciling the agreeable and the becoming,—the courteous and the humorous,—the rigid and the condescending.

Few authors have been oftener transcribed within so short a period. The Royal Library at Paris contains upwards of twenty manuscripts of the comedies, complete or otherwise. There is one supposed prior to the year 900; which has furnished the figures published by Mad. Dacier. One of those of the Vatican goes so far back as the age of Charlemagne, according to Fontanini. But still greater value is attached to the Bembine copy. In 1779, editions to the number of 395, worthy of special remark, were counted, of which the Deux-Ponts edition contains a catalogue.

THE ANDRIAN.



CHARACTERS.

SIMO,	an elderly Athenian.
SOSIA,	freedman of Simo.
DAVUS,	slave of Simo.
PAMPHILUS,	son of Simo, lover of Glycerium.
CHARINUS,	a young man, in love with Philumena, Chremes' daughter.
BYRRHIA,	a slave of Charinus.
CHREMES,	an old man, father of Philumena, and friend of Simo.
CRITO,	a visitor at Athens.
DROMO,	a lorarius of Simo.

MYSIS,	maid of Glycerium.
LESBIA,	a midwife.
GLYCERIUM,	a courtesan; otherwise Pasibula, daughter of Chremes.

DERIVATION OF THE NAMES.

- Simo*, from *simus*; as flatness of the nose was indicative of irritability.
Sosia, from *σώζειν*, as being saved in war.
Davus, from *Davus*, or *Dacus*; as being a Dacian.
Pamphilus, from *πᾶν* and *φίλος*; as being warm in attachment.
Charinus, from *χάρις*, as being of benevolent disposition.
Byrrhia, from *πυρρός*, the colour of his hair.
Chremes, from *χρέμπεσθαι*; as this is a habit of old persons.
Crito, from *κρίτης*; as putting an end to the dispute.
Dromo, from *δρόμος*; as being an underling, used often as messenger.
Mysis, from *Mysia*; as being a Mysian.
Lesbia, from *Lesbos*; as being a Lesbian.
Glycerium, from *γλυκερός*, as being an object of tender affection.

ARGUMENT.

CHREMES of Attica had two daughters, Pasibula and Philumena. Pasibula, when very young, had been left by her father, then departing for Asia, to the charge of her uncle Phania at Athens;—Phania, to avoid the tumults of war, followed his brother Chremes; but, being shipwrecked off Andros, he and Pasibula were taken in by an Andrian, who, upon Phania's death, brought up the child under the name of Glycerium, along with his own daughter Chrysis; whence Glycerium and Chrysis were believed to be sisters. To Chremes' other daughter, Philumena, Charinus, a young Athenian, became deeply attached, and sought her in marriage. Her father, however, had promised his friend Simo to give her to his son Pamphilus. Now Pamphilus was ill prepared for this, inasmuch as he was carrying on an intrigue with Glycerium.—Glycerium had with Chrysis migrated lately from Andros to Athens, in consequence of the latter having been neglected by her relatives, after her father's death.—Simo, having accidentally ascertained his son's passion, under circumstances so opposite to his wishes, is highly incensed; and, though Chremes, hearing of Pamphilus' conduct, retracts his promise of Philumena, pretends that the nuptials are in preparation, in order to sound his son's intentions. Thus Charinus and Pamphilus are thrown into the utmost anxiety; the former dreading that his beloved Philumena will be given to another; the latter, that he will be forced to marry her contrary to his inclination. Meanwhile Davus carries on cunning deceptions against Simo, endeavouring to extricate Pamphilus. Just as matters are drawing to a crisis, Crito, of Andros, comes to Athens, to claim the property of Chrysis, who had lately died:—he discloses the mystery of Glycerium, and proves her to be no other than Pasibula. Chremes, therefore, gives her at once as wife to Pamphilus, and bestows Philumena on Charinus.

ARGUMENT

BY

SULPICIUS APOLLINARIS.*

- SOROREM falso creditam meretriculæ,
Genere Andriæ, Glycerium vitiat Pamphilus :
Gravidaque facta, dat fidem, uxorem sibi
Fore hanc : nam aliam pater ei desponderat,
5 Gnatam Chremetis : atque, ut amorem comperit,
Simulat futuras nuptias ; cupiens, suus
Quid haberet animi filius, cognoscere.
Davi sūasu non repugnat Pamphilus :
Sed ex Glycerio natum ut vidit puerulum
10 Chremes, recusat nuptias, generum abdicat.
Mox filiam Glycerium insperato agnitam
Dat Pamphilo hanc, aliam Charino, conjugem.

* A very learned grammarian, who flourished about 250 years subsequent to the age of Terence, and is frequently cited by Gellius. He instructed the emperor Pertinax in Roman literature, and is supposed to have written the arguments prefixed to these plays.

P R O L O G U S.

POETA, quum primum animum ad scribendum appulit,
 Id sibi negoti credidit solum dari,
 Populo ut placerent, quas fecisset fabulas.
 Verum aliter evenire multo intelligit.

- 5 Nam in prologis scribundis operam abutitur,
 Non qui argumentum narret, sed qui malevoli
 Veteris poetæ maledictis respondeat.
 Nunc, quam rem vitio dent, quæso, animum advertite.
 Menander fecit Andriam et Perinthiam.
 10 Qui utramvis recte norit, ambas noverit.

1. IAMBIC TRIMETERS. *Poeta*, &c.] The poet, instead of opening the plot to his audience (the natural province of a prologue), is obliged to meet the sarcastical aspersions of the jealous Luscus Lavinius, or Lanuvinus, whose plays met with complete failure. Dacier thinks, from this line, that the Andrian was not the first of Terence's pieces; though certainly the first of those now extant.

3. *Populo*] Pareus gives a point, in his text, after *populo*, and removes the stop at "*dari*," i. e. *by* the people, or the adiles appointed by the people, who presided at the recital of comedies, which had to be examined previously to exhibition. *quas fecisset fabulas*.] The figure syllepsis, D. Rather Grecian zeugma, whereby the antecedent to the relative is omitted, while the consequent is expressed; generally vice versa in English idiom, and as I have translated here. The suppressed antecedent is *fabula*, the subject to *placere*.—*fecisset*] Whence also *poeta*, ἀπὸ τοῦ ποιῆν, i. e. from making. D. Thus *drama* from δράω. Spenser: "The god of shepherds, Tityrus, is dead, who taught me, homely, as I can, to make."

5. *abutitur*,] This verb occurs in the sense here assigned, Plaut. Trinum. iii. 2. 26. "Qui abusus sum tantam rem patriam." *Abutor* with the accusative is common in comic writers; καταχρῶμαι admits both the accusative and dative.

6. *qui*] Either an adverb; or the relative for *quippe qui*, equivalent to *ut*.—*malevoli*] κακοθύμου.

7. *Veteris*] He draws the contrast between the old age of Luscus and his own youth. D. *poetæ*] Neither here nor in any other place does he name Lavinius, as it was prohibited by law to defame any one personally on the stage. Mv. *respondeat*.] A judicial term; Græce, ἀπολογήσασθαι, to defend and plead one's cause. The opposite was ἵστασθαι, to cite to justice. ME.

8. *quam rem*—*animum advertite*.] Account for such construction by resolving the compound verb:—*ad quam rem* (i. e. *ad eam rem quam rem vitio dent*) *animum vertite*. So, Cæs. B. G. 1. 24. "Postquam id animum advertit;" and Id. B. C. 1. 83. "Cæsar equitum partem flumen transjeicit;" i. e. partem trans flumen jactit.

9. This and the five following lines are premised as an explanation of the nature of the charge against our poet, expressed, lines 15, 16.—*fecit*] For Terence *writes*; but Menander, the author of the pŕst, *made*. D. *Andriam et Perinthiam*.] Whence C. Cæsar called Terence *dimidiatus Menander*. W1. Because out of two plays of Menander he made but one.

10. *utramvis*] i. e. *harum*. The first scene of Menander's Perinthian is almost verbatim that of his Andrian. D.

Non ita dissimili sunt argumento; sed tamen
Dissimili oratione sunt factæ, ac stilo.

Quæ convenere, in Andriam ex Perinthia
Fatetur transtulisse, atque usum pro suis.

15 Id isti vituperant factum; atque in eo disputant,
Contaminari non decere fabulas.

Faciunt næ intelligendo, ut nihil intelligant:

Qui, cum hunc accusant, Nævium, Plautum, Ennium,

11. *ita*] For *valde, admodum*. Nepos in Pelop. 2. "Magnæ sæpe res non ita magnis copiis sunt gestæ." Liv. iv. 12. "Haud ita multum frumenti advectum est;" where see Drakenborch. R. D. Our use of *so* is sometimes similar. *argumento*;) That this word was sometimes a trisyllabic, by elision of *u*, is evident from Plautus, who twice so contracts it in the prologue to his first play. H. At all events, we could avoid the elision by making *dissimili* and *sunt* interchange places. *sed*] B. would read *et*, on account of the metre, and for elegance. But H.'s remark satisfies us on the point of the metre; and the adversative here seems more natural: for line 12 is a palliative of *Non ita dis. s. arg.*, which has the air of a censure on Menander.

12. *oratione—ac stilo.*] *Oratio* is in the sense, *stilus* in the words. D. The Greeks call *oratio* *διάνοια*; *stilus*, *λίθος*. R. D. I prefer *oratio* to mean diction in general; and *stilus*, a feature and ornament of it. Cic. Orat. iii. 49. "Cum exercitatione, tum stilo—formanda nobis oratio est."

13. *Quæ convenere, &c.*] In the first scene of the Perinthian, an old man holds conversation with his wife, as in Terence's Andrian Simo does with his freedman; but in Menander's Andrian, the old man is alone. D. Terence confesses that, though his Andrian is formed on the model of Menander's Andrian, he yet transposed into it passages from that poet's Perinthian. Thus one play is made out of two, and the Greek originals in a measure *contaminantur*, the charge brought against our poet. *ex Perinthia*] Read *hic* after *Perinthia*, that Terence, not Menander, may be understood. B. The *Poeta*, with which the prologue opens, is here implied to *fatetur*.

14. *usum*] i. e. *usum esse*.

15. *isti*] The former syllable in *iste*, *istic*, *istuc*, *ille*, *illic*, *illuc*, *ipse*, &c., as we pronounce them rapidly, is most commonly shortened by the ancient comic writers. H. Let it be observed, once for all, that in the comic senarian an amphibrach (υ - υ) is often put for a tribrach (υ υ υ) and a

bacchee (υ - -) for an anapest (υ υ υ). The second syllable, though long, was often pronounced rapidly at the beginning of a verse; as was natural in a place where no emphasis was laid. So below, i. 1. 15, 16, 39. This liberty was rarely taken, when the vowel, though long by position, was not, in its natural quantity, short; or in any foot but the first. *isti*] In using *isti*, he has insultingly changed the number, meaning only one. BAR. By this pronoun hatred and contempt are usually intended, as in line 21: but *ille* is oftener used in an opposite sense. R. D. *vituperant*] *ψέγουσι*, from *vitiū* and *paro*. *disputant*,] *Disputare* with the ancients is not so much to strive in words, as to discuss dispassionately, or converse upon. R. D. Its vulgar acceptance, however, appears more congenial to the sense of the passage before us.

16. *Contaminari*] *Contamino* primarily means to touch or mix by handling; from *tago* (ancient form for *tango*), whence *tagimen*, and by syncope *tamen* and *tamino*. See Heaut. prol. 17. R. D. *decere*] *Al. debere*. L. *Decere* of course is impersonal, and *fabulas* subject to *contaminari*; literally, "that it is not becoming for plays to be adulterated."

17. *Faciunt næ, &c.*] This instance of oxymoron Terence has taken from Menander, in whose Fragments is preserved: *φρονεῖν μάταιον ἐστὶ καὶ οὐδὲν φρονεῖν*. R. D. Thus Cic. 1. Cat. 8. "cum tacent clamant;" and Hor. Sat. ii. 3. 271. "Insanire paret certa ratione modoque." E. and B. read *ne* with a mark of interrogation; while D. and H. prefer it without interrogation, and rendered *nimis*; *multum*. In the two passages (Cic. Cat. ii. 3. and Ter. Ad. iv. 2. 1.) which D. quotes in favour of this, *ne* admits the import *profecto*, with equal probability. The interpretation "*nimis* intelligendo" seems forced, and I can find no decisive parallel.

18. *Qui, cum, &c.*] An argument from example and authority. D. *Nævium, Plautum, Ennium.*] *Nævius*, a comic and tragic poet of Campania, who first imitated the regular dramas of Livius Andronicus. He

Accusant; quos hic noster auctores habet:

- 20 Quorum amulari exoptat negligentiam,
Potius quam istorum obscuram diligentiam.

Define ut quiescant porro, moneo, et desinant

Maledicere, malefacta ne noscant sua.

Favete, adeste aequo animo, et rem cognoscite;

- 25 Ut pernoscatis, ecquid spei sit reliquum:

Posthac quas faciet de integro comœdias,

Spectandæ, an exigendæ sint vobis prius.

served in the first Punic war.—M. Accius, born at Sarsina in Umbria, was surnamed *Plantus* from splay feet, a defect common in his country; he raised himself from the grade of a corn-grinder to that of the celebrated comic poet, who flourished about B. C. 200. to whom the Latin language owed the polish and improvement, which relieved the rude style of Ennius; though his repute sensibly declined in the refinement of the Augustan age.—*Ennius*, born at Rudii in Calabria, B. C. 237, was the contemporary of Nævius, and became illustrious by his *Annales* of the Roman republic, and some dramatic and satiric pieces. Admiration of the vivid energy and fire of his expressions is calculated to withdraw the eye of scrutiny from the defects of diction, attributable to the age in which he lived.

19. *auctores*] Those who prescribe any course or action by their own example. Hor. Sat. i. 4. 122. "Habes auctorem quo facias hoc," R. D.

20. *exoptat*] Put in its proper significance for *eligit*. Cic. Off. i. 32. "Quæ majori parti pulcherrima videntur ea maxime exoptant," R. D.

21. *obscuram*] *Ignobilem*. H. Or, obscure, embarrassing.

24. *adeste*] *Adsum* is common in the judicial sense, "to be an advocate;" as also "to stand by, to succour," on any occasion. Æn. iv. 578. "Adsis o, placidusque juves." *rem cognoscite*:] A judge, while examining into a matter at issue, is properly said *rem cognoscere*. R. D.

25. *reliquum*:] Some consider this the genitive plural conforming to *comœdiarum*, in which case *reliquum*, *posthac*, *de integro*, would be tautology. Donatus makes it adverbial—τὸ λοιπὸν—which is also forced. The full structure is: "quid negotium spei sit reliquum (i. e. relinquatur) de comœdiis quas com." &c. See note on line 3 above.

27. *Spectandæ*,] In conformity to Grecian usage; as there were at Athens particular censors, who passed judgment on comic performances. L. *exigendæ*] i. e. *excludendæ*; as Hec. prol. "qui exactas feci," &c. Pareus interprets this *examinandæ*, sc. by the censors. FAR. This was done by the spectators beating with their feet to mark disapprobation; whence the propriety of the term *explodere*, frequently used in this sense. R. D.

ACTUS I.—SCENA I.

SIMO, SOSIA.

VOS istæc intro auferte: abite. Sosia,
Adesdum: paucis te volo. SO. Dictum puta:
Nempe ut curentur recte hæc. SI. Imo aliud. SO. Quid est,
Quod tibi mea ars efficere hoc possit amplius?

5 SI. Nihil istac opus est arte ad hanc rem, quam paro:
Sed iis, quas semper in te intellexi sitas,
Fide et taciturnitate. SO. Exspecto quid velis.

1. IAMBIC TRIMETERS.—This play opens with Simo making a confidant of his freed-man. He first comments on the good dispositions of his son;—mentions the consequent promise of Chremes to give his daughter Philumena to Pamphilus,—his own accidental discovery of Pamphilus' disgraceful amour,—and how Chremes had, in consequence of such rumours, retracted his promise of Philumena:—thence broaches his design of making a mock show of nuptials, to have an opportunity of ascertaining his son's mind, and of reprimanding him, in case he should refuse to marry,—requires Sosia's assistance, and enjoins secrecy.—This scene is justly admired for the cleverness with which it conveys to the audience the subject matter of the piece, without the irksomeness of a prologue for that purpose, or the postponement of scenical action. *istæc*] scil. *obsonia*, or *olera*, as is evident from *curentur*, properly a culinary expression. Plaut. Merc. iii. 3. 21. "*obsonium curamus.*" R. D. Not *obsonia*, (for Davus below says "*paululum obsoni*,"") but tapestry, beams, or other apparatus for counterfeiting the nuptials. FAR. *auferte: abite.*] Simo thus obtains a private interview with Sosia, without awakening suspicion in the others. We use *aufero*, where we feel disgust; *fero*, where we treat the subject with some deference. D.

2. *Adesdum*:] *Ades*, the imperative, and *dum*, an instance of *parelcon*. D. The addition of *dum* may express impatience to have the request gratified, as in *manedum*, *ehodum*, &c. *paucis te volo.*] i. e. *paucis verbis te alloqui volo*. R. D. I prefer making *te* the object of *volo*; "I want you (i. e. your attention) to a few words." See note on

nolit below, i. 2. 1. *Dictum puta*:] i. e. I understand what you mean, although you say nothing; therefore you may suppose that you have said it. R. D.

3. *curentur recte*] Be properly cooked. D. But why should the more extensive (and, I am persuaded, the more genuine) import of *curo* be here discarded?—*Imo aliud.*] Ellipsis of *volo*. D.

4. *ars*] From ἀρτή, virtue. D. Or from ἄρς, ἄρτες, obsolete, from ἄρω, *necto*. However, the most prevalent meaning of *ars* seems to be, the means or instruments, whether artificial or otherwise, whereby any object, good or bad, is acquired. Consistently with this idea, *ars* is thought to differ from *scientia*, in being the *means* or *process* through which the latter is arrived at.—*efficere*] *Facere* is, to be engaged in a work; *efficere* implies its completion. D.

5. *paro*:] I am designing, plotting, contemplating. Thus, Hor. Od. i. 37. 8. "*finis imperio parabat.*" Id. Sat. ii. 3. 13. "*Invidiam placare paras, virtute relicta?*"

6. *Sed iis.*] i. e. *artibus opus est*.

7. *Fide et taciturnitate.*] *Fides* in any one is a quality, in himself or something connected with himself, which induces others to confide in, or believe him. Whence it was particularly accounted an attribute of the heathen gods, and one to which frequent appeal was made. *Fides* can also be ascribed to inanimate objects, such as actions, words, manners, &c., according as they are calculated to inspire a certain confidence or belief. So, "*multa fidem promissa levant;*" and below, v. 2. 16. "*in verbis fides.*" Liv. vi. 13. "*Manifesta fides, publica ope Volscos*

SI. Ego postquam te emi, a parvulo ut semper tibi

Apud me justa et clemens fuerit servitus,

10 Scis: feci, e servo ut esses libertus mihi,

Propterea quod servibas liberaliter.

Quod habui summum pretium, persolvi tibi.

SO. In memoria habeo. SI. Haud muto factum. SO. Gaudeo,

Si tibi quid feci, aut facio, quod placet, Simo:

15 Et id gratum fuisse adversum te, habeo gratiam.

Sed hoc mî molestum est: nam istæ commemoratio

hostes adjutos," "an evident (*indication whereby we may believe, or, an evident*) proof that the Volscian foemen," &c. A man's *taciturnitas* is subsidiary to his *fides*.

8. *Ego postquam, &c.*] This is in commendation of the character which Sosia holds in the play; lest anything tending to a son's disparagement should seem to be confided to a slave of empty character. D. *a parvulo*] Græce, *πυρρὸς*: H. A. 223. *Τόνγε ἔδρεψε δόμοις ἐν πυρρὸν ἔόντα*. Donatus connects *a parvulo scis*. In some texts the comma appears after *parvulo*.

9. *justa et clemens*] *Justa*, in which nothing is ordered which is not warranted by the right of a master over his slave; *clemens*, in which much even of that right is not exercised. D. *servitus*.] Put for *dominatus*. D. and C. *Servitus* is, the state and condition of slave, which was *justa et clemens* to Sosia.

10. *E servo ut esses libertus*] In the Fragments of Menander is given the following from his Andrian: 'Εγὼ σε δοῦλον ὄντ' ἔτην' ἐλευθέρων. W. *E servo*] i. e. when you had been previously a slave. Æn. x. 221. "Numen habere maris, nymphasque e navibus esse." Manil. iv. 719. "ex exule consul." R. D. *mihi*.] With emphasis; as much as to say, You have become freedman to me, not to my son; that Sosia might not fear his son, to whom he owed not the gift of liberty. D. and E.

11. *servibas*] The imperfect tense, to show that he could yet serve him again and again. Æn. vi. 114. "Atque omnes pelagique minas, cœlique ferebat Invalidus."—implying that he, although weak, could however, even yet, endure toil and fatigue. D. Write *servibas* for the metre. Nor is it at variance with the ancient orthography and pronunciation. B. *liberaliter*.] i. e. as if you were free and ingenuous; you were not driven to your duty, like other slaves, from fear. Whatever becomes a free man is called *liberale*; whence the *liberales artes* are those which are suitable to persons of respectable birth. At this day, because gene-

rosity is most becoming to such a man, we are beginning to use *liberalis* for *largus*. R. D.

12. *Quod habui*] *habui*, i. e. *potui*, *ἔσχον*. Mv. The meaning might be: that which I *considered* as the highest reward. So Cic. Nat. Deor. iii. 22. "Quem Ægyptii nefas habent nominare." Liv. xxiii. 22. "Id obliviscendum, pro non dicto habendum." &c. &c. *summum pretium*.] Dio Prutæus, *περὶ δουλείας: φασὶ τὴν ἐλευθερίαν μέγιστον πῶν ἀγαθῶν*. L. *persolvi*] He modestly calls it (not a benefit conferred, but) a reward paid, as being due to Sosia "quod servibat liberaliter."

13. *In memoria habeo*.] i. e. I am grateful for it. *Haud muto factum*.] For the ancients, if they regretted anything, used to say *infectum velle*. It would be unsuitable for Simo to allude here to the law sanctioning the degradation of freedmen, if ungrateful, to their former slavery. *Multo* is also read; i. e. condemn, disprove. D. I agree with E. in not seeing how allusion to the law would ill become Simo. Bentley reads "muto. S. Factum gaudeo."—*Nollem*, in the same sense as *muto* here, occurs Phorm. v. 3. 13. "C. Jam illi datum est argentum? D. Curavi illico. C. nollem datum;" and Ad. ii. 1. 11. "nollem factum."

15. *id gratum*] *Id* (as here) *hoc* (as in the next line), *is* and *hic*, are often short, even though a consonant follows. H. See prol. 15. *adversum te*.] *Contra* always indicates a design of injuring; *adversus* does not always mark opposition, and sometimes implies even good will. R. D. This remark on *contra* does not hold good, when, for instance, it means *opposite to, towards, in the presence of, in reply to*. Liv. iii. 26. "Trans Tiberim, contra eum locum, ubi nunc navalia sunt." Plin. viii. 7. "Elephanti tanta narratur clementia contra minus validos, ut," &c. Charisius says that *contra* refers more to place, *adversus* to the mind, but confesses that they are used indiscriminately.

16. *nam istæ commemoratio*] Demos. De Coron. τὸ τὰς ἰδίας ἐπιχειρήσεις ἀναμνησ-

Quasi exprobratio est immemoris benefici.

Quin tu uno verbo dic, quid est, quod me velis.

Si. Ita faciam. Hoc primum in hac re prædico tibi;

20 Quas credis esse has, non sunt veræ nuptiæ.

So. Cur simulas igitur? Si. Rem omnem a principio audies:

Eo pacto et gnati vitam, et consilium meum,

Cognoscas, et quid facere in hac re te velim.

Nam is postquam excessit ex ephebis, Sosia, ac

25 Libera vivendi fuit potestas, (nam antea

καὶ ν μικροῦ δὲ τὸν ὅμοιον ἔστι τῷ ἀνεπίδειξιν. Compare Sallust, in the address of Micipsa. L.

17. *immemoris benefici*.] Some refer *immemoris* to *benefici*, in the passive sense, *not remembered*. Bentley and others read *immemori*. The case which the verb *exprobrare* governs is attached to the verbal noun *exprobratio*, as is frequent with the ancients. Further, *benefici*, not *beneficii*; for the ancients always wrote the genitive of substantives in *ius* and *ium* with single *i*. Bentley on And. ii. 1. 10. was the first who satisfactorily proved this. Such orthography was dropped at the close of Augustus' reign; whence Ovid has familiarized to us the use of the double *i*. R. D. I defend the reading *immemoris*; both because I have been unable to find any instance of the dative after *exprobratio*, except that in Liv. xxiii. 35; and, because we everywhere meet verbal nouns followed by the genitive, no reference being had to the case which the primitive verb governs.

18. *uno verbo*.] In one ἀξίωμα, one sentence. For an ἀξίωμα is an enunciation comprising a connected and complete communication by one verb. Here the ἀξίωμα is *has bene ut assumas nuptias*. D. In a word, at once, without circumlocution. See D. on Eun. i. 2. 95.

19. *Ita faciam*.] i. e. uno verbo dicam. D.

20. *Quas credis esse has*.] Syllepsis. D. "A general notion of syllepsis is presented under the following statement:—When words are employed to express such conceptions, as are usually conveyed, or are expected to be conveyed, by words of other grammatical properties; the construction may turn, not on the expressed words, but on those that are suggested by, and couched under them." Phillips, Latin Exercises, chap. vii. c. The following examples are there given:—"Bocchus, cum peditibus, postremam aciem invadunt.—Pars in carcerem acti.—Postridie (i. e. in postero die) ejus diei.—Ubi (i. e. in qua parte) terrarum.—Eo (i. e. ad eum gradum) dignitatis.—Tædet (i. e. tedium habet) me vitæ." From D.'s remarks on

this line, and on prol. 3. above (which see), it would appear that his idea of syllepsis was at least vague. In this passage I see no syllepsis. There is indeedzeugma of *hæ* to *nuptiæ*; and it is thus literally rendered: "These nuptials are not real, which you suppose these nuptials to be." *quas*] Used in the sense of *quales*, as Eun. ii. 2. 42. "quid videtur hoc tibi mancipium?" R. D.

22. The old man, having premised "quas credis," &c., here prepares for his narration, of which he makes a threefold division. E. 1. His son's manner of life (23—128). 2. His own design (127—141). 3. What part he wishes Sosia to act (140—end). *gnati vitam*.] He divides his son's life into two parts, the former good, and the present bad, portion of it. D.

24. *is*] i. e. Pamphilus; refer *is* to *gnati*. —*excessit ex ephebis*.] Xen. ἐξελθεῖν ἐξ ἐφηβων. Plaut. Merc. prol. "Extemplo ex ephebis postquam excesserit." L. Passed his twentieth year; which is to be understood from the habits of the Athenians, among whom ephebi were youths of eighteen years, and were numbered with those who performed duty in arms within the Attic confines, till the age of twenty; when, no longer ephebi, they served outside of Attica. R. D. The gradations of age (ἡλικία) with the Romans were: infantia (νηπιότης), pueritia (παιδία), adolescentia (ἐφηβία, νεότης, ἡβη), juvena, ætas senioris, senectus (γῆρας).

25. *Libera*] For *liberius*, no less at variance with the sense than the metre, read *libera*; adding *ac* after *Sosia* in the preceding verse. From *nam* to *cohibebant* is parenthetic. B. *Liberius* is not the comparative degree; for he could not have lived *liberè* before, when age, &c. *prohibebant*. Therefore *aliquando* is understood. D. Where *liberius* can find place in Latinity, if it be not the comparative, it is difficult to imagine; nor do I see how ellipsis of *aliquando* can account for the paradox. Perhaps the apparent difficulty may vanish, if we understand *liberius æquo* (more licentiously than suitable, or, rather licentiously).

Qui scire posses, aut ingenium noscere,
 Dum ætas, metus, magister, prohibebant? So. Ita est.)
 Si. Quod plerique omnes faciunt adolescentuli,
 Ut animum ad aliquod studium adjungant, aut equos
 30 Alere, aut canes ad venandum, aut ad philosophos;
 Horum ille nihil egregie præter cætera
 Studebat; et tamen omnia hæc mediocriter.
 Gaudebam. So. Non injuria: nam id arbitror
 Apprime in vita esse utile, Ut ne quid nimis.

This use of comparatives is too common to require illustration. Hare also reads *Liberrius*, and would pronounce, in scansion, either *lib' riu' or liberyu'*.

26. *Qui scire posses.*] *Scimus*, what we are sure of; *noscimus*, what we consider as yet uncertain. D. *Scire* is to know, or be convinced of a circumstance as matter of fact; *noscere*, to be acquainted with, to have an apprehension of, a definite object. See Cronabie's *Gymnasium*, Vol. i. page 94.

27. *Dum ætas.*] B. would insert *eum* after *Dum* (which would exclude the line from scansion), and proposes *cohibebant*, as required by Terentian idiom. *prohibebant*] Expressive of the discipline under which youths were governed. *Magister* is the person appointed over the *ephebi*, under whom they used to be exercised, and inured to rigid tutorage. R. D.—*Ita est.*] *Ita res est, ut dixisti.*

28. *plerique omnes*] Archaism for *plerique*. So the Greeks say *πάμπολλα*, and the Latins *plus satis*. D. He seems to consider it a periphrasis. *plerique omnes*] almost all: Phor. i. 3. 20. "plerique ingenio sumus omnes." Cæs. B. G. i. 30. "Plerisque omnibus Gallis brevitæ nostra contemptui est." R. D. *πλείονες δὲ πάντες*. See Heaut. iv. 7. 2. P. The view of the two latter I prefer. Words in classic authors should never be set down as superfluous, at least while force can be assigned to them. The meaning here is: "The-majority-of all young-men;" "most-of young-men collectively;" just as if *omnes adolescentuli* were one general term, concerning which Simo qualifies his remark by *plerique*. *Omnes adolescentuli* is equivalent to *adolescencia*, or *adolescens ætas*; to either of which *pleraque* might be prefixed without perplexity. *adolescentuli*] The diminutive; as expressive of the indulgence to be given to them, in consideration of their youth. D.

29. *aut equos Alere.*] *Alere* is used as a substantive, and *ad* implied from the preceding; thus becoming equivalent to *ad alendum* (sc. animum adjungant). It is a Greek

idiom, which would be expressed: *πρὸς τὸ τρέφειν ἄποιος*.

30. *canes ad venandum.*] i. e. canes venaticos, as servum ad limina, i. e. atriensem; leones ad fræna, i. e. frænatos. Comp. Hor. Ep. ad Pis. 161. FAR. Construe "aut equos alere, aut canes-ad-venandum alere." *ad venandum.*] In hunting, no less than in other exercises the nobler Athenian youths used to engage, as preparatory to the duties of war: Xen. Cyr. i. ὅτι ἀληθιστάτη δοκῇ αὐτῇ ἡ μίεστη τῶν πρὸς τὸν πόλεμον εἶναι. L.

31. *nil egreie præter cætera*] That which is selected *ex grege* is called *egregium*; but here *egreie* means, *very, too much*, and therefore is not put in commendation. D. Pamphilus selected no one pursuit from the plurality, as preferring it: but, nevertheless, he became conversant with all, *mediocriter*. Thus the primitive meaning of *egreie* noticed by D. is peculiarly applicable here.

32. *Studebat.*] This verb with the accusative occurs likewise, Hec. ii. 2. 20. Cic. 6. Phil. 7. "unum sentitis omnes, unum studetis." R. D.

33. *Gaudebam.*] Not merely *laudabam*; but he felt joy, as being a father. D. *Non injuria.*] i. e. *juste*; for the opposite of *jus* is *injuria*. E. *nam id arbitror*] On account of the metre, we should read *nam id ego arb.* B. I suppose B. considered *injuria* the nominative; but, it being the ablative, the insertion of *ego* is unnecessary. See v. 1. 8.

34. *Ut ne quid nimis.*] sc. *agas*. D. Thus *ut agas* is the same as *agere*, and *ne quid* as *nil*. However, it would appear to me more elegant to consider *ut* as a connective, exactly similar to the pleonastic use of *ὅτι* after words of saying (See Schleusner, *Lexicon* to Greek Test. in *ὅτι*), to which our language fails to afford an analogous idiom; examples are numerous; let one suffice:—Matt. ii. 23. ὅπως πληρωθῇ ὃ ῥηθὲν διὰ τῶν προφῆταιν, ὅτι ναζω-ραιος κληθήσεται. Then *ne* would be connected with *agas*, giving to it the imperative force.—*Ut ne*, &c.] A golden proverb, repeatedly employed by the best authors.

- 33 **SI.** Sic vita erat : facile omnes perferre ac pati,
Cum quibus erat cunque una ; his sese dedere :
Eorum obsequi studiis : adversus nemini :
Nunquam præponens se illis : ita facillime
Sine invidia laudem invenias, et amicos pares.
- 40 **SO.** Sapienter vitam instituit : namque hoc tempore
Obsequium amicos, veritas odium, parit.
SI. Interea mulier quædam, abhinc triennium,
Ex Andro commigravit huc viciniæ,

Alphæus: τὸ μὲν γὰρ ἄγαν ἄγαν μὲ τίρεται.
Menander: ἡ δὲ μισότης ἐν πᾶσιν ἀσφαλιστέον,
&c. **L.** Horace alludes to it in his "auream mediocritatem;" and Ovid, probably, in his "medio tutissimus ibis." The origin of the proverb is generally ascribed to Pittacus, of Mitylene, one of the seven Wise. The French say, "rien de trop."

35. *facile omnes*] Insinuated by Simo as an excuse for the bad company into which his son had fallen. **D.** Often by Cicero, and others, is such a combination used, as, *perfero, patior; patior et fero; perpetior et perfero; Cæs. B. G. vii. 30. "ut omnia, quæ imperarentur, sibi patienda et perferenda existimarent."* The infinitives, *perferre, pati, dedere, obsequi*, are put for the imperfects; as below, verse 70. **R. D.** Bentley punctuates thus: "*facile—pati: Cum—una, iis.*"

36. *quibus erat cunque*] *Tmesis, for quibuscunque.* **R. D.**—*sese dedere*:] This implies more than *consentire*, since the conquered *se dedunt* into the power of their enemies. Here it means resignation to the will of superiors, the giving no opposition to equals, and the not preferring one's self to inferiors. **D.**

37. *obsequi*] ἐπίσχεσαι. **DA.**—*Adversus, &c.*] The words *adversus—illis* are to be considered as interpolated, as they cause tautology, and embarrass the construction. **B.**

38. *illis*:] ΑΙ. *aliis.*

39. *Sine invidia laudem invenias*,] **Sall. B. J. 6.** "Et cum omnes gloria anteiret, omnibus tamen carus esse." In *invenias* the second person is put for the third: **Æn. iv. 401.** "Migrantes cernas." **D.** *Invenire* is elegantly put for *acquirere, consequi, adipisci*; as ἐπίσχειν. So **Heaut. iv. 7. 13. R. D. invidia] *In*, whether alone or in composition, is very often shortened. Observe: *in* and *con* are lengthened where *s* or *f* follows, but can be shortened before all other consonants. Comic writers, little careful on the subject of position, if the vowels were but short or doubtful, shortened the syllables at pleasure. **II.** But the *in* is not necessarily short here.**

41. *Obsequium amicos*,] A sentiment adapted, no doubt, to the ears of a confused multitude, but unworthy of an honourable assemblage. **MA. and D.** From its connexion in the context, it is adapted equally to any audience; for *Sosia* makes the remark in reference to a particular class of persons, and to a particular time (*hoc tempore*), plainly intimating that the converse ought to exist; that is, that obsequiousness should procure hatred; plain dealing, friends.

42. *Quædam*,] Not as if *Simo* were ignorant of the name; but an artful suppression of it, to excite expectation in the hearer. Thus **Virgil, Æn. ii. 57.** "Ecce, manus juvenem interea post terga revinctum." This passage is a digression; for *Simo* had proposed to unfold his son's life. **D.** *Quædam* marks contempt. **R. D.** Rather, intimating that she was, at the time of which he speaks, a stranger, and unknown at Athens; and therefore a person who would be designated by some such expression as *quædam*.

43. *Andro*] *Andros*, an island in the *Ægean*. It had a harbour and temple of *Bacchus* with a fountain, whose waters, in the middle of January, tasted like wine. Called from one of its kings. *Ascanius*, being a captive of the *Pelasgians*, gave it for his ransom, whence it was named also *Antandros* (i. e. substituted for a man). Now *Andros*, one of the most fertile and delightful of the Grecian isles, abounding in springs; whence *Hydrusia*, an ancient name of it. *huc viciniæ*,] All our copies corruptly read *huic*. **B.** Elegantly for *in proxima viciniæ*. **R. D.** "Some adverbs, especially of time, place, and quantity, take a genitive after them; which really depends on the substantive included in the meaning of the adverb;—every adverb being but an abbreviation for a noun with its governing preposition." **Phillips, Latin Exercises, chap. vii. d.** See note on line 20 above. The construction here is, "*huc* (i. e. ad hanc partem) *viciniæ*." So in **Phorm. i. 2. 45.** "*hic viciniæ*" is the same as "*in hac parte viciniæ*."

Inopia et cognatorum negligentia

45 Coacta, egregia forma, atque ætate integra.

So. Hei vereor, ne quid Andria apportet mali.

St. Primum hæc pudice vitam, parce, ac duriter

Agebat, lana ac tela victum quærilians.

Sed postquam amans accessit, pretium pollicens,

50 Unus et item alter, ita ut ingenium est omnium

Hominum a labore proclive ad libidinem,

Accepit conditionem; dein quæstum occipit.

44. *Inopia*] The dispositions of Pamphilus being now praised, it remains that the probity be attributed to Glycerium, which her future character of matron would seem to require;—her present situation can be excused only by defending and praising Chrysis with whom she lived. D. Menander in his Ἀδελφοί: οὐδὲν γὰρ ἐμολογῇ Αὐτῷ προσήκειν τὸν βοηθείας τινὸς Διόμενον αἰτιῶσθαι γὰρ ἄμα τι προσδοκᾷ. W. The Attic laws ordered the nearest and richest relative either to marry a kinswoman in distress, or to portion her out. R. D.

45. *integrâ*.] Arrived at maturity, and not yet impaired or beginning to decline.

46. *vereor, ne*] He fears from his knowledge of the young man, and the age and beauty of the girl. E. "A Roman expressed his fear of what *would* happen, by *vereor ne*;—of what *would not* happen by *vereor ut*." Phillips, Latin Exercises, note 30.

47. *hæc*] i. e. Chrysis. *Hic* alludes to the person last mentioned, or the nearer; *ille* to the first mentioned, or the more remote. *duriter*] *Dure* refers to cruelty, *duriter* to toil; we act *dure* towards others, *duriter* towards ourselves. D. *Duriter* is the opposite of *molliter*, and seems to express a state of privation in those comforts and pleasures of life, which are subservient to *mollitia*, softness, ease, or effeminacy. Not only in this, but generally in all senses of *durus*, we find its opposite expressed by *mollis*: Cic. Nat. Deor. i. 34. "utrumque omnino durum; sed usu mollienda nobis verba sunt." Hor. Sat. ii. 3. 22. "Quid sculptum infabre, quid fustum durius esset." Æn. vi. 848. "Excudent alii spirantia mollius æra." Æn. ii. 7. "duri miles Ulixei." Georg. i. 57. "India mittit ebur, molles sua thura Sabæi."

48. *lana ac tela*] By spinning and weaving, which were, of old, respectable occupations. *Lana* is a Greek word, λῆνος, Doric for λῆνος. *Tela*, ιστός, qu. *texela* (as *marilla*, *mala*; *axilla*, *ala*) from *texo*. So *tutela* from *tutor*, *medela* from *medeor*. *victum*] τροφήν. The word applies to whatever is necessary to uphold life, as

food, raiment, &c. *quærilians*.] *Quæro* and *quærilo* convey the idea of great toil and care. Virgil supplies a beautiful parallel: Æn. viii. 409. "Cui tolerare colo vitam tenuique Minerva." R. D. Frequentative verbs have the force of assiduity and frequency; *quærilians*, assiduously, industriously, making out, &c.

49. *Amans*] The *amator* can pretend; the *amans* is sincere. D.

50. *Unus et item alter*.] D. and E. take *alter* to mean a *third* (i. e. a *second*, exclusively, after the *one*); for Simo says afterwards: "nam hi tres tum simul amabant." They adduce Virg. Ec. viii. 39. "Alter ab undecimo tum jam me cepit annus:" now in such instances as this, I conceive, *unus et* is inferred before *alter*; for *alter* can never mean *second*, *third*, &c., unless preceded by a word of numerical force: in which case we translate it as a numeral, only because it means *another* more than the number last specified; thus when preceded by *unus*, it is equivalent to *secundus*. If we had "*post primum* or *post unum unus et item alter*," we might render *alter* by, *third* inclusive, i. e. *second* after the first. Therefore take the expression, with R. D., to imply simply a *plurality* of suitors, coming *one after another*, our vulgar and less correct phrase for *another after one*, or *after one, another*.—*ita ut ingenium*] Another excuse for Chrysis, that her previous course of life may be ascribed to herself,—her subsequent frailties to human nature. D. Juv. Sat. xiv. "dociles imitandis Turpibus et pravis omnes sumus." L.

51. *proclive*] *Proclivitas* (ἐπιρρίπτια) is such an inclined position from which an object, placed in it, would seem ready to fall. From the side of the perpendicular of a sloping plane, I conceive, we can view its *proclivitas*; from the opposite side, its *acclivitas*.

52. *conditionem*.] *Conditio* is an agreement, containing in it a certain law: hence elegantly applied to the covenant subsisting between parties betrothed or married. Nor is it confined, in its application, to lawful

Qui tum illam amabant, forte, ita ut fit, filium
Perduxere illuc, secum ut una esset, meum.

55 Egomet continuo mecum : certe captus est :

Habet. Observabam mane illorum servulos

Venientes aut abeuntes : rogitabam, Heus puer,

Dic, sodes, quis heri Chrysidem habuit ? nam Andriæ

Illi id erat nomen. So. Teneo. St. Phædrum, aut Cliniam,

60 Dicebant, aut, Niceratum : nam hi tres tum simul

Amabant. Eho, quid Pamphilus ? Quid ? symbolam

Dedit, cœnavit. gaudebam. Item alio die

Quærebam : comperiebam nihil ad Pamphilum

Quidquam attinere. enimvero spectatum satis

connexion, but extends also to meretricious and clandestine amours ; as Cic. pro Clæli. 15. "hinc licet conditiones quotidie legas." R. D. *quæstum*] scil. *corporis*. P.

53. *ita ut fit*] *So as is going on* every day, as is customary or natural ; *ὡς πρὸς εἰκός*.

54. *Perducere*] He signifies by this word, that Pamphilus went with reluctance. This corresponds with "his sese dedere," &c. above. D. Donatus takes *esset* to be from *edo*, not *sum*.

55. *Egomet continuo mecum*] i. e. cogitabam. Well *mecum*, marking his care not to publish his surmises. D. *captus est*] He is laid hold of, is caught in the snare: metaphor from wild beasts and hunting. D.

56. *halet*] See Servius on *Æn.* xii. 296. L. An expression borrowed from the arena. For when the Retiarius had involved his antagonist, the Mirmillo, in his net (*rete*), the spectators used to cry out, "Captus est." When, having so entangled him, he dealt the blow, they cried "Habet," scil. *vulnus*. Hence applied to one who has been treacherously used, or concerning whom all is over. R. D. *illorum*] scil. *amantium*.

57. *rogitabam*] See note line 48 above.

58. *sodes*] Qu. *si audes*; as *sis* qu. *si vis*. It is a term of exhorting. The derivation *σῶος ζῆς* is absurd. D. *Chrysidem—Andriæ illi*] He opportunely introduces the name of the stranger; and the force of *illi* is as if he said, Whom ye called the Andrian. According to Attic usage, he designates a foreign woman from the name of her country, and at the same time attracts attention to the name of the comedy. D.

59. *illi*] "Various Latin pronouns are so employed, from time to time, that the force is best expressed by one or other of our articles." Phillips, Latin Exercises, note 28. So Cic. pro Arch. 10. "Quam multos scriptores rerum suarum magnus ille Alex-

ander secum habuisse dicitur !" It is often used in the sense of "the celebrated," "the well known." *Æn.* i. 1. "Ille ego, qui quondam gracili modulatus avena." Ovid. Met. xii. 608. "Ille igitur tantorum victor, Achille, Vinceris a timido Graiæ raptore maritæ?" Hor. Epist. ii. 1. 232. "gratus Alexandro regi Magno fuit ille Chœrilus." *Teneo*] sc. *mente*, for *intelligo*. So *accipio* (sc. *aure*) for *audio*. Virg. Georg. ii. 340, "Cum primæ lucem pecudes hausere;" *hausere* (sc. *oculis*) for *viderunt*. The ellipsis is supplied Id. *Æn.* iv. 661. "Hauriat hunc oculis ignem crudelis ab alto."

61. *symbolam*] *Symbola*, from *συμβάλλειν*, to contribute, is a sum of money given by each guest for an entertainment to be provided at the common expense. The guest who contributes nothing is called *asymbolus*, as Phorm. ii. 2. 25. But *symbolus* is a ring, or some other gift, usually presented to him who prepares the banquet. R. D.

62. *Item alio die*] Lest the observations and inquiries of one day might not be a true test of his son's conduct. E.

63. *nihil ad Pamphilum Quidquam attinere*] *Quidquam* is redundant, Hec. iii. 3. 43. Thus to *nemo*, by pleonasm, is added *quisquam* or *unus*. See Drakenb. on Liv. iii. 12. "neminem unum." R. D. I consider *nihil* to be subject to *attinere*, and *quidquam* to be used adverbially, *in any respect*; as in Greek *τί προσήκειν*, i. e. *κατὰ τι*.

64. *enimvero*] In the beginning of a sentence, this word has the force of asserting very positively. And. i. 3. 1. and Liv. i. 51. "Enimvero manifesta res visa." R. D. *spectatum*] scil. *Pamphilum*, not *exemplum*. D. *δοκιμασθῆναι*. P. *Spectare* is, to learn, or, to be satisfied of by experiments. Andr. v. 1. 1. According to Servius on *Æn.* viii. 151. the expression is borrowed from the

- 65 Putabam, et magnum exemplum continentiae.
 Nam qui cum ingeniis conflictatur ejusmodi,
 Neque commovetur animus ea re tamen,
 Scias posse habere jam ipsum suae vitae modum.
 Cum id mihi placebat, tum uno ore omnes omnia
- 70 Bona dicere, et laudare fortunas meas,
 Qui gnatum haberem tali ingenio præditum.
 Quid verbis opus est? hac fama impulsus Chremes,
 Ultro ad me venit, unicam gnatam suam
 Cum dote summa filio uxorem ut daret.
- 75 Placuit; despondi. hic nuptiis dictus est dies.†

proving of gold and silver by fire. Thus Ovid: "Seilicet ut fulvum spectatur in ignibus aurum, Tempore sic duro est experiunda fides." R. D. Hor. Epist. i. 1. 2. "Spectatum satis, et donatum jam rude;" where see Dr McCaul.

66. *qui*] *Qui*, scil. *animus*; or else *homo* is understood. D. If *homo* be implied to *qui*, *Neque* in next line must be resolved into *et non*: "and whose mind is not shaken." This construction, though otherwise not to be preferred, harmonizes better with line 68; for thus *hominem* (the antecedent to *qui*) is subject to *posse*, as I have translated; whereas, if we take *animus* with *qui*, the subject of *posse* and antecedent to *qui* must be *animus*, to which we must refer *ipsum* and *sua*, rather inelegantly. *ingeniis ejusmodi*,] i. e. *men* whose dispositions are of that kind. *conflictatur*] Here the word refers not so much to actual contest, as to the combat to be maintained, as it were, by those in the society of depraved men, in order to keep clear of the contagion. R. D. i. e. *atteritur*; *conflictatio* is the mutual touching and collision of bodies. D. According to D. we should translate "comes in contact with," or "collision with." *conflictatur*] Usually applied in reference to state of health: Plin. "Conflitari iniqua valetudine," &c. FAR. *ejusmodi*,] *Ejus, hujus, and ejus*, whether separate or joined to *modi*, usually shorten the first in Terence. Here, therefore, pronounce *ejusmodi* as a proceleusmatic, thus: ēiūmōdī, *ci* being a diphthong. H. This might remind us of Æsop's fable on the collier and the fuller. R1.

67. *ea re*] scil. *contumeliatione. tamen*,] i. e. notwithstanding the temptation of bad society.

68. *Scias*] A monosyllabic; as elsewhere *ca, eam, eum, eas, eos, eis, iis; meus, mea; tuus, tua; fuit*; and in general two vowels coming together, which do not make a diph-

thong, are contracted into one syllable by comic writers. Bo. *modum*,] *Moderationem*, as Donatus explains. Cic. pro Marcell. 1. "tantum in summa potestate rerum omnium modum." R. D.

69. *uno ore*] Equivalent to "*uno animo*" in Hec. ii. 1. 4. *Unus* means *par* or *idem*: Virg. Æn. xi. 132. "unoque omnes eadem ore fremebant." R. D. With the voice, as it were, of one man; as if the voices of the many were so consonant as to have the effect of an unison.—*omnia Bona*] *Omina Bona*, proposed by conjecture, is discarded by Duker, on Liv. xxix. 1. *omnia bona dicere* is *gratulari*. The phrase is borrowed from sacred rites, at which all, to avoid ill omen, spoke propitious words. Donatus says that this was a customary way of praising virtuous young men. R. D.

70. *fortunas*] More emphatical than *fortunam*. Compare Virg. Æn. i. 606. "qui te tanti talem genuere parentes?" and Æn. iii. 480. "o felix nati pietate!" D. The blessing of good children is generally ascribed to fortune; Sall. Cat. 25. "præterea viro atque liberis satis fortunata." E. *Fortunæ* applies not to riches, but to condition and lot in life. And. iii. 5. 5. Heaut. iii. 1. 54. R. D.

72. *Quid verbis opus est*] Why should I enlarge in giving testimonies of the excellent character which my son bore?—when proof sufficient is presented in the fact, that Chremes, &c. *Ultro, unicam*, and *dote summa* are emphatical.

73. *Ultro ad me venit*,] Correctness of life best commended a man as a son-in-law, in ancient times, when divorces were frequent. See iii. 3. 39. Heaut. v. 1. 63. R. D.

75. *Placuit; despondi*,] Briefly intimating that the proposal, though Chremes had volunteered to make it, was most welcome to him. A man *spondet* with respect to his

- So. Quid obstat, cur non veræ fiant? St. Audies.
 Fere in diebus paucis, quibus hæc acta sunt,
 Chrysis vicina hæc moritur. SO. O factum bene!
 Beasti: metui a Chryside. St. Ibi tum filius
 80 Cum illis, qui amabant Chrysidem, una aderat frequens;
 Curabat una funus; tristic interim,
 Nonnunquam conlacrymabat. Placuit tum id mihi.
 Sic cogitabam: Hic, parvæ consuetudinis
 Causa, mortem hujus tam fert familiariter:
 85 Quid, si ipse amasset? quid mihi hic faciet patri?
 Hæc ego putabam esse omnia humani ingeni,

daughter; *despondet*, with respect to his son. Whence they are called *sponsa* and *sponsus*. D. But *despondet* is applied also to the giving of a daughter in marriage: Plaut. Pœn. v. 6. 2. "Tuam mihi desponde filiam." Ovid. Met. ix. 714. "Cum pater, Iphi, tibi flavam despondet Ianthem." A father *despondet*, as says Varro, because he gives his daughter *de sponte sua*. *dictus*.] Whether "appointed;" or, "consecrated," "set apart;" as Æn. vi. 138. "Junoni infernæ dictus sacer." D. *Dicere diem* is to fix or appoint a certain day. Cæs. B. G. v. 57. "Eis certum diem conveniendi dicit." See Gronovius and Drakenborch on Liv. xxxv. 3. R. D.

76. *Quid obstat*,] B. reads *quid igitur obstat*, on account of the metre, *veræ* being expunged as unmeaning. I see no objection to the text as before us. *Veræ* is contrasted with *simulate*. When the nuptials, to all appearance, *fiunt*, Sosia asks, "Cur non veræ fiant." *quid obstat*,] I suspect that the true reading is, "Quid ergo obstat." The first syllable in *ergo* is often short; and *ergo* and *igitur* might readily be mistaken, one for the other, from the contracted way of writing them. H.

77. *in diebus paucis*,] i. e. "in diebus paucis, in quibus *diebus* hæc," &c. as I have translated;—or "in diebus paucis *post dies* in quibus *diebus* hæc," &c. "a few days after those in which these things were done."

78. *vicina hæc*] For he had said above, "commigravit huc viciniæ." D. *O factum bene!*] *Male factum* was applied in cases of misfortune. R. D. Donatus remarks that when comic poets are obliged to introduce a death, they make some uninteresting or infamous character the victim; and thus little compassion, and often even joy, is excited.

79. *Beasti*] *παράσιον πιστεύουσας*.—Voltaire: "Tu me rends à moi-même;" an expression natural on hearing good news. *metui a Chryside*.] I say, *uctuo illum*, if

the person is likely *himself* to injure me; and *timeo ab illo*, if I be in danger on his account, though not from him wilfully. D. The insertion of *ei* (i. e. Pamphilo) before *metui* is favoured by B. *Ibi*] In the sense of *tum*, as below, ii. 3. 5. and line 104 of this scene. Thus we meet *jam nunc*, and *itaque ergo*, in Livy. R. D. However, the presence of *aderat* inclines me to translate it, in this passage, *there*, i. e. at the house of Chrysis, and to connect it with *aderat*: for otherwise something similar must be supplied to the verb, inasmuch as, to use it for the simple *erat* (meaning that Pamphilus was [aderat] frequently in-company [unâ] with [cum] the lovers of Chrysis,) seems unsanctioned by precedent. *Ibi* is united with *aderant*, below 91, "inter mulieres, quæ ibi aderant."

81. *Curabat unâ funus*;] So is used *κοιζῶν*. R. D. For *curare funus*, were used *funus facere* and *funeri operam dare*. DOL. *Funus*, from *funalia*, as the procession usually took place by night, because sacred rites occupied the day. D. *Funalia* were cords, smeared with pitch, tallow, or wax, and served as torches;—*φῶς* is another derivation given for *funus*.—*interim*] In the interval between the decease and the procession.

82. *conlacrymabat*.] Mingled his tears with those of the others. E.

83. *parvæ consuetudinis*] i. e. conviviality; as the father had said, that Pamphilus merely "symbolam dedit, cœnavit." D. Hurd (Discourse on Poetical Imitation) compares the reasoning of Simo here, with that of the Duke in *Twelfth Night*, on hearing of the grief of Olivia for her brother.

84. *familiariter*.] He grieves as a relation would. L. Thus line 109, "fens quam familiariter." R. D.

85. *hic*] Emphatical:—how dutifully must such a son as this behave to me his father, who, on account of a slight acquaintance, evinces so great sympathy?

86. *putabam*] *Putare* is the part of one

Mansuetique animi officia. Quid multis moror?

Egomet quoque ejus causa in funis prodeo,

Nil suspicans etiam mali. So. Hem, quid est? Si. Scies.

90 Effertur: imus. Interea inter mulieres,

Quæ ibi aderant, forte unam aspicio adolescentulam,

Forma. So. Bona fortasse. Si. Et vultu, Sosia,

Adeo modesto, adeo venusto, ut nil supra.

Quia tum mi lamentari præter cæteras

95 Visa est: et quia erat forma præter cæteras

Honesta et liberali, accedo ad pedisequas:

Quæ sit, rogo. Sororem esse aiunt Chrysidis:

Percussit illico animum: Attat! hoc illud est,

who, from simplicity, is mistaken. D. *Puto* originally means to *prune*; and, when used in reference to the mind, strictly imports, to weigh a subject so as to discard, or prune away, as it were, the erroneous ideas, retaining the good alone.

87. *officia*.] i. e. effects. Terence has used the word thus elsewhere; nor am I sure that other authors afford examples. DA. The word here seems to have no unusual meaning. — *Quid multis moror?*] i. e. quid multis *verbis* te moror? R. D.

89. *Nil*.] *Nihil* and *mihî*, in Terence, are most usually monosyllables. These and *satis* are very rarely divided in such a manner, that the latter syllable may be the first of a foot. H. *etiam*] For *etiamnum*, or *adhuc*: as below, iii. 2. 23. Hec. iv. 3. 8. Virg. *Æn.* vi. 485. "etiam currus, etiam arma tenentem." R. D. Compare Hec. v. 1. 18. *Hem, quid est?*] B. reads *quid id est*, to avoid the Trochee *Hem, quid*, which displeases.

90. *Effertur*.] *ἔκφερται*, Virgil, Georg. iv. 255. more fully: "Tum corpora luce carentum Exportant tectis, et tristia funera ducunt." D. *imus*.] A funeral term, than which *exequias ire* was more frequent. Phorm. v. 8. 37. "Exequias Chremeti, quibus est commodum, ire hem! tempus est." R. D. This was the form of words used in the *funera indictiva*:—"L. Titius vixit. L. Titio exequias ire cui commodum est. hem tempus est. ollus ecfertur." L. on Phorm. v. 8. 37. *Funera indictiva*, were those to which there was a general invitation proclaimed by a herald. To *exequias*, supply "ad". *inter mulieres*.] According to Athenian custom young women followed the funerals of relatives; but females under sixty years of age were forbidden to attend those of strangers, by a law of Solon. So far, then, Terence keeps Athenian habits in view; but not where

he makes Simo follow the procession; for the same law enacted that men should precede, women follow, the corpse. R. D. This law of Solon was transcribed into the Roman Tables. PE.

91. *unam*.] Either one in particular, whom his eyes had singled from the crowd; or, for *quandam*.

92. *Forma*.] *Forma*, the whole person;—*vultus*, the face. R. D. Terence happily brings in Simo extolling one whom he is hereafter to choose as his daughter-in-law. *Bona*.] This word should be spoken by Simo; for why should Sosia augur of the girl's appearance, as being *bona*, rather than *mediocris*? Therefore *Fortasse*, put absolutely, implies a cold and hesitating assent on the part of Sosia. B. But it is very natural for Sosia to use the word *bona*, as judging favourably from the *unam* (see note on 91) in his master's description, and also, probably, from his emphasis and gesture.

93. *ut nihil supra*.] sc. *addi*, or *esse*, *queat*. R. D.

94. *Quia tum*.] Al. *Quæ tum*. Bentley would read "Quæ cum." *lamentari*] *Flere* is "to weep and cry aloud;" *plorare*, "to weep" only; *ejulare*, "to weep and cry with a shrill voice,"—more properly applied to female sorrow; *lamentari*, "to dwell upon calamity in piteous accents, and voice of complaint." LA.

96. *Honestæ*] i. e. *Pulchrâ*, Virg. Georg. ii. 393. "circum caput egit honestum." Thus *honor* for *pulchritudo*, Virg. *Æn.* i. 591. "Et letos oculis afflârat honores." R. D. *pedisequas*.] From the quantity of the *i*, it appears that the *s* should not be doubled, as it vulgarly is. Grecian women used to appear in public with a numerous train of female attendants. R. D.

98. *Percussit*] The suspicion immediately struck me, upon my hearing who she

Hinc illæ lacrymæ ; hæc illa est misericordia.

100 So. Quam timeo, quorsum evadas. St. Funus interim

Procedit : sequimur : ad sepulcrum venimus :

In ignem posita est : fletur. Interea hæc soror,

Quam dixi, ad flammam accessit imprudentius,

Satis cum periclo. Ibi tum exanimatus Pamphilus

105 Bene dissimulatum amorem et celatum indicat.

Accurrit : mediam mulierem complectitur :

Mea Glycerium, inquit, quid agis ? cur te is perditum ?

was, E. Thus Cic. pro Deiot. vi. "Hæc suspitione sum percussus." *Percussus* and *percussus* are confounded by transcribers. It is contended that *percussus* refers to the body, *percussus* to the mind, which in fact is not true. Both words are applied, properly to the body, metaphorically to the mind; but in their application to the mind, *percello* is rather used where the mind is carried away as by a thunderstroke, and overpowered by a sudden tumult of ideas; *percutio*, where it is slightly acted upon. R. D. *Attat* !] Expressive of a clew or new light given to a mystery. It sometimes implies fear; sometimes it is merely adversative. *Attat*, on the authority of Plautus, can lengthen the latter vowel, though *h* following is not a consonant. H.

99. *Hinc*] From this cause. D. namely, love for this "sister of Chrysis." *Hinc*] read *Hæc*, archaism for *Hæc*. B. *illæ verumæ* ;] i. e. the tears of Pamphilus, for above, 82, he says "Nonnunquam conlachrymabat," which he there attributes to the regard "parvæ consuetudinis;" but now, ascertaining that this handsome girl is no other than sister to Chrysis, he begins to suspect the true cause of his son's sympathy in the late calamity.

100. *quorsum evadas*] i. e. in quem finem evadas quoad hunc sermonem. Liv. xxvii. 23. "Pestilentia magis in longos morbos, quam in perneciales evasit." Plaut. Asin. i. 1. 69. "quo evadat, sum in metu." See also Adelph. iii. 5. 63. and Hec. i. 2. 118.

101. *Procedit* :] A word suitable to the solemnity of the occasion. The consul was said *procedere*, when, on the first day of his consulate; he was escorted to the Capitol. *Incedere* has the same force. R. D. *Æn.* i. 50. "Ast ego, quæ divum incedo regina." *sepulcrum*] *Sepelire* is applied to the burning of the body, and every process of removing it. See Drak. on Liv. viii. 24. R. D. *Sepulcrum* is the place of burial, whether after, or before, the interment; from *sepelio*. Donatus mentions two other derivations: *sine pulchritudine*, and *sine pulsu*.

102. *In ignem posita est.*] Of old, the

bodies were burned, and the ashes deposited in an urn, the earth, or a stone chest. This method is thought by some to be derived from Hercules. The most ancient generations performed the interment without burning. ME. Read *imposita est*. L. and B. *In ignem ponere* does not appear inconsistent with the grammatical canon, that where *rest* is intimated, *in* takes the ablative; for *ponere* here may imply the raising the body up to the fire. From remarks which I have made, I am inclined to propose the following distinction:—*In* after *ponere*, meaning to place, when the subject is laid on something level to, or below itself, takes the ablative; but the accusative may be used, when the subject is raised above its own level to be so laid, for then motion-towards is implied. Accordingly we meet; "Artus in litore ponunt." "posuitque collum in pulvere Teuero." "positum castris simulacrum," and —Ovid. Met. viii. 452. "Stipitem in flammam ponere." Gell. iii. 15. "coronis suis in caput patris positus." Liv. i. 18. "dextra in caput Numæ imposita." Cic. Tusc. Quæst. i. 34. "Metellum multi filii in rogam imposuere." On the origin of burning among the ancients, and its object, see Potter, Archæol. *hæc soror quam dixi*,] i. e. whom I have mentioned as being the sister of Chrysis. D.

103. *Imprudentius*,] See note on *Libera*, 25, above.

104. *Satis*] If a consonant follows, it is read *Sati* or *Sat*. H. *Ibi*] See note of R. D. on *ibi*, 79, above. *exanimatus*] *metu* is often added. R. D. From *ex* and *animâ*, —breathless with fright.

105. *Bene*] This might imply that he had done well (acted wisely) in concealing so discreditable an affair.

107. *Mea*] The word of a lover. D. *te is perditum* ?] This form is more usual with comic writers, and those who, like Sallust, study antiquity of style, than with a Cicero, or a Caesar. R. D. *Perditum* is the active supine, governing the accusative *te*, and depending on the verb *is*.

Tum illa, ut consuetum facile amorem cerneret,
Rejecit se in eum flens quam familiariter.

110 So. Quid ais? Si. Redeo inde iratus, atque ægre ferens.

Nec satis ad objurgandum causæ. Diceret,
Quid feci? quid commerui, aut peccavi, pater?

Quæ sese in ignem injicere voluit, prohibui,
Servavi. Honestæ oratio est. So. Recte putas:

115 Nam si illum objurges, vitæ qui auxilium tulit,
Quid facias illi, qui dederit damnum aut malum?

Si. Venit Chremes postridie ad me, clamitans,
Indignum facinus; comperisse, Pamphilum
Pro uxore habere hanc peregrinam. Ego illud sedulo

120 Negare factum: ille instat factum. Denique

Ita tum discedo ab illo, ut qui se filiam

108. *cerneres*.] The ancients employ the second person singular, especially of the imperfect, when they mean to assert something of all generally. R. D. Our phrase is "one might see," similar to the French use of *on*. Compare II. Δ. 429. οὐδέ τις φαίης τόσον λαόν ἔπισθαι ἔχειν ἐν στήθεσιν αὐδῆν.

109. *quam familiariter*.] *Quam* means *valde*, and is often joined with a positive degree. R. D. I would account for the phrase by ellipsis:—*tam familiariter quam potuit*. Thus *quam familiariter* is equivalent to *familiarissime*; while *quam familiarissime* would perhaps be more agreeable to common usage. Such expressions as the latter, then, we may consider as augmentations of the superlative, which, however classical, is unnecessary. This is common with the Greeks: thus, *πρώτος* (the superlative of *πρῶ*, *πρότερος*) has itself a superlative, *πρωτίστος*. *quam familiariter*.] Read it parenthetically with a note of admiration, as is found in some copies. DOL.

110. *Quid ais?*] These words imply, sometimes surprise, sometimes censure. R. D. *iratus, atque ægre ferens*, &c.] "angry and bearing impatiently," that my surmise (see line 98) should be confirmed by so positive proofs; "nor yet was there a sufficient degree of pretext for rebuking him," which might have been some comfort to me.

111. *diceret*.] Understand *enim*. D.

112. *Quid feci? quid commerui*.] *Feci* alludes to some supposed *facinus*, as the verb is applied even to a murderer; *commerui* to a less wicked action; *peccavi* to a trifling delinquency. *Commerui* is the opposite of *promerui*, which is taken in a good sense. D.

113. *injicere*] To be read as if *inicare*; which method of writing is very common, where two *i*'s meet. II.

114. *Honestæ*] Presented with such an appearance of integrity, that one cannot gainsay it.

115. *objurges*.] This word is generally applied to reproof given to friends and relations. L.A.

116. *Quid facias illi*.] τί ἂν ποιήσεις ἐκείνῳ, ὃς ἄρα δέδωκός ἢ ζημίαν, ἢ κακόν; Priscian. 18. L. So, Hor. Sat. i. 1. 63. "Quid facias illi? How would you treat him?" *qui dederit*.] That the ictus may not fall on the final syllable of *dederit*, read *dederit qui*. B. *damnum aut malum*?] *damnum*, to a man's property; *malum*, to his person. D. *Damnum dare* is to *inflict* loss; *damnum facere*, to *suffer* it. R. D. *Damnum* (either from *deplum*, or *δαπάνη*) is a diminution of property caused by others; *jactura*, that caused by one's self; *detrimentum* (from *detero*) that caused by the *rubbing away*, as it were, and gradual consumption of the thing itself by use.

117. *postridie*] i. e. postero die. *clamitans*] See note on *quæritans*, 48, above.

118. *Indignum facinus*.] sc. esse. These words are by some made parenthetic, as an ejaculation of Simo, vexed that Chremes had come to the knowledge of it. Others omit the stop at *facinus*: "that he had ascertained a disgraceful deed, *namely*, that Pamphilus," &c. *Se* is implied to *comperisse*.

119. *hanc peregrinam*.] *Hanc*, contemptuously;—*peregrina* was a common name for women of loose character. D. *sedulo*] Lest he should appear to have credited the statement on too slight grounds. E.

120. *Negare factum*.] sc. esse; as also *instat factum* esse.

121. *discedo*] Aptly; for a person *discedit*, when, upon a decision being made, he gains or loses. Thus Cic. Orat. 64. "Eorum,

Neget daturum. SO. Non tu ibi gnatum? SI. Ne hæc quidem Satis vehemens causa ad objurgandum. SO. Qui, cedo?

SI. Tute ipse his rebus finem præscripsti, pater.

125 Prope adest, quum alieno more vivendum est mihi:

Sine nunc meo me vivere interea modo.

SO. Qui igitur relictus est objurgandi locus?

SI. Si propter amorem uxorem nolit ducere,

Ea primum ab illo animadvertenda injuria est.

130 Et nunc id operam do, ut per falsas nuptias

Vera objurgandi causa sit, si deneget.

Simul, sceleratus Davus si quid consili

Habet, ut consumat nunc, cum nihil obsint doli:

Quem ego credo manibus pedibusque obnixè omnia

qui affuerunt, judicio discessit probatus." Hor. Epist. i. 10. 37. "Sed postquam victor violens discessit ab hoste." Where see Dr M'Caul.

122. *Non tu ibi gnatum?*] Aposiopesis, or ellipsis:—understand *invasisti, objurgasti, or adortus es*. D. The force of *ibi* is:—Did you not rebuke him *then*, when matters were come to extremity, and Chremes was withdrawing his consent to the match? *Ne hæc quidem*] Simo replies that *even* the circumstance of Chremes' retracting (in consequence of Pamphilus' misdemeanour) was not a sufficiently strong pretext.

123. *Satis vehemens*] This line begins with a proceleusmatic foot.

124. *Tute ipse*] If I were to rebuke him, he would say, "You yourself," &c. *his rebus finem præscripisti*,] Whenever the Latins use *hæc res*, they speak of *love*. So the Greeks *ταῦτα πάλλα*. DA. You, by desiring me to marry, have marked out the termination to the pleasures which-I-am-now-pursuing (*his*).

125. *Prope adest*,] sc. *tempus*; a frequent omission. R. D. The time of my nuptials is at hand: the extreme limit of my liberty is fast approaching; and pleasures are the more eagerly to be followed, as they draw nearer to their close. D. *alieno more*,] i. e. *alterius arbitrio*. Thus Heaut. i. 2. 29. R. D.

126. *meo—modo*,] Heaut. ii. 4. 21. Compare Virgil, *Æn.* iv. 340. "Me si fata meis paterentur ducere vitam Auspiciis. R. D.

127. *Qui igitur relictus*,] Gudian, to retain the reading *Quis igitur*, gives *relictus* for *reliquus*. However to read *relictus* would be more Terentian. H. *Qui igitur* is approved by Bentley. I have heard this line interpreted: "What a fine opportunity, then, of rebuking, has been let slip!" But this is

refuted by the next two lines, which convey Simo's answer to the question. *relictus est—locus*,] *Locum relinquere* sometimes implies to give opportunity, facility, or credence, to. For *locum relinquere*, applied to opportunity or facility, we meet *locum dare, locum relictum facere*. DOL.

129. *ab illo animadvertenda injuria*] *Injuria ab illo* is an offence committed by him. The preposition *ab* often serves for paraphrasing the genitive. Below, iii. 1. 3. Liv. xxvii. 5. "fides a consule," (i. e. *consulis*) Valerius Flaccus, v. 243. "ab auro fulgor," (i. e. *auro*). R. D. If he had said *injuria ejus*, it would be doubtful whether Pamphilus was intended as the *agent* or the *sufferer*. D. He means that "that offence (namely, propter amorem uxorem nolle ducere) is the first and only one in Pamphilus, which he can take notice of as such," and consequently, that, if that offence does not appear, *nullus relictus est objurgandi locus*.

130. *Et nunc id operam do*,] Simo is now arriving at that which, at setting out, he proposed to Sosia as his second topic (namely, "et consilium meum cognosces," line 22.). He thinks, moreover, that he has cause for anger, not that his son is in love (for that is natural to his age) but, if on account of love he refuse to marry. E. *id*] i. e. *propter id*. D. i. e. with this view, viz. that "per falsas," &c.

131. *Vera*] There is antithesis between *vera* and *falsas*. D.

133. *cum nihil obsint doli*,] While all stratagems intended to interrupt the nuptials (which are but feigned) are indifferent to me; and whether such stratagems succeed or not, "hujus periculo fit: ego in portu navigo;" as he says, iii. 1. 22.

134. *manibus pedibusque*] Il. 5. ὥσπερ

- 135 Faecturum; magis id adeo, mihi ut incommodet,
 Quam ut obsequatur guato. SO. Quapropter? SI. Rogas?
 Mala mens, malus animus: quem quidem ego si sensero—
 Sed quid opu' est verbis? sin eveniat, quod volo,
 In Pamphilo ut nil sit moræ; restat Chremes,
 140 Qui mi exorandus est, et spero confore.
 Nunc tuum est officium, has bene ut assimules imptias:
 Perterrefacias Davum: observes filium,
 Quid agat, quid cum illo consilii caplet. SO. Sat est:
 Curabo: eamus jam nunc intro. SI. I præ; sequar. X

ACTUS I.—SCENA II.

SIMO, DAVUS.

S. NOX dubium est, quin uxorem nolit filius:

δύναται χροῖντες ποσίντες καὶ σέβειν. II. 2. παν-
 σὺδῃ. FAR. A proverbial expression, mean-
 ing, "with all his might." See iv. 1. 53.
 R. D.

135. *id*] i. e. propter *id*. D. *id adeo*,] *Al. id idco*. BA. *Adeo* means *vero*, or *certe*.
 Cjr. 6. Ver. 64. "Id adeo ex ipso senatus-
 consulto cognosceres." Sall. Jug. 65. "Id
adeo mature posse evenire, si ipse consul,"
 &c. But *adeo*, in this acceptation, never be-
 gins a sentence. *mihi ut incommodet*.] It
 is natural for slaves to hate their masters;
 whence the old saying, "so many slaves, so
 many enemies." L.

136. *Quapropter?*] What reason could
 he have for wishing you ill?

137. *Mala mens, malus animus*.] *Mens*,
 the disposition of nature; *animus*, the design,
 and intention. The sense is,—from bad
 dispositions arise bad designs. R. D. *mala*
mens] sc. inest ei, or, in causa est. *si sen-*
sero] If I shall perceive him exercising treach-
 ery to prevent the nuptials (see next scene,
 25. where the aposiopesis is supplied)—he
 shall suffer.

139. *In Pamphilo ut nil sit moræ*.] Such
 phrases are often in a transposed form, as
Pamphilus ut non sit in mora. Thus, iii. 1.
 9. "ne in mora illi sis;" ii. 5. 9. "Neque
 istic, neque alibi tibi erit usquam in me mo-
 ra." Simo means: If, as is my wish, Pam-
 philus consent to marry Chremes' daughter.

140. *Qui mi exorandus est*.] *Esper-*
gandus is also read. In which case, read
Cui for *Qui*. D. The meaning would then

be; To whom Pamphilus is to be justified
 (with respect to his intrigue) by me. The
 ancient style for, restat ut Chremetem exo-
 rem. *Exorare*, is, to gain over by entreaty;
orare, simply, to entreat. *confore*.] i. e. that
 it can be accomplished. Donatus erroneously
 deduces this word from *confit*. R. D.

141. *Nunc tuum*] The third of Simo's
 topics: "et quid facere in hac re te velim."
 above, 22. *tuum est*] Either pronounce
tuum, or make *est* short, as is common in
 Plautus and Terence. II. *assimules*] This
 is the *one word* for which Sosia asked, line
 18. "Quin tu uno verbo," &c. D. This is
 rather refined. See note on 18.

142. *Perterrefacias*] *ut* is implied, "That
 you terrify Davus," by pretending that the
 marriage is to take place.

143. *Sat est*.] I understand it all,—dic-
 tum sapienti.

144. *I præ*, for *Præi. sequar*.] A better
 reading than *sequor*; for, as B. observes, Si-
 mo remains for some time longer on the stage.

Simo expostulates with Davus on the expe-
 diency of his son's marriage, and entreats
 him to bring Pamphilus to a sense of his duty,
 pretending that the nuptials are to take place
 that very day. Davus feigns not to under-
 stand him; whereupon Simo, irritated, in-
 veighs against, and charges him, with threats,
 not to practise deceit to thwart his wishes.

1. IAMBIC TRIMETERS.] *Non dubium*, &c.]
 This positive language prepares us for Simo's
 subsequent astonishment, when Pamphilus,
 by Davus' advice, consents to marry. From

Ita Davum modo timere sensi, ubi nuptias

Futuras esse audivit. sed ipse exit foras.

D. Mirabar, hoc si sic abiret: et heri semper lenitas

5 Verebar quorsum evaderet.

Qui, postquam audierat non datum iri filio uxorem suo,

Nunquam cuiquam nostrum verbum fecit, neque id ægre tulit.

S. At nunc faciet; neque, ut opinor, sine tuo magno malo.

D. Id voluit, nos sic nec opinantes duci falso gaudio,

10 Sperantes jam, amoto metu, inter oscitantes opprimi;

NE esset spatium cogitandi ad disturbandas nuptias:

this conviction, too, he takes no step as yet to induce Chremes to give his daughter. D. The first three lines are a soliloquy after Sosia has retired. *no'it*] Whenever *volo* and *nolo* have an accusative, it depends on an infinitive understood. Here *ducere* is to be supplied. R. D. I am nearly confident that *volo* and *nolo* may take an accusative, as transitive verbs. Virg. *Æn.* vii. 340. "Arma velit, poseatque simul, rapiatque juvenus:" where *velit* seems equivalent to *cupiat*, and transitive, as well as *poseat*, and *rapiat*. According to R. D. we would be obliged to mutilate the beautiful symmetry of the line thus: "Arma capere velit, poseatque arma simul," &c.—Id. *Ecl.* ii. 58. "Eheu, quid volui misero mihi! what have I designed!" Hor. *Sat.* i. 9. 5. "cupio omnia que vis." Id. *Epist.* i. 12. 19. "Quid velit et possit rerum concordia discors."—*Hec.* ii. 1. 2. "Utin' omnes mulieres eadem æque studeant, nolint-que omnia?"

2. *Ita.*] For *adeo*: iv. 4. 22. BA. "To such a degree—so evidently." *Ita*, thus explained may be an adjunct either of *sensi* or *timere*. Another way is:—"I perceived just now that Davus feared so;" i. e. "feared *this*," namely, that my son would refuse to marry. But I cannot find an instance of *ita* used for *hoc*, where a separate clause, containing an infinitive, does not follow; except when joined with *aito*, or *dico*. As, for example: Cic. *Fam.* xiii. 23. "Varro ita existimavit, etsi suis literis valde confideret, tamen mea commendatione aliquid accessione fore." and *Ib.* xiii. 25. "Ita Lyso scripsit ad me, sibi meam commendationem maximo adjumento fuisse." *modo*] before he had entered into conversation with Sosia. D.

4. AN IAMBIC TETRAMETER. *hoc si sic abiret:*] In the same way, a person is said *aufferre* what passes unrevengeed, *Ad.* iii. 4. 8. R. D. We may interpret *abiret* by *evanesceret*,—*sedaretur*. DOL. I was wondering if this storm would thus blow off, which threatened to interrupt Pamphilus' intrigue,

in case Simo should be exasperated from Chremes' refusal; and I doubted whether the lenity and moderation, displayed by him, were not counterfeited. *semper lenitas*] According to D. and others, for *perpetua lenitas*, by hyphen, as: Virg. *Æn.* i. 202. "neque enim ignari sumus ante malorum;" but join *semper* with *verebar*. R. D.

5. AN IAMBIC DIMETER.—*quorsum evaderet.*] See note on i. 1. 100.

6. AN IAMBIC TETRAMETER.

7. TROCHAIC TETRAMETERS CATALECTIC.—*verbum*] Not even so much as a word, much less did he quarrel. D. Similarly below, ii. 4. 7.—Hare remarks that Terence intermixes tetrameter Trochaics cat. with tetrameter Iambics acat. as being of the same kind; for the only difference is that the Iambics have a syllable more at the beginning.

8. *faciet:*] sc. *verbum*; the third person used for the first. D. *sine tuo magno malo.*] i. e. your master will threaten, but you will despise his threats, and draw upon you his vengeance. D.

9. IAMBIC TETRAMETERS.—*Id voluit.*] i. e. This was his design in pretending such *lenitas*, namely, that we might be beguiled into a hope that he dwelt not on the disappointment from Chremes' denial, but was now submitting, and giving up thoughts of his darling project. *nec opinantes.*] The ancients say *nec opinans*, and *nec opinus* for *inopinans*, using *nec* for *non*; as *Heaut.* i. 2. 12. See *Drak.* on *Livy.* iv. 27. R. D. *duc:*] "to be deceived." *Se.* iv. 1. 28. R. D.

10. *Sperantes jam.*] See note v. 4. 34. below. *inter oscitantes.*] *Oscitatio* is ease and security of mind, from *os* and *cies*, i. e. commoveo. D. *oscitans* is aptly applied to a sluggard, as we may fancy such a character to be prone to yawning. Bentley reads "interea oscitantes." *opprimi.*] A person *opprimitur*, to whom something sudden and unexpected happens. *Liv.* xxxvii. 4. "eo ipso quod nihil subtimerent opprimi incautos posse." R. D.

11. *Ne esset.*] If the *e* of *Ne* be elided,

Astute! S. Carnifex, quæ loquitur? D. Herus est, neque provideram.

S. Dave. D. Hem, quid est? S. Ehodum ad me. D. Quid hic vult? S. Quid ais? D. Qua de re? S. Rogas?

Meum quatum rumor est amate. D. Id populus curat, scilicet!

15 S. Hocine agis, an non? D. Ego vero istuc. S. Sed nunc ea me exquirere,

Iniqui patris est. Nam, quod antehac fecit, nihil ad me attinet.

Dum tempus ad eam rem tulit, sini, animum ut expleret suum.

Nunc hic dies aliam vitam affert, alios mores postulat.

Dehinc postulo, sive æquum est, te oro, Dave, ut redeat jam in viam.

20 D. Hoc quid sit? S. Omnes, qui amant, graviter sibi dari uxorem ferunt.

D. Ita aiunt. S. Tum si quis magistrum cepit ad eam rem improbum,

the line is a Trochaic tetrameter catalectic. H. Bentley reads "Ut ne esset," to avoid a single Trochaic among Iambics.

12. *Astute!* *Astutus*, ἄστυος, πανούργος, from ἄστυ, because men living in a city are more cunning and artful than rustics. *Carnifex*,] Either, torturing his master, or, himself worthy *caro fieri*, i. e. to be tortured. Lucilius: "Career, vix carcere dignus." D. *provideram*,] i. e. porro videram. One copy has *prævideram*. B. i. e. had seen him before he saw me. Compare Hor. Epist. i. 7. 69. "denique quod non Providisset eum."

13. *Hem*,] As if he turned his whole body round in speaking. D. *Ehodum*] Commanding the attention of him with whom he wishes to speak; *dum* is added by pareleon. D. *vult?*] See note on *nolit*, line 1. above. *Rogas?*] Expressing indignation. D.

14. *rumor est*] He admirably dissembles to the slave the certainty at which he had arrived on the matter. *Id populus curat*,] This remark is suggested by the word *rumor*, which signifies a report of wide circulation. D. A.

15. *Hocine agis an non?*] i. e. Is it a care to you, what the people may say? The slave answers, in the affirmative, *Ego vero istuc*. E. i. e. Are you effecting that my son should intrigue thus? *agis* for *facis*. DOL. Are you attending to what I say, or not? Thus below ii. 5. 4. Heaut. iii. 2. 4. *Alias res agere* is, to be inattentive. R. D. Of these three views, adopt the last. I do not see how Doletus can reconcile *ego vero istuc* with his interpretation. Simo, in fact, is irritated by Davus interrupting him with the sarcasm *Id populus*, and asks impatiently

"Hocine agis?" *hocine—istuc*.] In the best writers *hic* is for *meus*; *iste* for *tuus*. Thus, Simo asks, Are you minding *what I say* (*hoc* i. e. *meum*)?—Davus replies: Assuredly I mind *what you say* (*istuc* i. e. *tuum*). D. A.

16. *antehac*] For *ante hæc*. D.

17. *tulit*,] i. e. *se* præbuit;—because he said above, "tute his rebus finem præscripsisti, pater." D. Thus ii. 6. 12. We must connect *tempus* with *ad eam rem*. R. D. *sini*,] The ancients often used the inflections of the present and preterite indiscriminately, as *impelli*, *negligi*, *evadi*, &c. See Vossius, Analog. iii. 20. R. D. *animum ut expleret*] Those *explent* *animum*, who obey the passions of the mind; anger, love, &c. So. iv. 1. 17. and Hec. v. 1. 28.

18. *Nunc hic*, &c.] In other words (Heaut. iv. i. 53.) "Non licet hominem esse sæpe ita ut vult, si res non sinit." *aliam vitam*, &c.] "ἄλλος βίος, ἄλλη διαίτα." L. Bentley reads *hic* and *defert*.

19. *sive æquum est*,] ἴσωνόθεσις. D. *Sive* for *vel si*; i. 5. 59. R. D. *ut redeat jam in viam*,] i. e. may amend his conduct, abandoning his present discreditable life. *Via* is put for *vera—recta—via*; as ὁδός in Eurip. Med. 765. *Errare via*, *decedere de via*, &c. have the contrary meaning. R. D. *Recta via* occurs ii. 6. 13.—iii. 4. 21. *jam*] i. e. tandem. R. D. It is found united with *tandem*: Æn. vi. 61. "Jam tandem Italiæ fugientis preindimus oras."

20. *Hoc quid sit?*] Understand *quæris*. D. Donatus, then, seems to have attributed *hoc quid sit* to Simo. Z. Understand *miror*.

21. *Ita aiunt*,] i. e. so it is universally be-

Ipsum animum ægrotum ad deteriorem partem plerumque applicat.

D. Non hercle intelligo. S. Non? hem. D. Non: Davus sum, non Œdipus.

S. Nempe ergo aperte vis, quæ restant, me loqui? D. Sane quidem.

25 S. Si sensero hodie quicquam in his te nuptiis

Fallaciæ conari, quo fiant minus;

Aut velle in ea re ostendi, quam sis callidus;

Verberibus cæsum te, Dave, in pistrinum dedam usque ad necem,

lieved. Heaut. i. 2. 37. D. The words of one who assents reluctantly, as below, ii. 1. 21. In the same sense ita prædicant, v. 3. 4. R. D. *magistrum*] a person under whose advice and counsel we act, is our *magister*. Seneca, Thyest. 311. "sepe in magistrum scelera rediere sua." R. D. Cic. pro Verr. v. 21. "Qui dux isti quondam et magister ad despoliandum Diane templum fuit." Donatus on Phorm. i. 2. 21. explains it by παιδαγωγός. Similarly Demipho to his slave, Phorm. ii. 1. 4. "O facinus audax! O Geta Monitor!" *ad eam rem*] i. e. amorem. D. See Dacier, above, i. 1. 134. Simo levels *improbum magistrum* at Davus.

22. *ægrotum*.] The ancients called love, and other passions of the mind, diseases. The distinction made by D. in referring *æger* to the mind, and *ægrotus* to the body, is futile. Terence applies *ægrotum* to the mind elsewhere also. R. D. *ad deteriorem partem*] Hæ. Sat. ii. 2. 5. "Acclinis falsis animus meliora recusat."

23. *hem*.] Indicating anger. D. *Davus sum, non Œdipus*.] The phrase will be much more elegant, if what the Gloss has be correct:—"Davus. ἄφρων, ἄπειρος;" Compare Eurip. Hipp. 346. Οὐ μάντις τάφανθ' γνῶναι σαφώς. W. I am a simple Davus, that can understand plain talk very well; but I have not the sagacity of an Œdipus, to fathom the enigma which you have propounded. Œdipus, having slain Laius king of Thebes, ignorant that he was his father, was attracted to his native country by the fame of the Sphinx, an hideous monster, which proposed enigmas to the inhabitants, and devoured them, if unable to explain them. An oracle told that, as soon as an enigma should be solved, the Sphinx would destroy herself. And Creon, now king, promised his throne and sister Jocasta to any one who would discover the solution. The question now was: What animal walks in the morning on four

feet, at noon on two, and in the evening on three? Œdipus declared the animal to be *man*, and won the promised prize, and married Jocasta, afterwards proved to be his mother. Thus, as D. remarks, Davus means perhaps to insult his master by comparing him with the Sphinx.

24. *Nempe ergo*, &c.] S. In other words, you wish me to speak out plainly. D. I do. S. Well then, what I meant by the enigma "Tum si quis," &c. is this:—that *you* are the *magistrum improbum*, and that if I shall perceive, &c.

25. IAMBIC TRIMETERS.—*hodie*] Not so much referring to time, as implying a threat. Æn. ii. 670. "Numquam omnes hodie moriemur inulti." D. So Horace to Davus (Sat. ii. 7. 21.) "Non dices hodie, quorsum hæc tam putida tendant, Furcifer?" Where commentators have taken great pains to give *hodie* a specific meaning relative to time.

27. *ostendi*.] One copy has *ostendere*. B.

28. IAMBIC TETRAMETERS. — *Verberibus cæsum*] Lysias, Apolog. περί τοῦ Ἐρατοσθένους. pag. 93. Μαστιγωθείσαν εἰς μύλωνα ἐμπιεσθῆναι. L. *Dave*] The line would run more smoothly, if *Dave* were after *pistrinum*. B. *pistrinum*] Apuleius describes the truly wretched condition of persons working in these mills. Pl. *Pistrinum*, from *pinso* (πρίσσω) to pound as in a mortar, was a place where grain and legumes were pounded. This was done by pestles previous to the invention of mills. The *mola* (μύλα) usually consisted of two stones, of which the upper revolving on the lower, which was fixed, pulverised what was placed between. They were of three kinds, according to the various means of putting them into motion:—*asinaria* or *jumentaria*, turned by asses or horses; *manuaria* or *trusatiles*, hand-mills; and *aquaria*, water-mills.—*dedam*] i. e. in perpetuum dabo, as dealing with an enemy.

Ea lege atque omine, ut, si te inde exemerim, ego pro te molam.

30 Quid? hoc intellexistine? an nondum etiamne hoc quidem?

D. Imo callide:

Ita aperte ipsam rem modo locutus, nil circvitione usus es.

S. Ubivis facilius passus sim, quam in hac re, me deludier.

D. Bona verba quæso. S. Irrides? nil me fallis. sed dico tibi, Ne temere facias; neque tu haud dicas, tibi non prædictum: cave.

ACTUS I.—SCENA III.

DAVUS.

ENIMVERO, Dave, nil loci est segnitiae neque socordiae,

Quantum intellexi modo senis sententiam de nuptiis:

Quæ, si non astu providentur, me aut herum pessumdabunt.

29. *omine*,] i. e. presagio. The master says, that, if he take him thence, his so doing will be a *presage* or *sign* that he himself must take his place at the mill. R. D. *Omen*, deduced by Varro and Festus, from *os oris*, was properly an augury from the human mouth (*qu. oremen*) and applied to any thing supposed to forebode what was to happen.

30. *etiamne*] *Etiam* is redundant. D. I take *etiamne* to express surprize, as it does also amplification. Thus: Plaut. *Amphitr.* ii. 2. "Obsecro te, etiamne hoc negabis, te auream pateram mihi dedisse?" A striking instance of its use in amplification occurs Cic. 3. *Verr.* 98. too long to quote here. Compare Phorm. ii. 1. 8. "Etiamne id lex coegit?" Ib. v. 2. 9. "Etiamne id dubium est?"

31. *nil*,] i. e. *secundum nihil*, as 33. "nihil me fallis," *οὐδὲν μὲ λανθάνεις*, i. e. *καθ' οὐδὲν. circvitione*] Pronounce *circvityone*. H. Read *circum itione*, because some copies have *circumitione*, and on account of the idiom usual with Plautus and Terence. B.

32. *Ubivis*] i. e. in quavis re. *facilius*,] more contentedly, more willingly. So, Virg. "Facilis est jactura sepulchri;" light, easy to be endured. *deludier*,] This paragon of *er* is frequent in our author.

33. *Bona verba quæso*,] i. e. speak better words;—do not imagine that I am deceiving you. Derived from sacred rites, in which *bona verba dicere* means, to abstain from words of ill omen. R. D. *nil me fallis*,] You do not escape my notice. Liv. xli. 2. "nec quidquam eos, quæ terra marique

agerentur, fallebat." R. D. *dico tibi*,] A solemn and threatening warning. So, Eun. ii. 3. 45. "tibi dico, Chærea." R. D.

34. *neque tu haud dicas*,] Often, with the Latins as with the Greeks, two negatives, instead of affirming, deny. Eun. v. 9. 47. "nec magis ex usu tuo Nemo est." Plaut. *Epid.* v. 1. 56. "neque ille haud objiciet mihi." R. D. I have translated both negatives, though, in so doing, I may be taxed with an Irishism. Some read *tu hoc dicas*, and *hoc sic dicas*. Bentley reads *dices*, i. e. "you will not dare to say."

I. IAMBIC TETRAMETERS.—*Enimvero*] To express indignation and sorrow. Cic. 1. *Verr.* 26. "tum alius ex alia parte: enimvero ferendum hoc non est." R. D. *segnitiae neque socordiae*,] By *segnitia*, advantages already attained are lost; by *socordia*, those wanting and requisite are not discovered. E. *segnitia* implies absence of action; *socordia* of reflection. D.

2. *quantum*,] for *in quantum*. D.

3. *astu*] See note i. 2. 12. *providentur*,] Similarly *cantus* and *providens* are often joined, as Liv. iv. 24. The metaphor, as D. observes, is taken from the pilot, who takes precautions for his ship, against the approaching squall; this allusion is confirmed by *pessumdabunt*. Cic. 4. *Cat.* 2. "incumbite ad reip. salutem, circumspecte omnes procellas, quæ impendent nisi providetis." R. D. *Provideo* is, to see an approaching event, before it happens; and thence means, to guard against it. B. *herum*] i. e. Pamphilum. *pessumdabunt*,]

Nec, quid agam, certum est; Pamphilumne adiutem, an auscultem seni.

- 5 Si illum relinquo, ejus vitæ timeo: sin opitulor, hujus minas,
Cui verba dare difficile est. Primum jam de amore hoc comperit:
Me infensus servat, ne quam faciam nuptiis fallaciam.

Si senserit, perii; aut, si lubitum fuerit, causam ceperit:

Quo jure, qua me injuria, præcipientem in pistrinum dabit.

- 10 Ad hæc mala hoc mi accedit etiam: hæc Andria,
Sive ista uxor, sive amica est, gravida e Pamphilo est;
Audireque eorum est operæ pretium audaciam:
Nam inceptio est amentium, haud amantium:

Gloss. καταβυθίζω, to sink, to drown. L. Like venum, victum, pastum dare. For *pessum* is the supine of the obsolete *petior*, to be trodden under foot, subdued, Plaut. Rud. ii. 3. 64. "cum navi scilicet abisse pessum in altum." See Cortius on Sall. Jug. 1. "Sin captus," &c. R. D.

4. *certum*] determined, resolved. So, ii. 1. 11.. See Drak. on Liv. ii. 45. R. D. Æn. iv. 554. "Æneas celsa in puppi, jam certus mundi." *Pamphilumne adiutem,*] Deliberative sentences have always some sound, conveying a suspicion of the way in which the matter will terminate; as Davus here shows his leaning to the side of Pamphilus. Observe, he says, "verba dare difficile est, not impossible. D.

5. *illum*, &c.] He applies *illum* and *ejus* to Pamphilus; *hujus* to Simo, as he had but just now seen Simo, who was therefore nearer to him, in a measure, than was Pamphilus. *ejus vitæ timeo—hujus minas:*] I am apprehensive—for his life—of this man's threats. *sin opitulor,*] Hor. Sat. ii. 2. 64. "Hac urget lupus, hac canis angit." i. e. at si *illum* opitulor.

6. *Cui verba*, &c.] For Simo said above "nil me fallis." D. *verba dare*, to deceive; to give mere words, when a person is looking for action. R. D. *primum*] Often with the best writers, *primum* occurs, though not followed by *deinde*, *postea*, &c.; and we often find one of them following, when *primum* does not precede. Gronov. on Liv. xxxiv. 19. gives examples. R. D. The *deinde* may be implied before *me infensus*. Donatus seems to explain *primum jam*, "now for the first time," anastrophe for *jam primum*.

7. *servat,*] For *observat*. DOL. *faciam nuptiis*] Al. in nuptiis, which B. approves, as removing the homœoteleuton in *faciam, fallaciam*.

8. *Si senserit,*] Lines 25, 26. of last scene supply the object to "senserit." *aut, si*] B. reads *aut quam*: i. e. "or if he shall find a pretext, which it shall please" him to find,

—any one which he may fancy. Under the present reading, a second *si* must be understood to *ceperit*, to preserve its connexion with *si senserit*; and *si lubitum fuerit* must be parenthetic.

9. Zemmius' reading of this line is: "Quo jure, quaque injuria præcipientem me in pistrinum dabit:" which is objectionable on account of the metre. Bentley has: "Qua jure, qua me injuria præcipientem in pistrinum dabit." (*qua—qua* for *tum—tum*) though he confesses that all copies agree in exhibiting the vulgar lection. I have adopted the line as given by Hare, and I think that *quo* and *qua* are for *aliquo* and *aliqua*. Examples of *quis* used for *aliquis* are frequent, as: Cic. Senec. 12. "Sive natura, sive quis Deus." Id. Att. vi. 1. "credo Scaptium, iniquius de me quid ad Brutum scripsisse."

10. IAMBIC TRIMETERS.

11. *Sive ista*] Bentley reads *Si ista*, to aid the metre. So Plaut. Circul. i. 1. 4. "Si media nox est, sive est media vespera." Also *si—si* can be put for *sive—sive*. Gell. ii. 28. "si deo, si deæ." R. D. *Sive ista uxor,*] Either *Sive ista uxor* (of this *u* short, we meet several instances in Terence) or, *Sive ista uxor*, which I prefer. *Sive* may shorten the first, like *ac*, *aut*, *haud*, *e*, *ex*, *huic*, *hunc*, and, before a consonant, *ut*, *et*, *ad*, *in*: to which add *inde*, *unde*, *nempe*, *autem*, *ecceum*. H.

12. *operæ pretium*] "the recompense of trouble," τοῦ ἔργου μισθός—πλείστον ἄξιον, for which our idiom gives, "worth while." Sometimes *pretium* is omitted; Ennius, quoted by Pers. Sat. vi. 9. "Lumai portum operæ cognoscere cives;"—sometimes *operæ*: Tacit. Ann. i. 57. "Germanico pretium fuit convertere agmen."

13. *amentium, haud amentium:*] This agnomination is, in verbs παρόμιον, in nouns, παρονομασία. D. Thus: Æschines. Ctes. οὐ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον μίνον μετέλλαξε.

Quicquid peperisset, decreverunt tollere.

15 Et fingunt quandam inter se nunc fallaciam,

Civem Atticam esse hanc. Fuit olim quidam senex,

Mercator: navem is fregit apud Andrum insulam:

Is obiit mortem: ibi tum hanc ejectam Chrysidis

Patrem recepisce, orbam, parvam: fabulæ!

20 Mi quidem non sit verisimile: atque ipsis commentum placet.

Sed Mysis ab ea egreditur: at ego hinc me ad forum, ut

Conveniam Pamphilum, ne de hac re pater imprudentem opprimat.

14. *tollere*.] *Tollere* and *suscipere* for *educare*; derived from the customs of the Greeks and Romans, who were empowered to bring up, expose, or slay, their own children. When born, they were laid on the earth, Ops being invoked to receive them with complacency. The infant thus placed, the parent, if he wished to rear it up, *tollebat*; if not, *relinquebat*. R. D. Perhaps, by the way, "Plura quidem tollenda relinquendis," in Hor. Sat. i. 10. 51., means "more things to be adopted than to be abandoned." And thus, the "erat quod tollere velles" of Sat. i. 4. 11. would require an interpretation contrary to that usually assigned to it: See Dr McCaul. on Sat. i. 4. 11. It probably alludes to this ancient custom. Compare Sat. ii. 5. 15. "Si cui præterea male filius in re Præclara sublatus aletur."

16. *Civem*] The point of this is, that, if she were an Attic citizen, Pamphilus could be compelled by Athenian law to marry her. R. D. *Atticam*] Not *Atheniensem*, for, as Eustathius says, the men were called *Ἀθηναῖοι*, the women *Ἀττικάι*. So, a brave man they called *ἀνδρείον*, a brave woman *ἀνδρικήν*. N. *Fuit olim*. &c.] *Ἀνακόλουθον*; for *fuit*, *fregit*, and *obiit* should, strictly, be infinitives, and their subjects in the accusative, in the same construction with *Civem*—*esse*. Accordingly the infinitive is resumed in "ibi tum hanc," &c. From *Civem* to *parvam* contains the *fallaciam* (as Davus supposed it) which Pamphilus and Glycerium "fingunt inter se."

17. *Navem is fregit*] For *naufragium fecit*. D.M. Hence *naufragium* from *frango*, as *ναυαγία* from *ἄγνυμι*. Observe, though the second syllable is long in *ναυαγία*, it is short in *naufragium*.

18. *obiit mortem*.] Festus says that *obire mortem* is used from the custom, among the ancients, of saying *ob Romam*, *ob Trojam*, &c. for *ad*; and similarly *ad vadimonium obisse*, and *obviam* for *ad viam*. DOL. Literally *met*, and *underwent*, death. *Obeo* is often put absolutely: Hor. Od. iii. 9. 24. "Tecum vivere amem, tecum obeam libens."

19. *ejectam*—*recepisse*.] Æn. iv. 374. "Ejectum littore, egentem Excepi," and below, v. 4. 20. R. D. Excipere, *καταλαμβάνειν*. Iliad, i. 591. "Ἐνθα μὲν Σίντις ἄνδρες ἄφαρ κομίσαντο πεισύντα."

20. AN IAMBIC TETRAMETER.—*Mihi quidem hercle non*] B. omits *hercle*. Some MSS. have *atqui* for *atque*: B. proposes "at." *atque*] for *et tamen*, Cic. Att. vi. 1. "atque hoc tempore ipse impingit mihi epistolam." See Cortius on Sall. Jug. 4. R. D. *ipsis*] i. e. Glycerium and Pamphilus. *ipsis*—*placet*.] Alluding to the proverb *αὐτοῖς ἀρέσκει*, used when the speaker disapproves of a matter, or is not interested in it. R1.

21. AN IAMBIC TRIMETER.—To avoid a trimeter among tetrameters, we might read thus:—"Sed Mysis ab ea egreditur. At ego hinc me ad forum quantum queo, ut"—as Eun. v. 2. 5. H. *ab ea*] i. e. from her house. So, Heaut. ii. 2. 6. Phorm. v. 1. 5. "a fratre que egressa est meo." Cic. Mil. 19. "devertit Clodius ad se," i. e. to his villa. R. D. *Apud me* and *chez moi* sometimes mean, at my house. *me ad forum*,] Scil. *conferam*. Davus hopes to meet him at the forum; for those who were disengaged used to resort thither to converse and hear news. R. D.

22. AN IAMBIC TETRAMETER.—*imprudentem*]—While he expects no evil. R. D. *opprimat*.] See note on i. 2. 10. above.

ACTUS I.—SCENA IV.

MYSIS.

Audivi, Archilis, jamdudum; Lesbiam adduci jubes.
 Sane pol illa temulenta est mulier et temeraria,
 Nec satis digna, cui committas primo partu mulierem.
 Tamen eam adducam. Importunitatem spectate aniculæ;
 5 Quia compotrix ejus est. Di, date facultatem, obsecro,
 Huic pariundi, atque illi in aliis potius peccandi locum.
 Sed quidnam Pamphilum exanimatum video? vercor quid siet.
 Opperiari, ut sciam, num quidnam hæc turba tristitiæ afferat.

ACTUS I.—SCENA V.

PAMPHILUS, MYSIS.

P. Hocine est humanum factum aut inceptum? hocine est
 officium patris?

1. TROCHAIC TETRAMETERS CATALECTIC.—
jamdudum] Whether join this with *audi-
 vi*, or with *jubes*? Some understand it for
jamprimum; as: Virg. *Æn.* ii. 103. “*jam-
 dudum sumite pœnas*,” D. *Jam primum*
 must be a mistake for *quam primum*;—if
 taken thus, it must be joined with *adduci*.
 Rhunkenius makes it relate to a time not
 long past: Eun. iv. 6. 5. “*ego jamdudum*
hic adsum.” Cic. *Amicit.* 22. “*ea quam*
jamdudum tractamus stabilitas amicitiae.”
Lesbiam] i. e. obstetricem.

2. *pol*] For *per Pollionem*; the same as
ædepol. This oath was used both by men
 and women; none but women said *me Cas-
 tor*; none but men, *me Hercule*. R. D.—
temulenta] *Temetum* was an ancient name
 for *vinum*. E. The poet humorously calls
 this *temulentam*, a Lesbian; alluding to the
 wine of Methymna. MA.

3. *committas*] For *committimus* with
 respect to important matters, and where life
 is concerned. D. See note on 62, next
 scene.

4. *adducam*.] B. reads *adduci*? i. e. Ta-
 men eam adduci jubes?—*Importunitatem*] From
 addressing Archilis, she here turns to
 the spectators. *Importunitatem*] This might
 mean, according to Adrianus, the detestable
 conduct of the old woman, who wishes Lesbia
 to be called, for no other reason than because

she is her *compotrix*. Or it means, generally,
 heedlessness in regard to place, time, and
 persons. BA.

5. *Quia compotrix ejus est*.] Aposiopesis.
 Understand, Lesbiam adduci jubet. BA.—
Di, date] These deities were, Jupiter adul-
 tus, Hymenæus, Juno adulta, Venus, Suadela,
 and Diana lucina. FAR.

6. *illi*] *Lesbiæ* obstetrici, as *huic* means
Glycerium.—*in aliis*] Either *mulieribus*,
 or *rebus*. D. *peccandi*] In consequence of
 her *temulentia* and *temeritas*.

7. IAMBIC TETRAMETERS.—*quidnam*] i. e.
 propter quidnam.—*exanimatum*] See note
 on i. 1. 104.—*quid siet*.] Propter quid—sit
exanimatus; or, quid sit negotii. D.

8. *Opperiari*,] *περιμενῶν*.—*num quidnam*] Al.
nunc quidnam. Understand *num quid-*
nam as an *quidpiam*. R. D. *turba*] B.
 suggests *turbæ tristitia*, as Mysis had not yet
 seen any *turba*. *Turba* is trouble, as in the
 expressions, *turbas facere*, *dare*. R. D.

Pamphilus is in the utmost distress con-
 cerning the nuptials; and, though appearing
 at first to vacillate, promises Mysis that he
 will be faithful to Glycerium, even in oppo-
 sition to his father.

1. AN IAMBIC TETRAMETER.—Read, “*Hoc-
 ine est factum humanum aut inceptum*.” B.

M. Quid illud est?

P. Proh deum atque hominum fidem! quid est, si non hoc contumelia est?

Uxorem decesserat dare sese mi hodie: nonne oportuit

5 Præscisse me ante? nonne prius communicatum oportuit?

M. Miseram me! quod verbum audio?

P. Quid Chremes? qui denegarat se commissurum mihi

Gnatam suam uxorem; id mutavit, quia me immutatum videt.

Itane obstinate operam dat, ut me a Glycerio miserum abstrahat?

10 Quod si fit, pereo funditus.

Adeone hominem esse invenustum aut infelicem quemquam, ut ego sum?

Proh deum atque hominum fidem!

2. AN IAMBIC MONOMETER.—In Z's text this and the next line are one.

3. IAMBIC TETRAMETERS.—*Proh deum* —[*fidem*.] Scil. *obtestor*. R. D. See note on *fides*, i. 1. 7. *quid est, si non hoc*] Cic. 1 Verr. 10. "Quid est quæso, Metelle, iudicium corrumpere, si hoc non est? D. Zenius has *si non hæc*. Bentley gives *hoc* from D. and MSS. *contumelia*] Some interpret, a heavy injury. Ba.

4. *Uxorem decesserat*] He finds fault, that his father should desire him to marry on so short a notice; not, that the desire was an unfair one. If this desire had been made known to him sooner, he might have found some engine to put in motion against it. E. *Si* is understood to *decesserat*; as *Æn.* vi. 31. "Partem opere in tanto, sineret dolor, Icare, haberes." R. D. He repeats, with a spirit of indignation, the words used by his father; hence the use of the pluperfect. An exact parallel occurs in Hor. Sat. ii. 6. 48. where see Dr McCaul's note.

5. *Præscisse me ante?*] Marriage engagements made by the parents, without the participation of the parties themselves, were considered imperfect: although the consent of the latter was not so much required, as that they might have no just cause for refusing. Ho. Either *præ* or *ante* is redundant. D. Pamphilus, at the moment he speaks *præscit* (foreknows it); his complaint is, that he had not *præscisse ante* (foreknown it sooner). *Scio* what has already happened; *præscio*, what is yet to happen.

6. AN IAMBIC DIMETER.—[*verbum*] For *sermone*, as Eun. i. 2. 95.

7. A TROCHAIC TETRAMETER CATALECTIC.—[*Quid Chremes?*] This has the force of connexion and transition to a new subject. R. D.

What *has* Chremes done?—what shall I say of him?

8. IAMBIC TETRAMETERS.—[*id mutavit*.] Chremes had not yet changed his mind, (though he does Act 3. Sc. 3.) but Pamphilus collects from his father's words that he had. FAR. *quia*] This instead of *quoniam* is supported by some copies; I prefer to take *mutavit* absolutely, as above i. 1. 13. and to change *id* to *is*, that the opposition may be more pointed. B. *immutatum*] Constant in love to Glycerium. Several compounds with *in* are sometimes affirmative, sometimes negative: as *incertus*, *inquisitus*, *inpressus*, and *immutatus*. R. D. *Immutor* is affirmative, below, 41.

9. *abstrahat?*] Used here with great force and propriety. *Æn.* ii. 434. "Iphitus et Pelias mecum divellimur inde." D.

10. AN IAMBIC DIMETER.—[*funditus*.] *ἐκ θεμελίων, ῥῶδιν*. Hor. Od. i. 16. 20. "Urbes funditus perirent." So, "plucked up by the roots."

11. A TROCHAIC TETRAMETER.—[*Adeone hominem*] Understand *mirandum, est incredibile*, or some such. So iv. 3. 1. and v. 2. 29. Muretus on this passage explains *invenustum*, one unfortunate in love, unfavoured by Venus; but take it generally for *infelix*. A fortunate person is called *venustatis plenus*, Hec. v. 4. 8. A metaphor from the dice, on which the highest throw was called *venus*; the lowest, *canis*. R. D.

12. A TROCHAIC DIMETER CATALECTIC.—[*Proh deum, &c.*] In language dictated by strong mental emotion, attestations of this kind are very natural. They serve to fill up the chasms, as it were, in a distracted train of ideas, and gratify the speaker in keeping up an uninterrupted flow of words, which, in some degree, relieves him.

Nullone ego Chremetis pacto affinitatem effugere potero?

Quot modis contemtus, spretus? facta, transacta, omnia; hem!

15 Repudiatus repeto. quamobrem? nisi si id est, quod suspicor:

Aliquid monstri alunt: ea quoniam nemini obtrudi potest,

Itur ad me. M. Oratio hæc me miseram exanimavit metu.

P. Nam quid ego dicam de patre? ah!

Tantamne rem tam negligenter agere? prateriens modo

20 Mi apud forum, Uxor tibi ducenda est, Pamphile, hodie, inquit, para;

Abi domum. Id mi visu' est dicere, Abi cito, et suspende te.

Obstupui: cense'n' me verbum potuisse ullum proloqui? aut

Ullam causam, ineptam saltem, falsam, iniquam? obmutui.

Quod, si ego rescissem id prius, quid facerem, si quis nunc me roget;

13. A TROCHAIC TETRAMETER.—*effugere*] To get completely clear of. D.

14. TROCHAIC TETRAMETERS CATALECTIC.—*contemtus*,] Chremes or Pamphilus? D. Better apply it to Pamphilus, who adds "repudiatus repeto." E. *Spretus* is a stronger word than *contemtus*. R. D. *facta, transacta omnia*;] A judicial phrase, signifying that nothing which bears on the case has been overlooked, that all points are made up. Cic. 3. Cat. 6. "quod faciendum primum fuit factum atque transactum est." R. D.

15. *Repudiatus repeto*.] So, Eun. "exclusit, revocat." D.—*nisi si*] Elegantly for *nisi*. So, Ad. iv. 3. 3. "nisi si me in illo credidisti esse hominum numero." R. D.

16. *Aliquid monstri alunt*.] *Aliquod monstrum* would be less insulting. Eun. "taees, monstrum hominis?" D. Pamphilus suspected that the bride to be forced upon him had some personal deformity. R. D. Compare Virg. Æn. iv. 569. "varium et mutabile semper Femina." and the beautiful translation of it: "Frailty, thy name is woman." This change of gender does not always convey disparagement: "She walks the waters like a thing of life, And seems to dare the elements to strife." *ea quoniam nemini*] Menander:—*πρὸς τὴν ἰμναυτοῦ θυγατέρα τὴν πόλιν ἔλθῃ. οἱ βουλόμενοι ταύτην λαβεῖν, λαλῶντες* W.

17. *Oratio*] Sometimes used by the ancients in the sense of, *a few words*. D.

18. AN IAMBIC DIMETER.—*Nam*] Intimative transition, as i. 1. 24. R. D.

19. IAMBIC TETRAMETERS.—*tam negligenter*] So negligently on the part of my father, as that I should not have been sooner

made acquainted with it. *prateriens modo*] He specifies the points in which his father erred:—in the opportunity he took (*prateriens*); in the time (*modo*); in the place (*apud forum*); in the harshness of his words (*ducenda est hodie*). D.

20. *apud*] The last syllable of *apud*, even where a consonant follows, is generally shortened. H.—*ducenda*] This part of the verb implies peremptory necessity. Æn. xi. 230. "aut pacem Trojano ab rege petendam." Sall. "Agendum et obviam eundum est." D. *para*] *se*, the things necessary for the nuptials. *Parare* and its compounds are often put absolutely. R. D.

21. TROCHAIC TETRAMETERS CATALECTIC.—*Abi*] In *abi* and other imperatives (*as, cave, vide, mane, roga*, &c.) which are of more frequent use in dialogue, the last syllable is here generally shortened, though long by popular prosodic rule. H. *cito, et suspende te*.] *Cito* refers to *hodie*; *suspende te* to "uxor tibi ducenda est." D.

22. *Obstupui*.] Both in Terence and Virgil, this was originally written *obstupui*, i. e. *stipiti* similis steti, so that I had no more perception than a stake. BA. So, Heaut v. 1. 4. "Quæ sunt dicte in stultum; caudex, stipes, asinus, plumbæus."

23. *Ullam*] i. e. *censes* me potuisse proloqui *ullam*, &c. *ineptam*] What is *ineptum* can be controverted by any one; what is *falsum* can deceive even the prudent. D.

24. *rescissem*] He who learns any thing secret or unexpected is said *rescire*. MA. *quid facerem*.] For *fecissem*. Sall. Jug. 59. "neque diutius Numidæ resistere potuisent, in pedites magnam cladem in congressu facerent." See Gronov. on Liv. xxxiv. 11.

25 Aliquid facerem, ut hoc ne facerem. sed nunc quid primum exsequar?

Tot me impediunt curæ, quæ meum animum diverse trahunt:
Amor, misericordia hujus, nuptiarum sollicitatio;

Tum patris pudor, qui me tam leni passus est animo usque adhuc,

Quæ meo cunque animo lubitum est, facere: cine ego ut ad-
verser? hei mihi!

30 Incertum est, quid agam. M. Misera timeo, hoc incertum quorsum accadat.

Sed nunc peropu' est, aut hunc cum ipsa, aut me aliquid de illa adversum hunc loqui.

Dum in dubio est animus, paulo momento huc vel illuc impel-
litur.

P. Quis hic loquitur? Mysis? salve. M. O salve, Pamphile.

P. Quid agit? M. Rogas?

R. D. The answer to this question he gives himself: "Aliquid," &c.

25. *ut hoc ne facerem.*] That I should not have to marry Chremes' daughter; or, that I should not be silent, for 23. he says, "obmutui." *primum exsequar?*] He deliberates on two resolutions; whether he shall obey his father, or follow the dictates of love. E.

26. *meum animum diverse trahunt.*] *Æn.* xii. 487. "Diversaque vocant animum in contraria curæ." R. D. Hom. II. i. 58. οἱ ἥτορ—διάνοχα μερμήριζεν.

27. IAMBIC TETRAMETERS.]—*Amor.*] In these plays any dissyllable, whose first syllable is short, may shorten the last, though a consonant follows, as: *amor, color, pater, senex, soror, puer, domum, fidem, enim, quidem, tamen, simul, foris, egon', itan', viden', haben', amat, rogat, dabit, jubet, studet, student, habent, potest, &c.* H. At all events, in the present instance, the *o* of *Amor* may be short without violating the law of position, if we read "*Amor, hujus misericordia.*" *hujus.*] i. e. *erga hanc*; as, next line, "*pudor patris.*" Liv. iv. 46. "*verecundia ordinis.*" R. D. *sollicitatio.*] *Sollicitudo* is inherent in the mind; *sollicitatio* is occasioned by something external. D.

28. *qui me tam, &c.*] This explains the cause of the "*pudor patris.*" D.

29. *adverser?*] He here seems inclined to make up his mind to obey his father; but thoughts of love again reduce him to *uncertainty*. D. Another reading is, "*cine ergo adverser miser.*"

30. *Incertum est.*] i. e. *incertum est mihi*;

—it is undetermined by me—so i. 3. 4. "*quid agam certum est,*" i. e. *mihi*, equivalent to "*quid ego agam, habeo,*" iii. 2. 18. *hoc incertum.*] This word *incertum*, uttered by Pamphilus. Mysis says this aside. *Misera timeo.*] For, *misere timeo*. Thus; Eurip. Phœn. 783. Σοὶ μὲν γὰρ ἥδὺς εἰς λόγους ἀφιζέται, where ἥδὺς is for ἡδίας. On this use of adjective for adverb, see Matth. G. G. sec. 126. *quorsum accadat.*] i. e. *evadat*: for *cadere* and *accidere* imply some *event*, good or bad. Cic. Att. iii. 24. "*verebar quorsum id casurum esset.*" R. D.

31. *Sed nunc peropu' est.*] This is consistent with female cunning and adroitness. D. *ipsa.*] i. e. my mistress. *adversum hunc*] i. e. *apud hunc*; as i. 1. 15. D. By *hunc* she means Pamphilus.

32. *in dubio est animus.*] For, *dubius* est *animus*. So, in *incerto* est, for, *incertum* est. See Drak. on Liv. iii. 8. R. D. *paulo momento*] A metaphor from the balance, whose equilibrium is destroyed by the addition of a very small weight to either side. *Momentum* is qu. *movimentum* from *moveo*. Compare Ovid. Met. x. 375. "*Sic animus vario labefactus vulnere nutat, Huc levis atque illuc; momentaque sumit utroque.*" *Paulo* is of the adjective *paulus*. Ad. v. 4. 22. "*paulo sumtu.*" See Heins. on Ovid. Met. viii. 637. R. D.

33. *Quid agit?*] In the style of love and familiarity, he omits her name. Virg. *Æn.* iv. 479. "*Quæ mihi reddat eum, vel eo me solvat amantem.*" D. i. e. *quomodo valet?* Hec. iii. 2. 10. R. D. Lucian. Merc. and Maia: τί σφάττει ἡ παῖς.

Laborat e dolore; atque ex hoc misera sollicita est, diem

35 Quia olim in hunc sunt constitutæ nuptiæ. tum autem hoc
timet,

Ne deseras se. P. Hem, egone istuc cōnari queam?

Ego propter me illam decipi miseram sinam?

Quæ mihi suum animum atque omnem vitam credidit?

Quam ego animo egregie caram pro uxore habuerim;

40 Bene et pudice ejus doctum atque eductum, sinam,

Coactum egestate ingenium immutarier?

Non faciam. M. Haud vereor, si in te solo sit situm;

Sed vim ut queas ferre. P. Adeon' me ignavum putas?

Adeon' porro ingratum, aut inhumanum, aut ferum?

45 Ut neque me consuetudo, neque amor, neque pudor,

Commoveat, neque commoneat, ut servem fidem?

34. *Laborat*] *Laborare* may be applied either to the body or the mind. *DOL.* *sollicita est, diem*] ¶ Westerhovius reads *sollicita est die*, correctly; for *ex hoc* properly refers to time. *Ob hoc* is on this account. See Dr McCaul on *Hor.* Sat. i. 4. 126.

35. *constitutæ*] She does not add a *patre*: but speaks tauntingly, as if they were fixed by Pamphilus. *D.* *in hunc*] ¶ This was the day fixed between Simo and Chremes (see i. 1. 75.); Chremes had, in the interim, retracted; but Pamphilus and probably Glyce-rium (from Simo's late conduct,) suspect that he had again given his consent.

36. *IAMBIC TRIMETERS.—conari*] ¶ Mysis says, *ne deseras*; Pamphilus replies:—Horror! (hem)—so far from deserting her, do you imagine I could even attempt such base-ness?—*conari queam?*] sc. *facere*. *Phorm.* i. 2. 2. “ego obviam conabar tibi,” sc. *ire*. *R. D.*

37. *propter me*] By means of me. *Eum.* v. 6. 29. “propter me his eventurum aliquid mali,” and *Hec.* v. 3. 35. *R. D.*

38. *animum*] love, affection. *Hor.* *Od.* i. 16. 26. “dum mihi Fias recantatis amica Opprobriis, animumque reddas.”

39. *ego animo*] *Animo* is commonly read for *autem*, which we have restored. *Animo* is without point, especially as it occurs in the foregoing line. *Autem* is elegantly used, when, in enumerating reasons, the most weighty comes to be touched upon. *Bo. egregie*] ¶ See note i. 1. 31.

40. *Bene et pudice*] For she was brought up by Chrysis, who, at first, “pudice vitam, parce ac driter agebat.” *D.* *eductum,*] For *educatum*. *Heaut.* ii. 1. 14.; and *Plaut.* *Curcul.* iv. 2. 32. “bene ego istam eduxi mere domi ac pudice.” *R. D.*

41. *Coactum egestate*] Because Chrysis had been “inopia et cognatorum negligentia coacta.” *D.*

42. *Non faciam.*] ¶ *Non faciam id*, scil. “sinere—ingenium immutarier.” See ii. 3. 10. *Haud vereor,*] She stimulates resentment in him against his father. *D.*

43. *Sed vim ut queas ferre.*] *Vereor* is understood; *ut*, for *ne non*:—*sed vereor ne non (ut) queas vim patris ferre.* *D.* *ignavum*] One who cannot bear an attack, who is irresolute. *D.*

44. *Adeone porro ingratum,*] *Porro* is here expletive; otherwise an adverb of time. *D.* ¶ It seems to have the force of *ἔτι*; “nay further,” not to talk of *ignavia*, “do you think me so thankless?” *Cic.* 2. *Verr.* 3. “Sic porro nostros homines diligunt. *Besides this*, they are partial to,” &c. *Phorm.* v. 8. 36. “Quid mihi nunc affers, quam-obrem expectem, aut sperem porro non fore? wherefore I should look out, or, *what is still more*, hope,” &c. *Adeone*, &c.] Read, “Adeone porro ingratum, inhumanum, ferum?” lest the accent on *Adeone* repeated be varied; and the rapidity, arising from omission of copulatives, is required by the context. *B.*

45. *Ut neque me consuetudo,*] *Ἀπὸδοσις* to what went before. *Consuetudo* responds to *ferum*; *amor* to *inhumanum*; and *pudor* to *ingratum*. *D.* Such change of order, whereby the first and last in one clause respond, respectively, to the last and first in the other clause, is called *hiasmus*. *R. D.*

46. *Commoveat,*] ¶ *Commoveat* might refer to *consuetudo* and *amor*; *commoneat*, to *pudor* only. *Ut servem fidem?*] Exquisitely, instead of, *ut contemnam patrem.* *D.*

M. Unum hoc scio, hanc meritam esse, ut memor esses sui.

P. Memor essem? o Mysis, Mysis, etiam nunc mihi

Scripta illa dicta sunt in animo Chrysidis

50 De Glycerio. jam ferme moriens me vocat:

Accessi: vos semotæ: nos soli: incipit:

Mi Pamphile, hujus formam atque ætatem vides;

Nec clam te est, quam illi nunc utræque inutiles,

Et ad pudicitiam et ad rem tutandam sient.

55 Quod te ego per dextram hanc oro, et ingenium tuum,

Per tvam fidem, perque hujus solitudinem

Te obtestor, ne abs te hanc segreges, neu deseras:

Si te in germani fratris dilexi loco,

Sive hæc te solum semper fecit maximi,

47. *Unum hoc scio,*] As if she said,—I know not what you intend to do, but of one thing I am certain. D.

48. *Memor essem?*] ¶ “Be mindful of her?” Repeating the words of Mysis, with surprise, at her entertaining a doubt of at least his remembrance being faithful.

49. *dicta sunt in animo*] That the ambiguity of the genitive may be obviated, place *dicta* after *animo*. B. *Scripta—sunt in animo*] So fixed in my mind that I can never forget them. Cic. Orat. v. 87. “ut non infundere in aures orationem, sed in animo videantur inseribere.” R. D.

50. *ferme moriens*] These words were the more important, as they were her last. D. ¶ “almost dying;” i. e. a short time before she died.

51. *Accessi: vos semotæ: nos soli:*] Favourite figures of Terence, *asyndeton* (omission of copulatives) and *ellipsis*. *Semotæ*, scil. estis; *soli*, scil. remansimus; *incipit*, scil. dicere. Em. “egone illam, quæ illum, quæ me?” D.

53. *inutiles,*] ¶ Not merely, *of no use*, but—*ruinous* with respect to the preservation both of virtue and property. *Inutiles* has frequently a stronger import than its composition would lead us to suppose. Hor. Sat. i. 4. 124. “An hoc inhonestum et inutile factum.” Id. Od. iii. 24. 48. “aurum et inutile, Summi materiam mali.” West reads, “illi utræque res nunc utiles.” If *utiles* be read:—*quam—utiles,*] i. e. *parum utiles*. Often affirmative adjectives, to which *quam* is prefixed, as it were, in an interrogatory way, have the negative force. Below, iv. 5. 16. “quam id mihi sit facile atque utile,” i. e. *difficile et inutile*. Liv. viii. 33. “quam conveniens,” i. e. *minus conveniens*. R. D.

54. *pudicitiam*] In pronouncing polly-syllables, the voice is hurried on, and, as it

were, precipitates itself through the former syllables, hastening to that on which the accent falls. Hence the second syllable of *pudicitia* is short both here and in Plant. Epid. iii. 3. 24. “Pudicitiam quisquam suæ servare filiae.” II. *rem*] ¶ Property; Hor. Sat. ii. 5. 8. “Et genus, et virtus, nisi cum re, vilior alga est.”

55. *Quod ego te*] *Quod* is generally explained, *propter quod*, *quamobrem*; but it is better to say merely that *in quo*, *qua in re*, and *quod* serve for transition in this and similar cases. See Burman on Virg. Æn. ii. 141. R. D. *dextram*] The symbol of faith with all nations. Sall. Jug. 10. “per hanc dextram, per regni fidem moneo obtestorque.” R. D. The ancients used to swear and request by those things which they most highly valued. The right hand was sacred to faith; the ear to memory; the forehead to the genius; the fingers to Minerva; the knees to pity. P. *ingenium*] B. reads *genium*. Hor. Epist. i. 7. 94. “Quod te per genium dextramque deosque penates.” R. D.

56. *solitudinem*] Al. *sollicitudinem*. *Solitudo* is used in reference to those who have no relatives or friends. R. D.

57. *obtestor,*] *Obtestamur* when we adjure the person whom we petition; *oramus* in the name of those objects on whose account we petition. D. *ne abs te hanc segreges,*] referring to “*fidem*,” *neu deseras*;] referring to *solitudinem*. The meaning is: Do not marry any other, or, if you should marry another, yet do not cease to love *her*. D.

58. *Si te*] Æn. iv. 315. “si bene de te merui.” She urges also the claim of the girl herself; “Sive hæc te,” &c. E. *germani fratris*] ¶ αὐτοκασιγνήτου.

59. *maximi,*] ¶ sc. pretii. So, *parvi pendere*, *magni habere*, *pili ducere*, i. e. *pretii*;

60 Seu tibi morigera fuit in rebus omnibus.

Te isti verum do, amicum, tutorem, patrem.

Bona nostra hæc tibi permitto, et tvæ mando fidei.

Hanc mi in manum dat. mors continuo ipsam occupat.

Accepi. Acceptam servabo. M. Ita spero quidem.

65 P. Sed cur tu abis ab illa? M. Obstetricem arcesso. P.

Propera. atque audi'n'?

Verbum unum cave de nuptiis, ne ad morbum hoc etiam. M.

Teneo.

ACTUS II.—SCENA I.

CHARINUS, BYRRHIA, PAMPHILUS.

C. QUID ais, Byrrhia? daturne illa Pamphilo hodie nuptum?

B. Sic est.

to rate as a thing of small value—of great value—of the value of a hair. Understand *negotium*, or some such word, to govern the genitive in these phrases.

60. *morigera*] Subservient to your ways. E. Virg. *Æn.* iv. 317. "fuit aut tibi quietum Dulce meum." D.

61. *verum*] Al. *virum*, i. e. husband.—*amicum, tutorem, patrem.*] *Amicum* refers to "neu deseras;" *tutorem* to her being an orphan; *patrem*, to her youth and to "ad pudicitiam." D.

62. *Bona nostra hæc*] Corresponding to "ad rem tutandam;"—*hæc*, as if pointing to the possessions around her. D. ¶ I prefer the view taken by a friend of mine, and interpret *bona hæc* as meaning Glycerium, "our riches"—"our all." And accordingly, next line, "*Hanc mi in manum dat,*" (*tvæ mando fidei*). See note iv. 5. 4.—*permitto,*] *Permittimus* to power; *committimus*, to faith. P.

63. *in manum dat.*] Commends her most particularly to me. But D. thinks that there is reference to the custom, among the Romans, of solemnizing marriage by giving the hand, R. D. ¶ *In manum dat* seems equivalent to *mandat*, the first person of which is in the preceding line. In fact *mando* is qu. *in manum, or manu, dare.*—*occupat.*] Seizes her, overwhelms her, in the midst of speech.

64. *Accepi.*] properly, "accepted as my wife." D.

65. IAMBIC TETRAMETERS CATALECTIC.—We owe these two excellent tetrameters to

Mat. Bergius Brunsvicensis, who published a very elegant edition, 1574. H. The Text of Zeunius is:—

"P. Sed cur tu abis ab illa? M. Obstetricem arcesso. P. Propera.

"Atque audin' verbum unum cave de nuptiis, Ne ad morbum hoc etiam. M. Teneo."

tu abis ab illa?] Sandby expunges *abis*. Z. *arcesso.*] *Accerso*, contrary to analogy, crept into use, no doubt, on the decline of Latinity. Therefore read *arcesso*, from *arceo* or *arceo*; as *incesso* from *incio*; *capesso* from *capio*; *facesso* from *facio*. R. D.

66. *Verbum unum cave*] ¶ Scil. ne dicas. *de nuptiis,*] Not that Glycerium was ignorant of their supposed proximity; but he did not wish her to know that his father had this day enjoined him to marry. D. *ne ad morbum*] i. e. accedat. D.

Charinus ascertains that Pamphilus is expected to marry Philumena. He earnestly solicits him at least to postpone the nuptials; whereupon Pamphilus declares his total aversion to them.

1. A TROCHAIC TETRAMETER.—*illa*] As speaking in amatory terms respecting a particular person. *Æn.* iv. 421. "solam nam perfidus ille Te colere, arcanos etiam tibi credere sensus." D. *datur—nuptum?*] *Nuptum* is the supine of *nubere*. Drak. on Liv. i. 49. shows that *nuptum dare, collocare*, is more correct than *nuptui dare, collocare*. R. D.

C. Qui scis? B. Apud forum modo e Davo audiui. C. Væ misero mihi!

Ut animus in spe atque in timore usque antehac attentus fuit; Ita, postquam adempta spes est, lassus, cura confectus, stupet.

5 B. Quæso, ædèpol, Charine, quoniam non potest id fieri, quod vis, Id velis, quod possit. C. Nil volo aliud, nisi Philumenam. B. Ah! Quanto satius est, te id dare operam, qui istum amorem ex animo amoveas,

Quam id loqui, quo magis libido frustra incendatur tua?

C. Facile omnes, quum valemus, recta consilia ægrotis damus.

10 Tu si hic sis, aliter sentias. B. Age, age, ut lubet. C. Sed Pamphilum

Video. omnia experiri certum est prius quam pereo. B. Quid hic agit?

2. A TROCHAIC TETRAMETER CATALECTIC. —*Qui scis?*] It is natural for those who are in fear, to be slow in hearing what is contrary to their wishes. E. *Apud forum*] For his better assurance he tells him the place, time, and person. D. *Væ misero mihi!*] What I before doubted, is now a certainty. E. ¶ On this connexion of the dative, see iv. 4. 4.

3. IAMBIC TETRAMETERS.—*in spe atque in timore*] Achil. Tatius, 5. τὴν ψύχην ἔχον ἐπὶ περὶ τῶν ἐλπίδων καὶ φόβου. Virg. *Æn.* i. 222. "Spemque metumque inter dubii." L. *usque*] Seldom found without a preposition. D. *attentus*] Occupied incessantly between hope and fear. R. D.

4. *lassus*,] Like a bow on stretch, and suddenly relaxed. FAR. *confectus*,] Exhausted, emaciated. Cic. *Attic.* iii. 8. "mens me moror quotidianus lacerat et conficit." Donatus on *Eun.* v. 4. 6. says that the word is properly applied to a gladiator, who *conficit* his adversary, when he has so wounded him as to leave him beyond recovery. Cic. ii. *Cat.* 11. "gladiatori illi confecto, saucio." R. D. *stupet*,] *Stupere* means to be so disheartened or agitated as to seem without perception, and ignorant what to do. Ovid. *Trist.* i. 3. 11. "Non aliter stupui quam qui, Jovis ignibus ictus, Vivit et est vitæ nescius ipse suæ." R. D.

5. A TROCHAIC TETRAMETER.—*quoniam*] The royal copy has *quando*, which better corresponds to iv. 5. 10. "ut quimus, quando ut volumus, non licet." Faernus reads, "*quoniam* non potest id fieri quod vis." correctly. B. ¶ The only change which I have made here in Zennius' text is, "*quod vis*," for "*quod velis*." Lindenb. contemplated the reading: "*quoniam fieri quodvis non potest*,

Velis id." *quoniam non potest*, &c.] Augustine more than once quotes this Terentian proverb. See L. ad loc. Allied to the adage, διὲ τὸ παρὸν εὖ τίθισθαι. ANON.

6. A TROCHAIC TETRAMETER CATALECTIC.

7. A TROCHAIC TETRAMETER.—¶ Of this and the following line, three are made in some editions. I have given this line in the form approved by B. and H. *animo amoveas*] Donatus apprizes us of the reading, "*corde ejicias*;" which is preferable, as *ejicere* is stronger than *amovere*, and *corde* is more consistent with the style of our author. See *Eun.* ii. 2. 16. *Hee.* iii. 2. 12. B.

8. IAMBIC TETRAMETERS.—*Quam*] *Tuo*, generally appended to line 7, and by H. prefixed to this, B. considers substitution. *incendatur*] Be excited, stimulated. *Heaut.* ii. 3. 126. R. D.

9. *Facile omnes*,] Thales being asked what was most difficult, said: *ἑαυτῶ ἐννοῆσαι.* —what was most easy: *ἄλλω ὑποτίθισθαι.* FAR. Menander: *Ἑγὼς νοσοῦντι ῥᾶστα πᾶς τις νοεῖται.* W. ¶ Compare *Soph.* *Trach.* 726, on which Wakefield quotes this passage. *Ταῦτα δ' ἂν λέξιεν οὐχ ὁ τοῦ κακοῦ Κοινωνός, ἀλλ' ὃ μὴδὲν ἐστ' οἴκοις βαρύν.*

10. *hic*] The pronoun. He points to himself while pronouncing it. D. Bentley better explains it,—if you were in my place, *hic* being the adverb. R. D. *sentias*,] The sense requires *censeas*; compare *Adelph.* v. 8. 5. B. *Age, age*,] Against these arguments of Charinus he has no reply, and thus expresses his reluctant acquiescence. D. AL. "*Agis aselhum*;" a truly despicable reading. P.

11. *Omnia experiri*] This signifies, to overlook nothing; to leave nothing unattempted, unassayed. So, *Eun.* iv. 7. 19. "*omnia prius experiri, quam armis, sapientem decet.*"

C. *Ipsum hunc orabo: huic supplicabo: amorem huic narrabo meum.*

Credo, impetrabo, ut aliquot saltem nuptiis prodatur dies;

Interea fiet aliquid, spero. B. Id aliquid nihil est. C. Byrrhia,

15 Quid tibi videtur? adeone ad eum? B. Quidni? si nihil impetres,

Ut te arbitretur sibi paratum mœchum, si illam duxerit?

C. Abi'n' hinc in malam rem cum suspitione istac, scelus?

P. Charinum video. salve. C. O salve, Pamphile:

Ad te advenio, spem, salutem, auxilium, consilium expetens.

20 P. Neque pol consilii locum habeo, neque auxilii copiam.

Sed istuc quidnam est? C. Hodie uxorem ducis? P. Aiunt.

C. Pamphile,

Si id facis, hodie postremum me vides. P. Quid ita? C. Hei mihi?

Vereor dicere: huic dic, quæso, Byrrhia. B. Ego dicam. P. Quid est?

See Cort. on Sall. Cat. 26. A similar expression is *omnia facere*. R. D. *certum est*]

¶ Scil. mihi. It is my resolution. See i. 3. 4.

12. *Ipsum*] As being the author and principal person: it has also reference to dignity. D.

13. *saltem*] ¶ Used in case of despair, when, the evil inevitable, the person wishes it under the most tolerable form.

14. *aliquid*,] ¶ This taking up the word of another has the effect of sarcasm. So, ii. 2. 13. and elsewhere.

15. *adeone ad eum?*] The preposition in the verb's composition is often repeated; thus both expressions are usual, *adire aliquem* and *adire ad aliquem*. R. D. *Quidni? si nihil impetres*,] One copy has "Quid nisi? ut nihil impetres;" two have, "Quid nisi? nihil ut impetres." Therefore correct "quid ni? nihil ut impetres." *Ut*, then, means, *etsi*, *quamvis*. B.—Why should you not go up to him? For if he will not give up his bride to you on the score of friendship; perhaps he may be deterred from marrying her, by the fear that you might seduce her afterwards. R. D. ¶ *Quid ni* might be ironical:—You should by no means go to him; for, as you most probably would not succeed with him, nothing would be gained but his jealousy and suspicion.

17. A TROCHAIC TETRAMETER CATALECTIC. *Abi'n' in malam rem*] ¶ Al. "malam crucem."—A formula of imprecation frequent among the ancient comic writers, and often put interrogatively, though not so translated

into English. *Abi'n'* for *abisne*.—*suspicionem*] This word, as Hare observes, has the second syllable always long in Plautus and Terence.

18. AN IAMBIC TRIMETER. — *Charinum*] He elegantly makes Pamphilus speak first, to give Charinus confidence; as Virg. *Æn.* i. 325. "Heus, inquit, juvenes monstrate mearum," &c. D. *O salve*,] Bentley would put a point here, to give higher tone to the pronunciation of *Pamphile*.

19. TROCHAIC TETRAMETERS CATALECTIC. — *spem, salutem*,] Cic. *Ligar.* 10. "Tu da salutem, qui spem dedisti," *auxilium, consilium*,] Place *auxilium* after *consilium*; for as *spes* is less than *salus*; so *consilium* than *auxilium*. B.

20. *consilii*] Read *consili*. For all the ancients wrote the genitives of substantives in *ius* and *ium*, like the vocatives, in single *i*. The double *i* was introduced at the close of the Augustine age. B. *neque*] I have observed in Plautus and Terence, that a short vowel, when the following word begins with a diphthong, is often not elided. But *neque* sometimes does not suffer synæpse even before a single vowel. H.

21. AN IAMBIC TETRAMETER. — *Aiunt*.] Used concerning a matter which we wish false. D.

22. AN IAMBIC TRIMETER CATALECTIC. — *hodie postremum*] As I will be unable to survive the extinction of my hopes, or will go into voluntary exile. ANON. *Quid ita?*] ¶ Scil. *dicis*?

23. TROCHAIC TETRAMETERS CAT.—*Ego*

- B. Sponsam hic tuam amat. P. Næ iste haud mecum sentit.
 elodum, dic mihi,
 25 Num quidnam amplius tibi cum illa fvit, Charine? C. Ah,
 Pamphile,
 Nil. P. Quam vellem! C. Nunc te per amicitiam et per
 amorem obsecro,
 Principio, ut ne ducas. P. Dabo equidem operam. C. Sed si
 id non potes;
 Aut tibi nuptiæ hæ sunt cordi—P. Cordi? C. Saltem aliquot
 dies
 Profer, dum proficiscor aliquo, ne videam. P. Audi nunc jam:
 30 Ego, Charine, *neutiquam* officium liberi esse hominis puto,
 Cum is nil promereat, postulare id gratiæ apponi sibi.
 Nuptias effugere ego istas malo, quam tu adipiscier.
 C. Reddidisti animum. P. Nunc si quid potes aut tu, aut hic
 Byrrhia,
 Facite, fingite, invenite, efficite, qui detur tibi:
 35 Ego id agam, mihi qui ne detur. C. Sat habeo. P. Davum
 optime
 Video, *cujus* consilio fretus sum. C. At tu hercle haud quic-
 quam mihi,
 Nisi ea, quæ nil opus sunt scire. fugi'n' hinc? B. Ego vero,
 ac lubens.

dicam.] ¶ There is emphasis on *ego*:—I am neither ashamed nor afraid;—as he evinces in his bold plainness of speech: “Sponsam hic,” &c.

26. *Quam vellem!*] ¶ How I would wish it! that thence I might have a pretext for refusing her.

27. *Principio*, &c.] So Juno makes of Æolus, in the first place, the main request, Virg. Æn. i. 73, “Incute vim ventis, submersasque obrue puppes;”—in the next place the secondary one, “Aut age diversas, aut disjice corpora ponto.” E. *potes*] Read *postest*, i. e. possibile est. B.

28. *hæ*] To avoid the homœoteleuton [or, similarity in termination] read *hæc* for *hæ*, as elsewhere. B. ¶ *Si*, as frequently, is implied here.

29. A TROCHAIC TRIMETER HYPERCAT.—*Profer*,] ¶ Scil. nuptiis;—protract, defer, postpone,—as *prodat*, 13, above. *Audi nunc jam*:] He grows impatient, not enduring to hear him hint at exile. D.

30. IAMBIC TETRAMETERS.—*neutiquam*] The first syllable of *neutiquam*, here and elsewhere, is short. See Heaut. ii. 3. 116.

and Hec. i. 2. 50. H. *liberi*] A *liber homo* is not only opposed to a slave, but means also one who maintains rank and good esteem among his fellow citizens. B. ¶ See i. 1. 11.

32. TROCHAIC TETRAMETERS CAT.—*malo*, *quam tu adipiscier*.] ¶ i. e. magis volo, quam tu *vis* adipisci.

33. *Reddidisti*] *Reddidisti* is an anapest. For, the time added to a syllable by position, especially where a consonant is doubled, was not regarded by ancient comic writers. H. Bentley proposes *redduxti*; especially as *reddere animum* means, to restore affection, to return into favour. He also bids us read “tute aut hic.” See i. 1. 79. *hic Byrrhia*] Byrrhia, whom you see present. R. D.

34. *Facite*, &c.] A thing *fit*, which is real; *fugitur*, which is false; *invenitur*, that it may not miscarry. D.

35. *optime*] For *opportune*; as iv. 2. 3. and Hec. ii. 2. 4. R. D.

36. *haud quicquam mihi*,] scil. affers, dicis, nuncias. D.

37. AN IAMBIC TETRAMETER.—*nisi ea quæ*, &c.] ¶ Alluding to Byrrhia's intelligence given at the opening of the scene,—*opus sunt*

ACTUS II.—SCENA II.

DAVUS, CHARINUS, PAMPHILUS.

DI boni, boni quid porto! sed ubi inveniam Pamphilum?

Ut metum, in quo nunc est, adimam, atque expleam animum gaudio.

C. Lætus est, nescio quid. P. Nihil est: nondum hæc rescivit mala.

D. Quem ego nunc credo, si jam audierit sibi paratas nuptias—

5 C. Audi'n' tu illum? D. Toto me oppido exanimatum quærere. Sed ubi quæram? aut quo nunc primum intendam? C. Cessas alloqui?

D. Abeo. P. Dave: ades. resiste. D. Quis homo est, qui me? O Pamphile,

Te ipsum quæro: euge, Charine: ambo opportune. vos volo.

P. Dave, perii. D. Quin tu hoc audi. P. Interii. D. Quid timeas scio.

scire.] One copy has "opus est." Certainly either "opus est scire," or "opus sunt sciri," must be adopted. The latter is preferable. B. ¶ In "nihil opus sunt scire," *nihil* is for *non* (see ii. 6. 9.) and *scire* is a Græcism for *sciri*, as the active infinitive, in English, is used for the passive: "are not necessary to know," i. e. for a person to know. In such Greek construction *ἔσται* is implied to the infinitive. It would be superfluous to bring examples for *opus* used as *necessarium*, and *necessaria*, singular and plural.—*fugi'n' hinc?*] See above 17. *Ego vero*] Scil. fugio. *Vero* is a strong affirmative particle.

Davus acquaints the young men with his surmise that the nuptials are but counterfeited on the part of Simo, and gives his reasons for thinking so.

1. TROCHAIC TETRAMETERS CAT.—*Di boni,*] ¶ No wonder that Davus is in ecstasy; who, as Simo said, was in such dread from the nuptials, which he now finds to be counterfeited. *porto*] Not only in body, but also in mind *portamus* both good and evil. D.

2. *Ut metum, in quo.*] *In metu esse* is for *metuere*; as *in lætitia esse* for *lætari*; *in seditione esse* for *in seditione agitare*. R. D. ¶ So, iv. 2. 10. *in mœrore est* for *mœret*.

3. *nescio quid.*] Scil. propter; i. e. propter nescio quid. D. *Nihil est.*] Applied to

things which are despised and disregarded. See Heaut. iv. 2. 9. R. D. *nondum hæc*] Pamphilus did not yet know, that Davus was aware of the impending nuptials. E.

4. *paratas*] *Apparari* is used in the same sense, iii. 2. 34. R. D.

5. *Toto—oppido*] For *in toto*. The preposition *in* is often omitted. R. D.

6. *Quo—intendam?*] Scil. ire, or, *cursum*; which other writers add: Sall. Jug. 107. "quo ire intenderant, perventum." R. D. *alloqui?*] ¶ Scil. Davum.

7. *Abeo.*] I prefer *habco*. B. *Habeo*] He seems, as it were, to have stopped to reflect, and then to have chosen whither he should go. D. *Quis homo*] For *Quis*, as Hec. iii. 4. 17. "cui homini" for *cui*. R. D. ¶ *Quis* is an adjective, and therefore does not in itself mean *who* (which is a substantive). Its import is, *what?* and when put elliptically for *quis homo*, it means, *what man?* or, *who?* —*qui me?*] Scil. vult, or vocat.

8. *opportune.*] ¶ Scil. adestis.

9. *Dave, perii.*] It is natural for persons in grief to be impatient to declare their sufferings. D. *Quin*] Put for an adversative particle, signifying the same as *imo*, *potius*. See Drak. on Liv. ii. 29. R. D. *Dave perii—Interii.*] Although Donatus ascribes these words to Charinus; however, from the concurrence of copies, and the nature of the context, they are to be attributed to Pamphilus.

10 P. Mea quidem hercle certe in dubio vita est. D. Et quid tu, scio.

P. Nuptiæ mi—D. Etsi scio—P. Hodie. D. Obtundis, tametsi intelligo.

Id paves, ne ducas tu illam: tu autem, ut ducas. C. Rem tenes.

P. Istuc ipsum. D. Atque istuc ipsum nil periculi est: me vide.

P. Obsecro te, quamprimum hoc me libera miserum metu. D. Hem!

15 Libero uxorem tibi non dat jam Chremes. P. Qui scis? D. Scio. Tivus pater modo me prehendit: ait, tibi uxorem dare sese Hodie: item alia multa, quæ nunc non est narrandi locus. Continuo ad te properans percurro ad forum, ut dicam tibi hæc. Ubi te non invenio, ibi ascendo in quendam excelsum locum.

20 Circumspicio; nusquam. forte ibi hujus video Byrrhiam; Rogo: negat vidisse. mihi molestum. quid agam cogito. Redeunti interea ex ipsa re mi incidit suspicio: Hem, Paululum opsoni: ipse tristis: de improvviso nuptiæ:

For it is unmeaning, not only that the first expressions of love and fear should be given to Charinus; but also that Davus should accost a stranger sooner than his master's son. B.

10. *quidem certe hercle*] Terence has joined three affirmative particles, to strengthen the assertion. R. D. ¶ *certe* may mean *at least*; i. e. how wretched soever Charinus may be. *quid tu,*] Scil. timeas.

11. *Etsi scio.*] Al. "Et, si scio." Al. "Et id scio." I have followed Bentley. *Obtundis,*] You confuse me, by often reiterating the same thing, as Heaut. v. 1. 6. Donatus derives the saying from iron smiths, who *beat* the anvil with repeated blows. R. D. Metaphor from a boxer, who plies his antagonist with blows. P. ¶ Better; for in this case, and not in the former, the object acted upon becomes *confused*, which is evidently the force of *obtundis* here.

12. *Id paves,*] *Ob id. ut ducas.*] *Ut* for *ne non*. D.

13. *Istuc ipsum.*] See ii. 1. 14. *me vide*] I am your guarantee: I take upon me the hazard of the affair. R. D. ¶ Rather, in the sense of our colloquial expression, *see here*. Davus is going to prove his assertion, "nil periculi est;" and by "me vide" wishes to command the attention of Pamphilus: but the anxiety of the latter interrupts him with "Obsecro," &c. which makes Davus impatient (*Hem*). Compare "Hoc vide," Heaut. ii. 3. 74.

14. *libera*] Correctly; for, perfect security is called *liberatio*. D.

15. *non dat jam*] If he had not said *jam*, Pamphilus might understand that Chremes would perhaps give her afterwards. For *jam* has the force of perpetuity. D. ¶ Accordingly Charinus, line 34. in recalling this assertion of Davus, expresses *jam* by "prorsus." *Scio.*] B. prefers *scies*, found in a margin.

16. A TROCHAIC TETRAMETER.—*prehendit:*] i. e. lays hold of my hand or dress and accosts me; or, simply, "accosts me." R. D.

17. TROCHAIC TETRAMETERS CAT.—*quæ nunc*] He refrains from relating in how menacing a manner the old man addressed him, and how urgent he is for the marriage; lest this might dishearten Charinus and Byrrhia, whom he wishes to co-operate with him, in obstructing the marriage. D.

18. *properans percurro*] To show the uninterruptedness of his speed. D.

19. *ibi*] ¶ *apud forum*.

20. *usquam.*] After *nusquam* I would insert *es*. B. *hujus*] Supply *servum*; which word is frequently omitted in ancient inscriptions. R. D. ¶ Observe the admirable brevity of Davus, in the whole of this.

22. *suspicio:*] ¶ Scil. "uxorem non dare jam Chremetem." See 15. *Hem*] ¶ Davus was reflecting, thus muttering to himself, as he went along; "Hem—coherent."

23. *opsonii:*] *Opsonium* is whatever was taken, at a meal, in addition to bread and wine. The Persians used no *opsonium* but *nasturtium*. All *opsonia* are called ὀψα; but when simply ὀψον is used, *fish* alone is in-

Non coherent. P. Quorsum nam istuc? D. Ego me continuo ad Chremem.

25 Quum illo advenio, solitudo ante ostium. jam id gaudeo.

C. Recte dicis. P. Perge. D. Maneo. interea introire neminem Video, exire neminem: matronam nullam. In ædibus Nihil ornati, nil tumulti. accessi: intro aspexi. P. Scio. Magnum signum. D. Num videntur convenire hæc nuptiis?

30 P. Non, opinor, Dave. D. Opinor, narras? non recte accipis.

Certa res est. etiam puerum inde abiens conveni Chremis, Olera et pisciculos minutos ferre obolo in cœnam seni.

C. Liberatus sum hodie, Dave, tua opera. D. Ac nullus quidem.

C. Quid ita? nempe huic prorsus illam non dat. D. Ridiculum caput!

35 Quasi necesse sit, si huic non dat, te illam uxorem ducere:

Nisi vides, nisi senis amicos oras, ambis. C. Bene mones.

Ibo; etsi hercle sæpe jam me spes hæc frustrata est. Vale.

tended. FAR. *ipsus*] Anciently, for *ipse*. He means his master Simo; for slaves called their masters, absolutely, *ipsum*; among the Greeks, *αὐτόν*. Also disciples, their master. Whence the saying of the Pythagoreans, *αὐτός ἐφα*. R. D.

24. *coherent*.] Scil. cum veris nuptiis. *Quorsum nam*] ¶ *Nam* used, as γὰρ, elliptically; as is often the force of *for* at the beginning of an English sentence. We may supply here, e. g. "I do not see the force of your argument, *for*," &c. *Ego me*] ¶ *Davus* goes on to show, that this was not an idle surmise. *Ego me continuo ad Chremem*.] Scil. confero ad Chremetis ædes. *Chremes* is declined *Chremis* and *Chremetis*. R. D.

25. *id*] propter *id*. *gaudeo*.] ¶ As this *solitudo* is an additional proof that the marriage is a mere farce.

26. *Recte dicis. perge*.] Pamphilus says this. D.

27. *matronam nullam*.] Of those who were called *pronube*. D.A. Who should provide things necessary for the bride, as Chremes was a widower. Bo. I would expunge the point at *nullam*, and read a point at *ædibus*. B. *nullam*.] ¶ Scil. *adesse*.

28. *ornati*.] *Ornati* and *tumulti* by archaism for *ornatus* and *tumultus*. The door posts and other parts of the house were decorated, on such occasions, with flowers and chaplets; there was a running to and fro, and noise within:—flute players were engaged, and the hymeneal was sung. R. D.

30. *accipis*.] i. e. intelligis, interpretaris. So *dare* is *docere*. Virg. Ecl. i. 19. R. D.

31. *conveni*] *Convenire aliquem* is to

repair to a person, in order to converse with him; or even to converse with him by a casual meeting. Therefore the proposal of Bentley, to read *conspexi* here, is suitable. R. D. *Chremis*.] Al. *Chremi*. Such words are declined in two ways, as, Heaut. v. 5. 21. *Archonidi* for *Archonidis*; and elsewhere, Ulyssi, Archilli, Isocrati, as genitives. R. D.

32. *pisciculos minutos*] He adds diminutive to diminutive, to increase the insignificance; as Cic. Quæst. Tusc. iii. 1. "parvulus dedit igniculos." R. D. *ferre*] for *ferentem*. —*ferre obolo*] i. e. at a small price; like the Greek ὀβολὸν ἀγοράσαι. So, Hor. Sat. ii. 5. "nummo addicere." L. ¶ I understand, *obolo emptos*.—*obolo*] A small brass coin; so called, because it bore upon it the figure of an obelisk. The Attic drachma contained six of these. SCEV.

33. *nullus*] For *non*; especially in comic writers. Eun. ii. 1. 10. "tametsi nullus moneas;" and Hec. i. 2. 4. "nullus dixeris." R. D. ¶ *nullus*, scil. liberatus es,—“you are no liberated person.” So, "nullus moneas," I conceive, for "nullus monitor sis;" and "nullus dixeris," for "nullus (i. e. non ullus) fueris qui dicat," be not one to tell.

34. *nempe*] ¶ It is fair for me to draw the conclusion, "liberatus sum," from what you said, to wit (*nempe*) that Chremes does not give his daughter to Pamphilus. He alludes to Davus' words, line 15, where see note. *Huic* means Pamphilus; *illam*, Philumena. *caput*!] A part of the man for the whole, by synecdoche. D.

36. *Nisi vides—ambis*.] ¶ Connect these words, in the sense, with "quasi necesse sit;"

ACTUS II.—SCENA III.

PAMPHILUS, DAVUS.

QUID igitur sibi vult pater? cur simulat? D. Ego dicam tibi. Si id succenseat nunc, quia non dat tibi uxorem Chremes, Ipsus sibi esse injurius videatur; neque id injuria; Prius quam tuum, ut sese habeat, animum ad nuptias perspexerit.

5 Sed si tu negaris ducere, ibi culpam in te transferet.

Tum illæ turbæ fient. P. Quid vis patiar? D. Pater est, Pamphile:

Difficile est. tum hæc sola est mulier: dictum ac factum invenerit

Aliquam causam, quamobrem ejiciat oppido. P. Ejiciat? D. Cito.

—as if it were necessary that you must succeed, merely from this fact, without (nisi) your exerting vigilance and activity. Another way is, to begin a new sentence at *Nisi*, and understand, after “ambis,” *nihil efficies*, or something similar, to fill up the aposiopesis. *Nisi vides*,] ¶ Davus artfully stimulates Charinus to strain every nerve in his own behalf; as he knows that the success of Pamphilus’ cause is wrapped up in that of Charinus. *vides*] Often in the sense of *providere*, *curam adhibere*. Heaut. iv. 2. 3. R. D. *ambis*.] *Ambire* is “to go around;” properly applied, when candidates for offices of state went round through the people, to ingratiate themselves and collect suffrages. Hence all *ambiant*, who seek a thing with great eagerness. R. D. ¶ These verbs are in the indicative; “as surely as you are not (or, since you are not) providing,” &c., you will not succeed.

DAVUS reasons with Pamphilus, and at length persuades him to pretend acquiescence and tell his father that he will marry Philumena.

1. TROCHAIC TETRAMETERS CATALECTIC.—*igitur*] For if the nuptials are pretended, what does he meditate? Indignation is contained in *sibi vult*. D.

2. *Id*] *propter id*, *succenseat*] *Succensere* properly is, to take ill the opinion passed by one who censures, and consequently to mutter after him, and express a contrary opinion: thence it is put for *stomachari*. R. D.

3. *neque id injuria*;] ¶ *neque id esset cum injuria*. *Injuria* and *jus* are frequently put in the ablative for *injustum* and *justum*.—*id*] Scil. “sibi injurium esse videri.”

4. *ut sese habeat*,] ¶ *ἵνα ἑαυτοῦ*. *ut* for *quomodo*. The Latins frequently approach even closer to the Greek idiom; using *habere* absolutely for *habere se*. As Adel. iii. 3. 10. “*omnem rem modo seni, quo pacto haberet, enarramus*.” *ad nuptias*] ¶ *quoad nuptias*, and connect with *habeat*.

5. *negaris ducere*,] ¶ See Heaut. iii. 1. 78.

6. *illæ turbæ*] ¶ *Those* scenes of confusion and disaffection to be expected, where a father and son quarrel. *Quid vis patiar?*] Scil. *ut patiar*. Al. “*Quid vis? patiar?*” Al. “*Quidvis patiar?*” I will suffer what you please, rather than agree to this. I will brook his fiercest indignation.

7. *Difficile est*.] ¶ Scil. *open* resistance and obstinacy against your father’s will. *hæc sola est mulier*:] ¶ Both, without protectors and a woman, so as to require them. He speaks of Glycerium. *dictum ac factum*] i. e. immediately, without noise. The copula is omitted, Heaut. v. 1. 31. Derived from *ἄμα ἔπος, ἄμα ἔργον*. Others write “*dicto citius*.” R. D. ¶ The phrase “*dictum ac factum*” is always disjoined from the remaining words, in a manner parenthetical. I would explain, “*dictum ac factum simul fiunt*”; the word and the deed are simultaneous;” or, “no sooner said than done.” Comp. II. xix. 242. *Ἀτύχε’ ἔπειθ’ ἄμα μῦθος ἔην, τετέλεστο δὲ ἔργον*.

P. Cedo igitur, quid faciam, Dave? D. Dic te ducturum. P. Hem! D. Quid est?

10 P. Egon' dicam? D. Cur non? P. Nunquam faciam. D. Ne nega.

P. Suadere noli. D. Ex ea re quid fiat, vide.

P. Ut ab illa excludar, huc concludar. D. Non ita est.

Nempe hoc sic esse opinor dicturum patrem:

Ducas volo hodie uxorem: tu, Ducam, inquires.

15 Cedo, quid jurgabit tecum? hic reddes omnia,
Quæ nunc sunt certa ei, consilia, incerta ut sient,
Sine omni periculo. Nam hocce haud dubium est, quin Chremes
Tibi non det gnatam: nec tu ea causa minueris
Hæc quæ facis, ne is mutet svam sententiam.

20 Patri dic velle: ut, cum velit, tibi jure irasci non queat.

Nam quod tu speres, propulsabo facile; uxorem his moribus

Dabit nemo. inveniet inopem potius, quam te corrumpi sinat.

9. *Quid est?*] ¶ Scil. quod te deterreat.

10. IAMBIC TRIMETERS.—*Egon'*] ¶ *I*, the last who ought to yield to such a proposal? *faciam.*] ¶ Scil. id faciam; i. e. *dicam.* See Heaut. iii. 3. 16.

11. *Ex ea re*] ¶ From your *saying* that you will marry.

12. *Ut ab illa*] ¶ i. e. Ex ea re hoc fiet, scilicet, "ut ab illa," &c. *Illæ* is Glycerium. *huc concludar.*] Be driven to marry Philumena. Persons *concluduntur*, when they cannot extricate themselves from difficulties, finding no egress. R. D. ¶ That I may be "shut up in this snare," as a beast taken in a toil.

13. *hoc sic*] ¶ Each of these words may be explained by the other; whence one of them, is, in a measure, redundant. In some editions there is a stop at *opino*r.

15. *hic*] When the case is so; when the affair is in that position. R. D.

17. *Sine omni periculo.*] ¶ Free from all risk of marrying Philumena. *Sine omni*] So Plautus and Terence write. Cicero and others have, "sine ullo periculo." R. D.

18. *ea causa*] Scil. because you may promise to marry Philumena. D. *nec minueris hæc quæ facis,*] i. e. Do not change your plan, nor cease to act as usual; but be every day with Glycerium. So Hec. iv. 3. 10. "non minnam meum consilium; I will not depart from my purpose." R. D. Pareus adopts the reading *timueris*; scil. *timueris* ob hæc.

19. *ne is mutet*] ¶ You are not to give up your present course of life; for if you did,

Chremes' grand objection to the match (namely, your immoralities) being thus removed, he (*is*) might perhaps change his mind, and give his daughter. Mad. Dacier takes another view of the passage:—"Do not recede from the step which you are about to take (i. e. from promising to marry her) upon the pretext (*ea causa*) of fear lest Chremes may change his opinion; and lest your previous promise to Simo may then bind you to the marriage."

20. IAMBIC TRIMETERS.—*velle:*] ¶ Scil. Philumenam ducere.

21. *Nam*] ¶ He gives an additional reason for his advice "patri dic velle;" namely, that Pamphilus has no reason to think himself safe, in not saying "velle" to Simo, from the hope that no one will give his daughter to him, while maintaining his present bad character; because, however true this may be, Simo will get him a poor wife, rather than none. This would as effectually blast his wishes, as marriage with Philumena, and could be prevented only by putting Simo at rest, by pretending to accept Philumena. For *speres* some read *timeas* (scil. aliam daturum esse Simonem) which does not harmonize with the context; for then we should have Davus first professing to *refute* (propulsabo) this fear; and, in the next line, *confirming* it (inveniet, &c.). *his moribus*] ¶ The dative: metonymy for, homini his moribus imbuto. Compare i. 1. 66.

22. *inveniet*] ¶ Scil. Simo. *corrumpi*] By living with Glycerium.

Sed si te a quo animo ferre accipiet, negligentem feceris.

Alia otiosus quæret. interea aliquid acciderit boni.

25 P. Itan' credis? D. Haud dubium quidem est. P. Vide quo me inducas. D. Quin taces?

P. Dicam. puerum autem ne resciscat mihi esse ex illa, cautio est:

Nam pollicitus sum suscepturum. D. O facinus audax! P. hanc fidem

Sibi me, obsecravit, qui se sciret non deserturum, ut darem.

D. Curabitur. sed pater adest: cave te esse tristem sentiat.

ACTUS II.—SCENA IV.

SIMO, DAVUS, PAMPHILUS.

REVISO quid agant, aut quid capent consili.

D. Hic nunc non dubitat, quin te ducturum neges.

Venit meditatus alicunde ex solo loco:

Orationem sperat invenisse se,

5 Qui differat te. proin tu fac, apud te ut sis.

23. *te a quo animo ferre*] ¶ That you are satisfied to marry. *feceris*.] See iv. 1. 16, 17.

24. *Alia*] ¶ Scil. consilia, or some such word; a change of life for you, i. e. marriage. Bentley prefers the more rare reading *Aliam*, scil. another bride instead of Philumena, and who may not be *inops*.

25. *Vide quo*] ¶ Consider well, whether you may not be giving me dangerous advice. *Quin*] ¶ “*Quin* is *qu*, *qui non*; and is rendered why not—that not—but that—but,” &c. Phillips’s Exercises, Note 31. *taces* ?] ¶ “Why do you not at once say that you will tell your father, *velle* ?” Whereby Davus gets his promise to do so, “*Dicam*.” *puerum*] He either anticipates the event, or uses *puerum* for *sobolem*, *fatum*; as the Greeks used *παῖδες*. Homer, II. i. 255. *Παῖσμοιό τι παῖδες*. D. *resciscat*] ¶ See Hec. ii. 1. 11. and v. 4. 28. *cautio est*:] Cavendum est. Verbal nouns are often put for the neuter participle in *das* of their verbs. Ad. iii. 3. 67. “*pisces ne corrumpantur*, cautio est.” and Hec. iv. 4. 28. R. D.

27. *suscepturum*.] ¶ As legitimate, instead of exposing it as illegitimate. *facinus audax*!] ¶ Scil. the promise to preserve a lasting memorial of a dishonourable intrigue.

28. *deserturum*,] Al. *desertum* iri; making *se* the subject, instead of object.

29. *Curabitur*.] ¶ Scil. ne resciscat Simo; (line 26.) *cave*] Sometimes for *vide ne*. E. *tristem*] ¶ You should display the cheerfulness of one looking forward with pleasure to his wedding; that Simo may not doubt the sincerity of your consent.

Davus strengthens Pamphilus in the resolution, which he persuaded him to adopt in the last scene.

1. IAMBIC TRIMETERS.—*Reviso*] i. e. redeo ut videam. So *provisio* (v. 5. 1.) means to come forth out of doors to see. R. D. *agant*,] ¶ Pamphilus and Davus.

2. *Hic*] ¶ Implying antipathy and contempt.

3. *meditatus*] *ἐσκέμμενος*. L. Prepared with a speech which he has digested. Similarly v. 4. 6. “*venit paratus*.” R. D. *solo loco*:] *Τῆς ψυχῆς γὰρ ἐξημέσωνς ἡ γνώμη τελευτῶται*. L.

5. *Qui*] Al. “*Quâ*.” *differat te*.] Put you off; stagger or retard you in the pursuit of your plans. *proin*] For proinde. *apud te ut sis*.] That you maintain presence of mind, and be not alarmed. So, iii. 5. 16. “*redire ad se*” is, to recover courage damped

P. Modo *ut* possim, Dave. D. Crede, inquam, hoc mihi,
 Pamphile,
 Nunquam hodie tecum commutaturum patrem
 Unum esse verbum, si te dices ducere.

ACTUS II.—SCENA V.

BYRRHIA, SIMO, DAVUS, PAMPHILUS.

HERUS me, relictis rebus, jussit Pamphilum
 Hodie observare, ut, quid ageret de nuptiis,
 Scirem. id propterea nunc hunc venientem sequor.
 Ipsum adeo præsto video cum Davo. hoc agam.

5 S. Utrumque adesse video. D. Hem! serva. S. Pamphile.
 D. Quasi de improvviso respice ad eum. P. Ehem, pater.
 D. Probe. S. Hodie uxorem ducas, ut dixi, volo.

by discomfiture. R. D. ¶ On this expression see v. 4. 13.

6. *Modo ut possim*,] ¶ For, si modo possim. Donatus explains *ut* by *ne non*; misunderstanding, I suppose, modo *timeo*.

7. *Nunquam*] This asseverates more strongly than *non*. Virg. *Æn.* ii. 670. "Nunquam omnes hodie moriemur inulti." D. *commutaturum*] Generally interpreted, *quarrel*; it appears to me the same as conferre sermones, colloqui. FAB. ¶ συναλ-λαξίν.

8. *ducere*.] ¶ The future infinitive is not necessary here; as the wedding was intended to take place that very day.

Byrrhia comes out to watch the motions of Pamphilus; hears him express, to Simo, his consent to the marriage; and proceeds to apprise his master, Charinus, of the misfortune.

1. IAMBIC TRIMETERS.—*relictis*] "Left in an unfinished state;" as D. explains. ¶ Rather—"neglected;" the routine of my daily business being made to give way to the new duty.

2. *observare*.] *Observatio* is twofold; either that of censure, or that of obsequiousness. D.

3. *id*] One copy has *huc*. But the whole verse is spurious. For Byrrhia cannot be said to follow Pamphilus coming on the stage; because Pamphilus had not withdrawn from it, since Byrrhia was ordered to flee thence, ii. 1. 37. Alter thus:—"observarem quid ageret," &c. B. ¶ But, in my opinion,

"hunc venientem" alludes to Simo, whom he naturally follows, as expecting thereby to see or hear of Pamphilus and Davus. Besides from the arsis on *hunc*, we may better suppose it to mean a different person from Pamphilus in first line. Hence Byrrhia says: "So then, according as I wished and expected (*adeo*; see iii. 3. 47.) from following *this* Simo,—I see Pamphilus, the very (*ipsum*) person whom I was sent to watch." Byrrhia says this to himself, as he keeps behind Simo. We must consider either *id* or *ea* as redundant.

4. *hoc agam*.] Derived from the custom of a priest or herald crying "*hoc age*," at sacred rites; thus claiming attention to what was going forward. FAB. ¶ I will attend to the business in hand; i. e. Pamphilus observabo. Compare i. 2. 15.

5. *Utrumque*] ¶ According to the view given at the end of note on 3. Simo may indeed say this either to himself or to Byrrhia; but certainly not in *reply* to Byrrhia, who has not yet accosted him. *serva*.] ¶ Scil. te; i. e. "cave te esse tristem sentiat;"—"apud te esto" as Davus had before charged him,—*serva quod præcepi*;—or, for *observa* (as elsewhere, i. 3. 7.) "Mark you; have a look out."

6. *de improvviso*] ¶ Look at him as if you had not seen him before he called your name; that he may not think your acquiescence in the marriage, as the result of premeditation. *Ehem*.] Pretending surprize.

7. *Probe*.] ¶ Commending Pamphilus' voice

B. Nunc nostræ timeo parti, quid hic respondeat.

P. Neque istic, neque alibi, tibi erit usquam in me mora. B.
Hem!

10 D. Obmutuit. B. Quid dixit? S. Facis ut te decet,
Quum istuc, quod postulo, impetro cum gratia.

D. Sum verus? B. Herus, quantum audio, uxore excidit.

S. I nunc jam intro, ne in mora, cum opus sit, sies.

P. Eo. B. Nullane in re esse homini cuiquam fidem!

15 Verum illud verbum est, vulgo quod dici solet,

Omnes sibi malle melius esse, quam alteri.

Ego illam vidi: virginem forma bona

Memini videre. quo æquior sum Pamphilo,

Si se illam in somnis, quam illum, amplecti maluit.

20 Renunciabo, ut pro hoc malo mihi det malum.

and gesture in pronouncing the "Ehem," *volo*.] *Volo* and *nolo* are words of imperiousness and rigour. D.

8. *nostræ—parti*.] ¶ There are two parties involved in the issue of this important day; namely, Charinus and Pamphilus. Of course "*nostræ parti*," (the party in which Byrrhæa is concerned) is Charinus.

9. *Hem!*] ¶ In this consent of Pamphilus, he sees blank despair for Charinus, who must lose Philumena for ever, if the marriage take place.

10. *Obmutuit*.] ¶ Scil. Simo. Davus' prediction in last scene, "Nunquam hodie tecum," &c. is thus fulfilled. *Quid dixit?*] ¶ Referring to what Pamphilus had just said; and wishing, as it were, that his ears had deceived him.

12. *Sum verus?*] i. e. *veridicus*: as *falsus* for *falsidicus*. D. See preceding note. *excidit*.] As the Greeks say, ἔξιστον καὶ ἀπίτευχον. D. Things *excidunt*, which slip irrevocably out of our hands, by imprudence. ME. ¶ Hence such phrases as, Heant. ii. 3. 9. "de spe decidere," and *excidere* applied to the loss of a law-suit.

13. *nunc jam*] ¶ These words are frequently united in Terence. Compare i. 1. 145. *ne in mora—sis*.] ¶ Otherwise "ne mora in te sit;" as is the idiom, verse 9.

14. *Nullane*] So Virg. Æn. iv. 373. "nusquam tuta fides;" when faith in love had been violated by him, "Quem subitise humeris confectum ætate parentem Audierat." D.

15. *verbum*] ¶ See i. 5. 6.

16. *Omnes sibi*] Menander: Φιλῖ ἑαυτοῦ πλείον οὐδείς οὐδένα. L. ¶ This sentiment is taken from Euripides, of whom there are frequent imitations in Terence. It is more probable that Terence derived them from Menander, an imitator of the Tragedians, than from the original. See Biblioth. Crit. part iv. page 45. Compare also iv. 1. 12. *melius esse*.] ¶ Scil. res. Hor. Sat. ii. 2. 106, "Uni nimirum tibi recte semper erunt res." The *magis* in the composition of *malle* belongs to *sibi*; i. e. *magis sibi quam alteri*.

17. *Ego illam vidi*.] What Pamphilus, in the heat of anger, said of Philumena, "*aliquid monstri ahunt*," is corrected by the poet. Read, says Bentley, "Ego cum illam vidi, virginem forma bona memini videre." ¶ I would put the stop, at *vidi*, after *bona*, and translate "*memini videre*," "I remember to see her," i. e. I fancy her yet before my eyes, so impressed have I been with her appearance. *forma bona*] ¶ The same is said, above, of her sister Glycerium, i. 1. 92.

18. *Memini videre*.] *Memini* is usually put with an infinitive present, that two preterites may not meet. See Drak. on Liv. xxxvi. 34. R. D.

19. *maluit*.] ¶ The *magis* here connect with *se*;—*magis se quam illum* (scil. Charinum.)

20. *Renunciabo*.] ¶ Revertar ut nunciem. Compare ii. 4. 1. *malum*.] He means, punishment.

ACTUS II.—SCENA VI.

DAVUS, SIMO.

Hic nunc me credit aliquam sibi fallaciam

Portare, et ea me hic restitisse gratia.

S. Quid Davus narrat? D. Æque quidquam nunc quidem.

S. Nilne? hem! D. Nil prorsus. S. Atqui expectabam quidem.

5 D. Præter spem evenit: sentio: hoc male habet virum.

S. Poti'ne es mihi verum dicere? D. Nihil facilius.

S. Num illi molestæ quippiam hæ sunt nuptiæ,

Propter hujusce hospitiæ consuetudinem?

D. Nihil hercle: aut, si adeo, bidui est, aut tridui,

10 Hæc sollicitudo: nosti; deinde desinet:

DAVUS quiets all Simo's suspicions relative to Pamphilus.

1. IAMBIC TRIMETERS.—DAVUS seems to speak in such a manner that no one may hear him: but he takes care to be heard by Simo. D.

2. *hic*] ¶ Here in the street, instead of following Pamphilus who was ordered into the house, ii. 5. 13.

3. *Quid Davus narrat?*] ¶ Spoken in a conciliatory manner, Simo having no cause to be displeased, as he has just gained what he professed to wish for, and is anxious probably to do away the effect of his angry words to him, i. 2. 28. This question does not imply that Simo had overheard lines 1, 2, but serves merely to open the conversation; "what have you got to tell me?" *Æque quidquam nunc quidem.*] i. e. nihil. The expression is elliptical, and thus explained by Perizonius, "nunc quidem æque quicquam narro ac narro tunc cum nihil narro." R. D. ¶ Or, "any thing now indeed alike *as before*" when you came upon me by surprise, and asked, "Quid ais?" to which I answered, "Qua de re?" i. 2. 13. Hence Simo, recollecting that the purport of Davus' answer then was to give him no satisfaction, asks "Nihilne?"—Explain, however, "any thing alike," i. e. what you please,—I am at present indifferent as to what I shall say.—This last meaning, though novel, is not my own.

4. *expectabam*] *Expectamus* with respect both to good and bad; *speramus* with respect to good. D. *Expectamus* as to things at a distance; *speramus* as to things at hand; whence he who expectat, is considered more covetous, than he who sperat. D. on Adel. i.

2. 29. ¶ Simo was naturally waiting for Davus to say something, considering the nature of his last interview with him (Act i. Sc. 2.) and the unexpected consent of Pamphilus.

5. *hoc male habet*] i. e. hoc molestum est; as v. 4. 37. and Hec. iv. 2. 30. *virum.*] This word implies insult, when spoken in irony; compliment, otherwise. D.

6. *Poti'ne es*] ¶ *Potisne es*, i. e. *potesne*. The composition of *potis*—*sum* is easily to be traced through all parts of *possum*. *Posse* poteram, potui, potero, potuero, &c. for, *potis*—*esse*, eram, fui, ero, fuero, &c.

7. *quippiam*] ¶ For *quidpiam*; used adverbially, *qu. secundum quidpiam*. See iv. 1. 18.

8. *hospitiæ consuetudinem?*] Not *meretricis amorem*. He thus extenuates, that Davus may venture to tell the worst. D. *hospitiæ.*] For *hospitæ*. This diæresis of *æ* into *ai* occurs in Lucretius and Virgil, and occasionally in almost all poets. H.

9. *Nihil*] ¶ For *non*; *qu. secundum nihil*; analogous to the use of *quippiam*, above. *si adeo.*] ¶ Scil. *res rediit* (as Heaut. v. 2. 27.) or something similar: "If the matter has gone so far as that—if such be the case."

10. *nostis*;] ¶ For *novisti*, from *novi* used for the present time. The perfects of such verbs are equivalent to ordinary presents; and their pluperfects to ordinary perfects. This, however, is not always the case with *novi*, inasmuch as the regular *nosco* is not obsolete. *deinde*] ¶ More than *tum*; for it implies, "then and thenceforward."

Etenim ipse secum eam rem reputavit via.

S. Laudo. D. Dum licitum est ei, dumque ætas tulit,

Amavit: tum id clam. cavit, ne unquam infamiae

Ea res sibi esset, ut virum fortem decet:

15 Nunc uxore opus est; animum ad uxorem appulit.

S. Subtristis visus est esse aliquantulum mihi.

D. Nil propter hanc rem: sed est, quod succenset tibi.

S. Quidnam est? D. Puerile est. S. Quid est? D. Nihil.

S. Quin die, quid est?

D. Ait nimium parce facere sumptum. S. Mene? D. Te.

20 Vix, inquit, drachmis est opsonatus decem.

Num filio videtur uxorem dare?

Quem, inquit, ad cœnam vocabo meorum æqualium

Potissimum nunc? et, quod dicendum hic siet,

Tu quoque perparce nimium. non laudo. S. Tace.

25 D. Commovi. S. Ego, istæ recte ut fiant, video.

11. *Etenim*, &c.] Bentley reads: "Etenim ipse eam rem recta reputavit via." Otherwise *recta* is to be implied to *via*. See i. 2. 19. *reputavit*] *Putamus*, things present; *reputamus*, things past. D. on *Eum*. iv. 2. 48. See i. 1. 86.

12. *Dum licitum est*] Scil. per te; i. e. while you permitted. He admirably uses the language which Simo himself had employed: "Dum tempus ad eam rem tulit." The ancients said, *placitum* and *putitum*; we, *placuit*, *putuit*. D. *ei*,] It is well known, that in *ei* and *rei*, even in Lucretius, the first syllable is lengthened; but then they usually wrote them with double *i*, *eii*, *reii*. H. *tulit*,] ¶ See i. 2. 17.

14. *virum fortem*] ¶ "A man of respectability." The use of *fortis* in the sense of *frugi*, *bonus*, perhaps arose from the fact that integrity and moral excellences are calculated to inspire *fortitude* and courage. Thus Horace, *Od.* i. 22. enlarges on the imperturbable and dauntless spirit of the man who is "Integer vite, scelerisque purus."

15. *appulit*,] As if from swelling waves and a boisterous tide; for love experiences such changes in its seasons. D.

16. *Subtristis*] ¶ *Sub* diminishes the force; "a little gloomy." It might mean that sorrow lurked under feigned content.

17. *Nil*] ¶ For *non*; see line 9. above. *propter hanc rem*] Omits *rem*, and refers *hanc* to Glycerium. B.

18. *Quid nam est?*] ¶ *Nam* and *enim* are often used elliptically in interrogations, before which is implied *nescio*, *dic mihi*, or something similar. Whence the *nam* in *quisnam*.

See Pitman, *Soph.* Ajax, 282. *Quid est?*] Bentley reads "Quid id est?" and *Nil*.

19. *nimium parce*] The bride having entered her husband's house, the entire day was spent in sacrifices, revelling, and dancing. The Licinian law, while it had permitted the expenditure of 100 asses on any of certain particular days, allowed 200 for nuptials. The Julian law restricted the expenses of ordinary days to 200 asses; those of the Calends, Nones, and Ides, and some other festivals to 300; but allowed 100,000 sesteria on nuptial days and repotia. Ho.

21. *Num filio*] ¶ Does he seem like a person preparing for his son's marriage?

23. *Potissimum*] Scil. in dignity; for *potis*, makes *potior*, *potissimus*. D. ¶ *Potissimum* is here an adverb, meaning *especially*, and must be connected with *quem*, as it is not used in reference to time. Comp. below, v. 5. 6. where the word is undoubtedly the adverb. *hic*] Scil. where the young man is not present. D. ¶ Rather, "in this case."

24. *quoque*] As if he said: While he errs in being angry about a trivial matter, you also err in being too penurious. D. ¶ Perhaps its force is: I also, as well as Pamphilus, pronounce it; whence we may translate *quoque*, "to say the truth"—"to be candid with you." *perparce nimium*,] Read "per parce nimium," i. e. *pernium* parce. For he exaggerates the "nimium parce" of line 19. B.

25. *Commovi*,] Because he has mentioned to Simo the indications by which the counterfeit of marriage is liable to be detected. D.

Quidnam hoc rei est? quid hic vult veterator sibi?

Nam si hic mali est quidquam, hem, illic est huic rei caput.

ACTUS III.—SCENA I.

MYSIS, SIMO, DAVUS, LESBIA, GLYCERIUM.

ITA pol quidem res est, ut dixi, Lesbia :

Fidelem haud ferme mulieri invenias virum.

S. Ab Andria est ancilla hæc. quid narras? D. Ita est.

M. Sed hic Pamphilus—S. Quid dicit? M. firmavit fidem.

S. Hem!

5 D. Utinam aut hic surdus, aut hæc muta facta sit.

M. Nam, quod peperisset, jussit tolli. S. O Jupiter!

Quid ego audio? actum est, si quidem hæc vera prædicat.

L. Bonum ingenium narras adolescentis. M. Optimum.

Sed sequere me intro, ne in mora illi sis. L. Sequor.

10 D. Quod remedium nunc huic malo inveniam? S. Quid hoc?

Adeone est demens? ex peregrina? jam scio: ah!

26. *Quidnam hoc rei est?*] Either reflecting on what Davus has just said; or, seeing the women who are coming on the stage. D. ¶ Adopt the former. *veterator.*] *Novitia* mancipia were those who had not yet served a year, and were rude and simple;—but *veterana* were those who had served for a longer period in the city, and were thus become crafty and cunning. Hence an old and experienced practitioner in knavery was called *veterator*, παλαιμώλωψ, παλιντριψ, τριβακός, ἀπατίων. L.

27. *Illic*] ¶ In that quarter; namely, in Davus. *huic rei caput.*] Adel. iv. 2. 29. “te esse huic rei caput.” Virg. *Æn.* xi. 361. “caput horum et causa malorum.” L.

Simo overhears Mysis and Lesbia, speaking of the promise of Pamphilus to rear Glycerium's child; but discredits what he hears, imagining, to the relief of Davus, that their words are the result of a scheme of his slave to deter him, and that Glycerium's confinement is but a farce.

1. IAMBIC TRIMETERS.

2. *fermè*] For *facile*. D. ¶ Its proper acceptance is *ferè*, as Dacier explains it. “You can almost not find;” equivalent to “you can rarely find.” So Liv. xxii. 9. “Id non ferme decernitur, nisi cum tetra prodigia nunciata sunt.” *invenias*] See i. 19. 3.

3. *Ab Andria ancilla*] i. e. Andriæ ancilla; or, ex Andriæ aedibus ancilla; as iv. 1. 58. “a Glycerio ostium.” R. D. ¶ Donatus explains “Ab Andria est” by, “Andriæ favet;” not so well. *quid narras?*] Let this be spoken by Davus, not interrogating, but wondering, and, as it were, denying, or acquiescing reluctantly; and let “ita est” be the words of Simo, confirming what he had said. B.

4. *Hem!*] Surprized at what he hears.

5. *Utinam*] ¶ This dialogue between Mysis and Lesbia disconcerts Davus, fearing that Simo, when he hears it, will mistrust Pamphilus' profession of consent to the marriage, which he made at his instigation. *Hic* is Simo; *hæc*, Mysis.

7. *actum est,*] Derived from civil law, in which there is a regulation, that no one bring anew, before the judges, a cause already pleaded (*actum*). So, Phorm. “actum, ajunt, ne agas.” D. *prædicat.*] ¶ i. e. dicit, narrat. In this sense it is frequent with comic writers.

8. *Bonum*] *Morigerum.* iii. 2. 7. P.

9. *in mora*] ¶ See ii. 5. 13.

10. *malò*] ¶ The *malum* is, that Simo has overheard what would stamp falsehood on the representations made to him by Davus, in the preceding scene.

11. *ex peregrinò*] ¶ Scil. puerum jussit

Vix tandem sensi stolidus. D. Quid hūc sensisse ait?

S. Hæc primum affertur jam mihi ab hoc fallacia.

Hanc simulant parere, quo Chremetem absterreant.

15 G. Juno Lucina, fer opem: serva me, obsecro.

S. Hui, tam cito! ridiculum. postquam ante ostium

Me audivit stare, appropreat. non sat commode

Divisa sunt temporibus tibi, Dave, hæc. D. Mihi'n?

S. Num immemor es discipuli? D. Ego quid narres nescio.

20 S. Hicine, me si imparatum in veris nuptiis

Adortus esset, quos mihi ludos redderet?

Nunc hujus periculo fit. ego in portu navigo.

tolli? See i. 1. 119. *peregrina*?] An old Athenian law enacted “*γαμιν ἀσθὴν μίαν*, to marry one legitimate wife, and her a citizen.” So also Romans married Romans only. Thence the heavy odium incurred at Rome by Antony, on account of his connexion with Cleopatra. Pe.

13. *primum affertur jam mihi*] ¶ This present (jam) stratagem of Davus is, at all events, the *first* played upon me:—as I am so lucky as to have detected it, I trust it shall be the *last*.—“Is now for the first time presented to my view,” might suggest itself as the meaning: but *affertur* seems equivalent to *portare*, ii. 6. 2. “*sibi fallaciam portare*.” *ab hoc fallacia*.] ¶ I prefer to connect “*ab hoc fallacia*,” not “*affertur ab hoc*.” Compare i. 1. 129.

14. *Hanc*, &c.] ¶ Simo, from the contradictory statements which he has heard; from Davus in last scene, and from Mysis here; must lay one or other down as falsifying, and would naturally attribute the deceit in either case to Davus’ machinations. The words of Mysis, which are true, he feels assured are false; while he continues to suspect Davus’ sincerity in appearing favourable to the match (ii. 6. 9—15). *simulant*] ¶ Scil. Davus, Mysis, Lesbia. *Chremetem absterreant*.] ¶ Scil. quo minus filiam suam det Pamphilo.

15. *Juno Lucina*,] Juno had two powers;—that whereby she was Pronuba, and presided over nuptials; and that whereby she was Lucina, and presided over parturition, giving *light* (lucem) to the new-born. E. Usually worshipped by the Greeks in *trivia*, before the doors, her temple being called *ἱερὸν τριῶν*. ME. Lucina, as we learn from Horace, should, strictly, be invoked thrice. BA. Spoken behind the scenes. Hor. Ep. ad Pis. “*nec tamen intus Digna geri promes in scenam*.” L.

17. *non sat commode*] As if it had been arranged by a scheme of Davus, that as soon as Simo might stand before the door, Glyce-

rium should that moment cry out. E. As all things should be done at their proper time and opportunity, Græcè *καιρός*. RI. Metaphor from the drama, where each part of the piece should have its proper place in the Acts. DA.

18. *Mihine*?] ¶ Feigning not to understand.

19. *Num immemor es discipuli*?] For he had said above, i. 2. 21, “*si quis magistrum ceperit ad eam rem improbum*.” E. ¶ AI. “*Num immemores discipuli*; Have your disciples forgotten their parts?” This I prefer. We can thus follow up the idea given on 17. by Dacier:—*discipuli*?] The actors in a play; the *magister* or *doctor* is the poet. The actors here are Mysis, Lesbia, and Glycerium; Davus is the *magister*. DA.

20. *Hicine*, &c.] ¶ If the nuptials had been really arranged for this day, and Davus had then assailed me, as he has done now, how completely would my designs be frustrated! But *now*, as I only pretended a marriage not likely to take place, this annoyance is not so great; “*nihil obsunt doli*.”

21. *Adortus esset*,] *Adorior*, meaning “to undertake a thing,” makes *adortus*; meaning “to begin to speak,” it makes *adoratus*. However, they are used indiscriminately. E. *quos mihi ludos redderet*?] Read “*quos me*,” as Plautus often has “*ludos me facitis*.” But, “*mihi ludos reddere*” does not appear to me Latin. B. ¶ So, in Plautus, “*ludos operam facere*,” as Dol. observes, is “*operam perdere*.” “*Mihi ludos reddere*” should mean “to afford sport to me;”—“*me ludos reddere*,” “to make me sport,” “to convert me into sport;” evidently the meaning to be conveyed here.

22. *Nunc*] ¶ As I am now circumstanced. *periculo*] ¶ For I can punish him. *in portu navigo*.] Virg. *Æn.* vii. 598. “*Nunc mihi parta quies, omnisque in limine portus*.” Equivalent to “in tranquillo, in vado, in tuto,” &c. FAR. ¶ My vessel is in harbour, reckless of the capricious gale. The Athe-

ACTUS III.—SCENA II.

LESBIA, SIMO, DAVUS.

ADHUC, Archilis, quæ adsolent, quæque oportet,
Signa esse ad salutem, omnia huic esse video.

Nunc primum fac, istæ ut lavet : post deinde,
Quod jussi ei dare bibere, et quantum imperavi,

5 Date : mox ego huc revertar.

Per, ecce, scitus puer est natus Pamphilo.

Deos quæso, ut sit superstes, quandoquidem ipse est ingenio
bono ;

Cumque huic veritus est optimæ adolescenti facere injuriam.

S. Vel hoc quis non credat, qui te norit, abs te esse ortum ?

D. Quidnam id est ?

10 S. Non imperabat coram, quid opus facto esset puerperæ :

nians were particularly partial to metaphors taken from navigation, on account of the superiority which they had attained in maritime affairs. Comp. Soph. Antig. 162. 190. Sept. Theb. 2. and CEd. Tyr. 24.

SIMO is confirmed in the same idea (see Argument of last scene) and discusses the matter with Davus, who finally tells him that Pamphilus has begun to withdraw his affections from Glycerium, and is ready to marry.

1. BACCHILAC TETRAMETERS. — *oportet*,] ¶ The impersonal verb;—*signa*, the consequent to *quæ*, is subject to *esse*; and *signa*, the antecedent, is understood to *omnia*. In the English version, on the contrary, the antecedent is expressed and the consequent omitted. See above, prol. 3. Al. *oportent*, making *signa* its subject.

2. *Signa—ad salutem*,] i. e. *signa salutaria*, quæ salutem promittant. Heaut. i. 2. 33. “*ea sunt ad virtutem omnia*,” ad virtutem apta, idonea. R. D. *esse*] ¶ For *adesse*, as *ἵνα* frequently for *παρῖναι*.

3. *deinde*,] ¶ Next in due order.

4. *dare*] Al. *dari*, preferred by B. *dare bibere*,] For *dare potum*; the infinitive for the substantive. R. D. There are numerous instances, as well as this, in Terence and Plautus, of the *e* in *dare* being long. Heaut. iv. 4. 2. Ad. iii. 2. 13. Phorm. ii. 1. 31. H. ¶ Lucian, Cyclops and Neptune: *δίδωσι μοι πρὶν φαρμακὸν σιγῆχίας. imperari*,] Physicians are properly said, *jubere* and *imperare*, when they prescribe. R. D.

5. AN IAMBIC DIMETER CATALECTIC.

6. AN IAMBIC TRIMETER. — *Per, ecce, scitus*] For *perscitus ecce*; as Hec. “*per pol quam paucos*,” for “*perquam, pol. paucos*.” D. *scitus*] ¶ *ἐνεδδης*.

7. IAMBIC TETRAMETERS. — *ut sit superstes*:] *Superstes* here means *salvus*. Elsewhere, *superstites* are old persons. Whence *superstitiosi* are those who too much fear the gods; this being a sign of dotage. D. This custom of blessing new-born infants is imitated by Christians also, Luke, chap. i. WEITZ. It was the wish of devout parents that their good children might survive them. Heaut. v. 4. 7. “*ita mihi atque huic sis superstes*.” R. D. *ipse*] ¶ i. e. *pater*, scil. Pamphilus. This word often refers emphatically to the master of a family, or head of a house. Hor. “*pater ipse domus*.” *ingenio bono*:] ¶ Scil. *indutus*.

9. *Vel*] For *etiam*. Virg. Ecl. viii. 59. “*Carmina vel cælo possunt deducere lunam*.” Æn. xi. 259. “*vel Priamo misera manus*.” D. ¶ *Even this* treacherous and palpable (“*tam aperte*,” 13.) machination is not too extravagant to arise from you; such is your effrontery. He alludes to Lesbia calling out from the street, on such a subject, to Archilis, within.

10. *coram*,] *Coram* refers to some certain persons: *palam*, to all generally. D. ¶ In the presence of the women, who are within. Comp. v. 3. 29. *opus facto*] ¶ *Opus* in the sense of *necessarium*; see ii. 1. 37. *Facto* for *factu*; see Heaut. i. 1. 28.

Sed postquam egressa est, illis, quæ sunt intus, clamat de via.
O Dave, itan' contemnor abs te? aut itane tandem idoneus
Tibi videor esse, quem tam aperte fallere incipias dolis?
Saltem accurate; ut metui videar certe, si resciverim.

15 D. Certe herele nunc hic se ipse fallit, haud ego. S. Edixin' tibi?

Interminatus sum, ne faceres. num veritus? quid retulit?
Credon' tibi hoc, nunc peperisse hanc e Pamphilo?

D. Teneo, quid erret: et quid agam habeo. S. Quid taces?

D. Quid credas? quasi non tibi renunciata sint hæc sic fore.

20 S. Min' quisquam? D. Eho! an tute intellexti hoc assimulari? S. Irrideor.

D. Renuntiatum est: nam qui istæ tibi incidit suspicio?

S. Qui? quia te noram. D. Quasi tu dicas, factum id consilio meo.

12. A TROCHAIC TETRAMETER CATALECTIC. —*contemnor*] *Temnor* is a Greek word, *τίμνωμι*, *cædor*, *rejicior*. D. *tandem*] This word, where a question is asked, has the force of greater urgency. R. D.

13. IAMBIC TETRAMETERS.—*tam aperte*] ¶ The *glaringness* was the point where lay his *contempt* of Simo. *fallere dolis*?] Pleonasm; like that of Virgil: "Sic ore locutus." BAR. ¶ The *doli* Simo conceives to be, that Lesbia pretends that Glycerium has had a son, when such is not the fact.

14. *accurate*;] ¶ Scil. me fallere debuisti. Contrasted with "*apertè*," *ut metui videar*] ¶ With such precaution as to evince that you dreaded my vengeance, in case of your being detected. AL. "*videar*. Certe si resciverim;" on which Euphrasius: "Scil. *propterea* te; which he was prevented from saying, by anger."

15. *Certe*] ¶ Echoing his master's word, in derision. *se ipse fallit*,] *Ipse*, when joined to other pronouns, is usually put in a different case; and oftener in the nominative. An annotator on Cicero even says, that those who put *ipse* in the same case with the other pronoun, write corruptly. R. D. *Edixine*] ¶ *Edico* is, either to issue a solemn order; or, to make a formal declaration; as the *edict* of a prætor entering on office, which declared the system to pervade his administration. The latter meaning seems preferable here; since Simo had told Davus (l. 2. 28.) how he intended to exercise his power as master, in case he detected any treachery.

16. *Interminatus sum*,] For, *minatus sum*. D. ¶ We might explain, "*intercæminatus sum*;" i. e. I pronounced the threat as soon as I had suspicion, and in time to stop you; if you would profit by the warning.

quid retulit?] ¶ Scil. edixisse, interminatum esse.

17. IAMBIC TRIMETERS.—*Credon' tibi hoc*,] ¶ "Do I trust this to you?" *Credo* takes the animate object in the *dative*; the inanimate, in the *accusative*. We might readily adopt *Credem*, the subjunctive, which would make better sense. *hoc, nunc*] B. joins *nunc* to the foregoing; not to *peperisse*.

18. *Teneo*, &c.] ¶ I perceive Simo's mistake, in supposing Lesbia's words to be the result of a scheme to mislead him; I am resolved to keep him under the delusion, suffering him to be undeceived by other means. For thus, he will imagine, when he learns the truth, that I have been deceived as well as he, and have been telling him all things from the best of my knowledge.

19. IAMBIC TETRAMETERS.—*Quid credas?*] ¶ For Simo had said: "*Credon'*." Why do you talk of *belief*; as if you were not *assured* from previous information, that Lesbia would come out, and deliver that made-up speech? *tibi*, &c.] Read, "*tibi siet renunciatum, hæc sic fore*;" on account of the sense, and verse 21. B.

20. *Mihine quisquam?*] ¶ He is very tenacious of the credit of having made this important discovery; as he imagines. *Eho! an tute*] ¶ Ho! (with seeming surprise) did you of yourself (*tute*)—without being informed—perceive that this farce was going on?—Flattering the old man by wondering at his sagacity!

21. *Renunciatum est*:] ¶ See below, 28. *nam*] Scil. alias; i. e. "*si non renunciatum sit*." *suspicio?*] Scil. that what Lesbia says, is false.

22. *quia te noram*.] ¶ Because I knew that you were capable of tutoring Lesbia to

S. Certe enim scio. D. Non satis me pernasti etiam, qualis sim, Simo.

S. Egone te? D. Sed, si quid narrare occœpi, continuo dari
25 Tibi verba censes. S. Falso. D. Itaque hercle nihil jam mutire audeo.

S. Hoc ego scio unum, neminem peperisse hic. D. Intellexti? Sed nihilo secius mox deferent puerum huc ante ostium.

Id ego jam nunc tibi renuncio, here, futurum, ut sis sciens.

Ne tu hoc mihi posterius dicas, Davi factum consilio aut dolis.

30 Prorsus a me opinionem hanc tuam esse ego amotam volo.

(S. Unde id scis? D. Audivi, et credo. S. Multa concurrunt simul, Qui conjecturam hanc nunc facio. jam primum hæc se e Pamphilo

Gravidam dixit esse. inventum est falsum. nunc, postquam videt Nuptias domi apparari, missa est ancilla illico

35 Obstetricem arcessitum ad eam, et puerum ut afferret simul.

Hoc nisi fit, puerum ut tu videas, nil moventur nuptiæ.

such a stratagem. See note on *dolis*, 13. Compare Persius, iii. 30. "ego te intus et in cute novi." On *noram*, see ii. 6. 10.

23. *enim*] ¶ No wonder I should say so, "for," &c. *etiam*,] See i. 1. 89.

24. *dari-verba*] ¶ See i. 3. 6.

25. *Falso*,] Either ironically; or falso *loqueris*. D. *nihil*] ¶ For *non*. See ii. 6. 9. Bentley makes Davus say *Falso*, without interruption. *mutire*] ¶ i. e. I dare not say even *mu*; the only sound which dumb persons can utter. Hence come *mussare*, *mutitare*, to mutter what it is one's wish to conceal.

26. AN IAMBIC TETRAMETER CATALECTIC.—*Hoc-unum*,] ¶ See i. 5. 47.

27. AN IAMBIC TETRAMETER.—*Sed nihilo secius*, &c.] ¶ You may be convinced of the correctness of your suspicion; yet their cunning will provide that you shall see a child brought out.—Davus, knowing that, in order to deter Chremes, Glycerium's child will be brought out, arms Simo against being undeceived by this plain evidence, representing this as a master-stroke of the women's policy, to induce him (Simo) to credit what Lesbia says.

28. A TROCHAIC TETRAMETER CATALECTIC.—*renuncio*,] As if it were a secret. So above, "renunciatum est." D.

29. A TROCHAIC TETRAMETER HYPERCATALECTIC.

30. TROCHAIC TETRAMETERS CATALECTIC.—*Prorsus*] Qu: porro versus; *παράν*. Some think that "Prorsus" is put for *quare*. I take it for *omnino*. D. *tuam*] i. e. proper to you, a most suspicious old man. R. D.

31. *id*] ¶ Scil. delaturas esse "puerum huc ante ostium." S. *Multa*, &c.] Bentley, Dacier, Sandby, and others, rightly attribute the words "multa—nuptiæ" to Davus. For they are not suited to Simo, and are at variance with the context. Z. ¶ I proceed under the reading *S. multa*; as the objections do not appear to me insuperable.

32. *conjecturam hanc*] ¶ Scil. "neminem peperisse hic." *jam*] Merely used, I conceive, as introducing a train of arguments; but not connected with *primum*.

33. *inventum est falsum*,] According to Simo's belief. D.

34. *domi*] ¶ At my house. *ancilla*] ¶ This was Mysis. See i. 4. 1. *missa est—illico*] *αὐτίκην ἐπέμψεν*. D.

35. *arcessitum*] ¶ The active supine governing "obstetricem." *et puerum ut afferret*] ¶ This was not the fact; but Simo may be supposed to have heard it, industriously, perhaps, conveyed to his ear. This passage, chiefly, inclines me to favour the alteration mentioned in Z.'s note; this fabrication being best suited to the mouth of the crafty Davus.—"This practice was very common in Greece, where old men were often deceived by supposititious children." DA. ¶ There is ellipsis here:—"et dictum (the supine) *obstetrici*, puerum ut illa afferret simul (i. e. secum)."

36. *puerum ut tu videas*,] ¶ But their real object was, not that Simo but, that Chremes might see it. *nil moventur nuptiæ*,] ¶ i. e. this is the argument of these women. They say that, if they cannot deceive you (*hoc nisi*

S. Quid ais? cum intellexeras

Id consilii capere, cur non dixti extemplo Pamphilo?

D. Quis igitur eum ab illa abstraxit, nisi ego? nam omnes nos quidem

40 Scimus, quam misere hanc amarit. nunc sibi uxorem expetit.

Postremo id mihi da negoti. tu tamen idem has nuptias

Perge facere ita, ut facis: et id spero adjuturos deos. X

S. Imo abi intro: ibi me opperire, et, quod parato opus est, para. Non impulit me, hæc nunc omnino ut crederem.

45 Atque haud scio, an, quæ dixit, sint vera omnia:

Sed parvi pendo. illud mihi multo maximum est,

Quod mihi pollicitu' est ipse gnatus. nunc Chremem

Conveniam: orabo gnato uxorem. si impetro,

Quid alias malim, quam hodie has fieri nuptias?

50 Nam gnatus quod pollicitu' est, haud dubium est mihi,

Si nolit, quin eum merito possim cogere.

Atque adeo in ipso tempore eum ipsum obviam.

fit) and make you imagine that Glycerium has been delivered, the marriage will proceed, which they are anxious to impede. Some interpret *moventur*, "are postponed." Rather, "are altered," "are obstructed." On *nil* see ii. 6. 9.

37. A TROCHAIC DIMETER CATALECTIC.—B. reads *ubi* for *cum*, making the line an iambic.

38. TROCHAIC TETRAMETERS CATALECTIC.—*cur non*] ¶ Inasmuch as such an exhibition before the door must injure the reputation of Pamphilus.

39. *abstraxit*,] ¶ See i. 5. 9.

40. *hanc*] i. e. Philumenam; not Glycerium. P. ¶ Notwithstanding the *illa* of preceding line, which certainly means Glycerium, I would take *hanc* for Glycerium also, both on account of the tense of *amarit*, and to give more point to *nunc*. Thus *nam* has its proper force assigned to it, depending on *abstraxit*.—It was necessary to *tear* him from her, as it were, by main force, *for* we all know that he loved her to distraction. See Heaut. i. 1. 45.

41. *id mihi da negoti.*] Scil. to take care that the child be not produced. D. To keep your son up to the honourable intention of marrying, and thus to disconcert their schemes. FAR. ¶ Correctly. *tu tamen*] ¶ Davus takes care not to let Simo know, that he is aware that his preparations for the marriage are a counterfeit. *tamen*] ¶ Though I will be busily employed in working upon Pamphilus; do you notwithstanding be active in performing your part.

42. *adjuturos*] Al. *adjutores*. ¶ Then we must construe "*ad id spero adjutores fore deos.*"

43. *parato*] See Heaut. i. 1. 28. and And. ii. 1. 37.

44. IAMBIC TRIMETERS.

46. *parvi pendo.*] ¶ On such phrases, see i. 5. 59.

48. *Conveniam* :] See ii. 2. 31.

49. *Quid aliàs malim*,] ¶ i. e. "Quid (propter quid—*cur*) velim has fieri nuptias magis aliàs (alio tempore) quam hodie," as I have translated; or "Quid magis alias nuptias quam has, hodie fieri velim? Why should I wish rather that other nuptials should take place to-day, than that those of my son should take place?" Bentley reads "*quando alias*, at what other time?" alleging that the interpretation "*cur alio tempore*" is at variance with the sense. But we may suppose Simo to reason thus:—'Tis true, I am not seriously making nuptial preparations for to-day, as I pretend; but yet, if I obtain the consent of Chremes, why should I think of postponing them past to-day; the sooner all is completed, the more agreeable to me. The Greeks used *γίνεσθαι*, in the same way in which Terence often employs *fieri*. Thucyd. vi. 74. "*ἃ μὲν ἐπράσσοντο, οὐκ ἐγένοντο*, which were in preparation, but did not succeed."

51. *Si nolit*,] ¶ Scil. *ducere*. "Si nolit," however, might very well be connected with the foregoing, thus:—"For if my son refuse to fulfil what he has promised, I have no doubt but that," &c.

52. *adeo*] ¶ ἄρα, accordingly,—agreeably

ACTUS III.—SCENA III.

SIMO, CHREMES.

JUBEO Chremetem. C. O! te ipsum querebam. S. Et ego te.

C. Optato advenis.

Aliquot me adiere, ex te auditum qui aiebant, hodie filiam

Meam nubere tuo gnato. id viso, tune, an illi insaniant.

S. Ausculta! paucis, et quid ego te velim, et tu quod quæris,

5 C. Ausculto: loquere quid velis. [scies.]

S. Per te deos oro et nostram amicitiam, Chreme,

Quæ incepta a parvis cum ætate accrevit simul;

Perque unicam gnatam tuam, et gnatum meum,

Cujus tibi potestas summa servandi datur;

10 Ut me adjuves in hac re, atque ita, uti nuptiæ

Fuerant futuræ, fiant. C. Ah, ne me obsecra:

Quasi hoc te orando a me impetrare oporteat.

Alium esse censes nunc me, atque olim, cum dabam?

to my wishes. *obviam*.] Instead of *obviam*,—which not only leaves the passage ambiguous, as *ipsum* can be taken for Pamphilum; but also is opposed to the sense, because Simo was still standing on the stage, and had not gone to meet Chremes,—read *Chremem*, added by some copies. B. Where *Chremem* is added, the *ipso* is omitted.

SIMO, after much argument, prevails on Chremes to give consent again to the match between Pamphilus and Philomena.

1. AN IAMBIC TETRAMETER.—*Jubeo*] Aliquid *jubere* is vehementer velle. Virg. *Æn.* v. 386. “reddique viro promissa jubebant.” Therefore *jubeo* is, *volo*, scil. *salvere*. D. ¶ The expression is full, *Ad.* iii. 4. 14. *Optato*] ¶ An adverb; “in ipso tempore,” iii. 2. 51. is similar.

2. A TROCHAIC TETRAMETER CATALECTIC.—*adiere*.] Not *accessere*. *Adiere* means, came, as it were, unseasonably and obtrusively. So, ii. 1. 15. “adeone ad eum.” D.

3. IAMBIC TETRAMETERS.—*Tune, an illi*] You, if you have said it; they, if they have advanced a fiction. D.

4. *Ausculta! paucis*.] Al. “Ausculta pauca.” *quid ego te velim*.] ¶ Both *quid* and *te* I consider as objects to *velim*; as *quid* (next line) is of *velis*, and as *te* (i. 1. 2. &c.) is of *volo*. See the general principle laid down on Heaut. iv. 1. 10. Also on *volo*, see i. 2. 1.

5. AN IAMBIC DIMETER.

6. IAMBIC TRIMETERS.—*Per te deos oro*] i. e. *te per deos oro*. Virg. *Æn.* xii. 56. “per ego te has lacrymas.” D. The Latins, in formulas of praying, between the preposition and its case, elegantly interpose another word, especially *ego* and *vos*; wherein they imitate the Greeks, who insert a pronoun between *πρός*; and its case. R. D. ¶ Observe, that entreaties are urged on the score of such things as are generally held in high estimation and value. See i. 5. 55.

7. *a parvis*] ¶ Scil. nobis. Compare i. 1. 8.

9. *Cujus servandi*] ¶ Literally, “of whom to be preserved,” i. e. of preserving whom. Participles in *dus* are always passive; incapable of governing as verbs, being mere adjectives. When they end in *di*, *do*, or *dum*, they are not to be confounded with the gerunds, which are active and transitive, admitting after them the same case as the verb admits, whence they spring.

10. *Ut*] ¶ Connecting the sequel with the *oro* of line 6.

12. *Quasi*] Often with a negative force, for *non*. As v. 3. 19. R. D. *orando*] ¶ You should not think that *entreaty* is necessary, in order to obtain this demand from me; since, if it were a fair one, I would grant it on your first application, being as much your friend as I was when I first agreed to it. Comp. Hec. ii. 2. 7.

Si in rem est utrique ut fiant, arcessi jube.

15 Sed si ex ea re plus mali est, quam commodi,

Utrique, id oro te, in commune ut consulas,

Quasi illa tua sit, Pamphilique ego sim pater.

S. Imo ita, volo, itaque postulo, ut fiat, Chreme :

Neque postulem abs te, ni ipsa res moneat. C. Quid est ?

20 S. Iræ sunt inter Glycerium et guatum. C. Audio.

S. Ita magnæ, ut sperem posse avelli. C. Fabulæ.

S. Profecto sic est. C. Sic herele, ut dicam tibi :

Amantium iræ amoris integratio est.

S. Hem, id te oro, ut ante eamus, dum tempus datur,

25 Dumque ejus libido oclusa est contumeliis ;

Prius quam harum scelera, et lacrymæ confictæ dolis,

Reducunt animum ægrotum ad misericordiam,

Uxorem demus. spero consuetudine et

Conjugio liberali devinctum, Chreme,

30 Dein facile ex illis sese emersurum malis.

C. Tibi ita hoc videtur : at ego non posse arbitror,

14. *in rem est*] ¶ Equivalent to *refert* (in rem fert). *fiant*,] ¶ Scil. nuptiæ. *utrique*] ¶ It does not suffice that it is the advantage of one of the parties merely. *arcessi*] The bride had to be formally escorted from the house of her' father to that of her spouse. R. D.

15. *ex ea re*] ¶ Ex nuptiis.

16. *id oro te*,] See note on 4. above. *in commune*] Also, "consulere in medium" is used. Liv. xxiv. 22. R. D.

18. *Imo*] ¶ *Nay*, the more I consider—the oftener I reflect upon it—my wish is still the same. *itaque*] For, et ita. Liv. v. 4. "ita geniti, itaque educati." So *neque* for, et ne. R. D. Compare i. 1. 67. *ut fiat*,] ¶ Referring to "ex ea re," whereas "ut fiant" (14.) refers to "nuptiæ."

19. *Quid est?*] ¶ Scil. quod monet ?

20. *Audio*,] With the force of denial, contempt; as *fabulæ*, next line. B.

23. *integratio est*,] ¶ In such sentences it is immaterial to which nominative the verb substantive is to be referred. The Greeks made use of a distinction, whereby, in such an instance, they pointed out which was the subject, when both words were in the same number; namely, by prefixing the definitive article to the *subject*. The meaning of this line appears to me to be:—*All this discord is—but a quarrel between lovers—'tis but a renewing of love.*

24. *id*] *ob id*. D. ¶ See, however, 16.

ante eamus,] ¶ Or, *antecamus*; i. e. præveniamus, scil. Pamphilum, or Pamphilo. *Obviam ire* is employed much in the same sense; implying, perhaps, more direct and palpable opposition than *anteire*.

25. *occlusa est*] ¶ In the sense of *occlusa restat*; and thence equivalent to the present tense: "is confined, is retarded;"—finds the door of encouragement, as it were, shut against it by contumelies.

26. *harum*] Insultingly *harum*, when he means but one. D. ¶ On this Enallage, see v. 4. 7.

27. *Reducunt animum ægrotum*] Compare i. 2. 22.

29. *Conjugio liberali*] ¶ He means, uxore liberali ingenio; such a one as he describes, Hec. i. 2. 89. *devinctum*,] i. e. captum. Hec. i. 2. 42. "animus uxoris misericordia devinctus." R. D. ¶ Knit, attached, endeared. Al. *devictum*.

30. *sese emersurum*] ¶ Scil. esse. Raise his head, as it were, above the waves, which had well nigh overwhelmed him. Metaphor from a person saved from drowning. *Emergere*, as well as *erumpere*, is sometimes found governing *se*, transitively. If *emersurum* had a pronoun expressed here for its subject, it must evidently be *cum* or *illum*. *Sese*, meaning Pamphilus, might be the subject, if a verb immediately preceded, of which *Pamphilus* was the subject.

31. *non posse arbitror*,] ¶ Græcism of the

Neque illum hanc perpetuo habere, neque me perpeti.

S. Qui scis ergo istuc, nisi periculum feceris?

C. At istuc periculum in filia fieri, grave est.

35 S. Nempe incommoditas denique huc omnis redit,

Si eveniat, quod di prohibeant, discessio.

At si corrigitur, quot commoditates, vide.

Principio, amico filium restitueris:

Tibi generum firmum, et filiae, invenies, virum.

40 C. Quid istic? si ita istuc animum inducti esse utile,

Nolo tibi ullum commodum in me claudier.

S. Merito te semper maximi feci, Chremc.

C. Sed quid ais? S. Quid? C. Qui scis eos nunc discordare inter se?

double negative. Construe: "at ego non arbitror neque posse illum hanc perpetuo habere, neque *posse* me perpeti;" scil. ut ille hanc ducat; *neque—neque* for *aut—aut*.

33. *istuc*,] ¶ Referring to "hanc perpetuo habere."

34. *At istuc periculum*] Aureo hamo piscari. P. ¶ *Periculum* here is, *trial, experiment*, its primary and radical import; from *πειράω*. The word more commonly means *danger*, inasmuch as in every thing *experimental*, there is a *danger* that the issue may not be successful. *in filia*] ¶ At a daughter's risk; so, Heaut. ii. 3. 74. "in mea vita."

35. *incommoditas—huc omnis redit*,] This is the sum of all the calamities incident. *Incommoditas* means *calamitas*. R. D. ¶ Rather, Simo makes little of it, by calling it merely "an inconvenience." *huc redit*,] ¶ This phrase implies the exhibition of a subject or idea in its most simple and compendious form; a tracing, as it were, of several offshoots to one stem—of numerous rays to one focus. In Eun. i. 2. 78. "hæc nunc verba huc redeunt;" suggests, that a plurality of sentences may be adequately comprised in a single short one.

36. *quod Di prohibeant*,] Parenthesis by Euphemismus. D. *discessio*,] Liberty of divorce was not given in the primitive times of the republic; and consequently, an instance did not occur at Rome for 520 years. ANON. The formula of *repudium* was, "Conditione tua non utar;" that of *divortium*, "Res tuas tibi habeto." FAR. ¶ The distinction between *repudium* and *divortium* seems to be this: *Repudium*, though sometimes put for *divortium*, is a dissolving of the engagement previous to marriage. *Divortium* is a separation after marriage, in which the property of each party was restored, except in case of adultery, when the offending party had to submit to all

the loss. Divorces soon began to be obtained on the most frivolous pretences. See Hoffman in *Divortium*. A new interpretation for this line, lately pointed out to me, pleases me much:—"The inconvenience comes to this—if *any thing* (which I would be sorry it should) should happen—a separation."

37. *corrigitur*,] i. e. Pamphilus; or the verb may be impersonal. P. *quot commoditates*,] Scil. ex conjugio nanciscuntur. P.

38. *Principio—restitueris*,] He does not add, *secundo*; and says "restitueris—invenies." There is therefore double anacoluthon. D.

39. *invenies*,] *Invenire*—virum, uxorem, liberos—is elegantly put for *nancisci*. As v. 3. 20. R. D.

40. *istic?*] ¶ The adverb. "What can be said in that case?" He is giving way. *ita*] ¶ See note 1. 2. 9. *animum inducti*] *Animum inducere*, and *inducere in animum* is, to persuade one's self, to lay a thing down in the mind. R. D. ¶ Qu: in *animum ducti*. For, though prepositions, found in the composition of verbs, are often repeated before the case, yet, such repetition is not essential to full construction.

41. *Nolo*, &c.] Either, "I do not wish you to be debarred, through me, from any advantage;" or, "I do not wish to be slow in rendering you any service in my power." Sc. ¶ In the latter interpretation, he takes *claudier* from *claudio*, same as *claudio*; as does Donatus on the parallel in the Eunuch. If the word is from *claudio*, "to shut," two constructions besides that expressed in my translation may be given:—connect *tibi* with *commodum*, for "tui commodum:"—or, join *in me* with *ullum commodum*; "any advantage in my power, under my control."

42. *marimi*] ¶ See i. 5. 59.

43. IAMBIC TETRAMETERS CATALECTIC.—

S. *Ipsus mihi Davus, qui intimu' est eorum consiliis, dixit:*

45 *Et is mihi suadet, nuptias, quantum queam, ut maturem.*

Num, censes, faceret, filium nisi sciret eadem hæc velle?

Tute adeo jam ejus verba audies. heus, evocate huc Davum,

Atque eecum; video ipsum foras exire.

ACTUS III.—SCENA IV.

DAVUS, SIMO, CHREMES.

AD te ibam. S. *Quidnam est?*

D. *Cur uxor non arcessitur? jam advesperascit. S. Audin'?*

Ego dudum nomil veritus sum, Dave, abs te, ne faceres idem,

Quod vulgus servorum solet, dolis ut me deluderet,

5 *Propterea quod amat filius. D. Egone istuc facerem? S. Credidi.*

Idque adeo metuens vos celavi, quod nunc dicam. D. Quid?

S. Scies:

cos] Scil. Pamphilus and Glycerium. Where an adjective belongs to substantives of different genders, it conforms to a feminine noun rather than to a neuter noun; and to a masculine noun rather than to either the feminine or the neuter. *Qui scis*] Alluding to Simo's assertion, line 20.

44. *intimus eorum consiliis,*] ¶ It may be doubted whether *consiliis* be the dative or the ablative;—I would say, the dative. I imagine it admits construction similar to that of *consciis*; on which see Heaut. i. 1. 70.

45. *ut maturem.*] ¶ Referring to Davus' advice, iii. 2. 42.—That I should bring them to maturity; advance them to completion.

46. *faceret,*] ¶ i. e. *id mihi suaderet. sciret*] Knew for certain.

47. *adeo*] ¶ Donatus makes this redundant, and quotes Virg. Georg. i. 24. But in both passages it seems to have the force of *æqa*, which, we know, is never superfluous. Thus *adeo* may frequently be rendered: "accordingly, therefore, at length, then, doubtless." *evocate*] ¶ To some of the servants at or near the door.

48. *eecum;*] ¶ Qu. ecce illum. *ipsum*] *The very man I want.*

Davus is thrown into confusion, by hearing from Simo that Chremes has just given his consent to the marriage.

1. This line, with the last of preceding scene, makes AN IAMBIC TETRAMETER CATALECTIC.

2. AN IAMBIC TETRAMETER CATALECTIC.—*Cur uxor*] ¶ Here Davus again cunningly urges the step for which he feigned to wish, iii. 2. 42. Zeunius has the general reading "*Audin' tu illum?*" on which Bentley:—"This line has harassed commentators, from the time of Erasmus. But remove *tu illum*, and you will have an iambic tetrameter, such as the preceding six. And *audin'?* is put absolutely, as i. 5. 66." We might, with Westerhovius, retain "*tu illum*," omitting "*uxor.*" *advesperascit.*] The bride used not to be escorted to her husband's house till dusk; when boys preceded, to carry torches. R. D.

3. IAMBIC TETRAMETERS.—*Ego*] A sentence commencing with *ego* is always a weighty one; as, "*ego postquam te emi a parvulo;*" and Virg. *Æn.* iv. 333. "*ego te que plurima fando.*" D. *veritus sum—abs te,*] ¶ See i. 1. 79.

4. *vulgus servorum*] ¶ The common herd of slaves; those not distinguished by any excellence of a liberal nature. *solet,*] Scil. *facere. credidi.*] ¶ As much as to say, "*I thought so, but was mistaken.*"

6. *Idque*] ¶ *Id* might be the object either of *metuens*, or of *celavi*; the connexion with

Nam propemodum habeo tibi jam fidem. D. Tandem cognosti, qui sieni.

S. Non fuerant nuptiæ futuræ;—D. Quid? non? S. sed ea gratia

Simulavi, vos ut pertentarem. D. Quid ais? S. Sic res est. D. Vide:

10 Nunquam istuc quivi ego intelligere. vah consilium callidum!

S. Hoc audi. ut hinc te introire jussi, opportune hic fit mihi obviam.

D. Hem, numnam periimus? S. Narro huic, quæ tu dudum narrasti mihi.

D. Quidnam audio? S. Gnatam ut det oro, vixque id exoro. D. Occidi.

S. Hem, quid dixi? D. Optime inquam factum. S. Nunc per hunc nulla est mora.

15 C. Domum modo ibo: ut apparentur, dicam; atque huc renuncio.

S. Nunc te oro, Dave, quoniam solus mihi effecisti has nuptias,—

metuens is to be preferred. For, otherwise, either *metuens* must be absolute in the neighbourhood of two accusatives, or *vos* must be its object; but it is much more natural to refer *vos* to *celavi*. *Celavi*, then, has here two accusatives: *vos* and *negotium*, the implied antecedent to *quod*; of such construction of *celare* we are at no loss for examples. Comp. Hec. iii. 3. 34. “te atque alios partum ut celaret suum.” *vos*] ¶ You and your party. *nunc*] ¶ When I am beginning to have confidence in you.

7. *habeo tibi—fidem*.] So the best of the ancients write; for which the barbarism “adhibeo tibi fidem” has now prevailed. For, a person is said “adhibere fidem” to a matter in which he engages with fidelity. R. D. *qui*] ¶ As frequently, for *qualis*.

8. *Quid? non?*] ¶ This surprize is feigned; for Davus knew, and had told Pamphilus, how the matter lay.

9. *Simulavi*.] *Simulamus* things unknown to us; *dissimulamus* thinks known. E. ¶ *Simulamus* that a thing is, when it is not; *dissimulamus*, that a thing is not, when it is. *pertentarem*.] ¶ Put you all to a true test; convince myself thoroughly of your designs. *Quid ais?*] ¶ See i. 1. 110. *Sic res est*.] With the Greeks, οὕτως ἔχει. D.

10. *istuc*] ¶ Scil. that the marriage was a counterfeit.

11. *introire jussi*.] ¶ He did this, iii. 2.

42. *hic*] ¶ δεικτικῶς, pointing to Chremes beside him.

12. *periimus?*] ¶ He fears from the word *opportune*, that the result of this *meeting* with Chremes was as Simo could have wished, namely, that Chremes gave his consent. Hence Davus begins to see the folly of the advice he gave Pamphilus, to agree *in word* to marry Philumena. *periimus?*] ¶ Plural; perhaps implying “Have I involved both myself and Pamphilus in ruin?”

13. *audio?*] B. advises *audiam?* What have I yet to hear?—that Chremes has consented? *exoro*.] ¶ This word solves Davus’ doubt “numnam periimus?” and utterly discomfits him. *Occidi*.] ¶ Spoken aside; but Simo overhears it, and Davus cleverly puts his inquisitiveness at rest by giving a word of similar sound, *Optimè*.

14. *per hunc*] ¶ As far as Chremes is concerned. *nulla est mora*.] Scil. quin nuptiæ fiant.

15. *apparentur*.] *Apparentur* (scil. nuptiæ) is without sense; for the nuptials were to be prepared at the house of Simo, not of Chremes. Therefore restore “*apparetur*,” impersonally, as Eun. iii. 5. 35. Adel. v. 7. 2. B. *ibo—renuncio*.] The future and present are often joined. See Burnan. on Luc. i. 316. R. D.

16. *te*] You on whom the whole business is hinged.—He now applies to him more earnestly, than in the angry language, above:

D. Ego vero solus. S. corrigere mihi gnatum porro enitere.

D. Faciam hercle sedulo. S. Potes nunc, dum animus irritatus est.

D. Quiescas. S. Age igitur, ubi nunc est ipse? D. Mirum, ni domi est.

20 S. Ibo ad eum, atque eadem hæc, quæ tibi dixi, dicam itidem illi. D. Nullus sum.

Quid causæ est, quin hinc in pistrinum recta proficiscar via?

Nihil est preci loci relictum: jam perturbavi omnia:

Herum fefelli: in nuptias conjeci herilem filium:

Feci hodie ut fierent, insperante hoc, atque invito Pamphilo.

Hem

25 Astutias! quod si quiessem, nihil evenisset mali.

Sed eccum video ipsum: occidi.

Utinam mihi esset aliquid hic, quo me nunc præcipitem darem.

“delinc postulo,” &c. D. *solus*] i. e. Pamphilus not assenting to you. D. *has*] *These*, on account of which, you perceive, I spare no pains. D.

17. *porro*] ¶ Further; i. e. following up what you have begun. *enitere*.] A person is properly said *eniti*, who attempts to rise to a height. See Bentley on Hor. Sat. iii. 3. 10. Hence applied to one who strives most earnestly to accomplish any thing. R. D.

18. *potes*] ¶ i. e. corrigere. *irritatus est*.] For he had said “ire sunt inter Glycerium et gnatum.” *Irritari* is derived from dogs, who with naked teeth dwell on the letter *r*. D.

19. *Quiescas*.] ¶ You need not be afraid; all will be as you wish. The subjunctive used imperatively; explain the ellipsis thus: —oportet, decet, facito,—ut *quiescas*. The construction of all subjunctives may be thus explained when an indicative does not appear before them; but the subjunctive and imperative ought not to be confounded, as they too often are.

20. *eadem*] Scil. ratione, opera. P. ¶ But *eadem* is evidently not the ablative, but the accusative. *Nullus sum*.] *Nullum esse* is worse than *periisse*; for he that *perit*, leaves at least the body remaining; but he who is *nullus*, ceases in any respect to exist; just as if he had not been born. D.

21. *pistrinum*] ¶ See i. 2. 28. *recta—ria?*] ¶ Straightforward; without any subterfuge, or chance of mercy. *proficiscar*] This verb is not always applied to a long journey, but often means, simply, *prodire aliquo*,

though not farther than to the next house. R. D.

22. *Nihil est preci*] ¶ He may augur thus from his master's solemn warning, i. 2. 34. “neque tu haud dicas, tibi non prædictum, cave.” *preci*] Dative of the obsolete *præx*. This dative occurs in the Phormio, and Horace has used the ablative singular. ANON.

23. *Herum, &c.*] ¶ He enumerates, in the most exaggerated form, all the points of his conduct, which contribute to make his case desperate. *conjeci*] ¶ Hurling him determinately, in despite of all obstacles, and of his own will.

24. *insperante hoc*,] ¶ Scil. Simone. I have brought about more than his most sanguine hopes looked forward to; namely, that the marriage should take place this very day. *insperante*] This for *non sperante* is of rare occurrence. There are other instances of the same nature, equally rare; as “indiciens, inficiens, intritus, innotitia;” for “non dicens, non faciens, non tritus, ignorantia.” See Gronov. on Liv. xxii. 38. R. D.

25. *Astutias!*] ¶ See what my well digested schemes (as I thought) have brought upon me.

26. AN IAMBIC DIMETER.—*occidi*.] ¶ He is doubly confused on seeing Pamphilus approach; the very one (*ipsum*) of whose ruin he appears to be the instrument.

27. A TROCHAIC TETRAMETER CATALECTIC.—*præcipitem*] The customary resource of persons in despair, is, in comedy, the precipice; in tragedy, the halter, or edged weapon. R. D.

ACTUS III.—SCENA V.

PAMPHILUS, DAVUS.

UBI illic est scelus, qui me perdidit? D. Perii. P. Atque hoc confiteor jure

Mihi obtigisse; quandoquidem tam iners, tam nulli consili

Sum. servon' fortunas meas me commisisse futili?

Ergo pretium ob stultitiam fero: sed inultum id nunquam auferet.

5 D. Posthac incolumem sat scio fore me, nunc si hoc devito malum.

P. Nam quid ego nunc dicam patri? negabon' velle me, modo

Qui sum pollicitus, ducere? qua fiducia id facere audeam?

Nec, quid me nunc faciam, scio. D. Nec quid me; atque id ago sedulo.

Dicam aliquid jam inventurum, ut huic malo aliquam producam moram.

PAMPHILUS enters with a burst of complaint and rage against Davus;—the latter pleads guilty and promises to counteract the miscarriage.

1. A TROCHAIC TETRAMETER.—*Ubi illic*] The poet in a measure prepared us for the confusion of this scene, when he made Pamphilus, above, slow and reluctant in assenting to the advice of Davus "dic velle." D. ¶ Pamphilus now thinks that Davus wilfully gave him bad advice, as it has so turned out. *scelus, qui*] *Qui* is referred, for its gender, not to the word, but to the sense: Eun. ii. 3. 10. "senium qui me hodie remoratus est." Cic. Div. i. 7. "illa furia, qui non pluris fecerat." R. D. ¶ *Illic* here comes under the same remark. But I would translate "where is he—villain—who has ruined me?" *scelus*.] The abstract for the concrete. FAR.

2. IAMBIC TETRAMETERS.—*obtigisse*;] ¶ *Scil. perditionem*, or something similar. *iners*.] *Sine arte*; since ἀπειρῶ. *nulli*] Anciently for *nullius*; "nullius consilii," means *imprudens*. Nep. in Datames, 1. "virum maximi consilii," i. e. prudentissimum. R. D. Muretus considers *nulliconsilii* as one indeclinable word.

3. *me commisisse*] ¶ *Scil. oportet*. On *committo*, see i. 4. 3. *futili*?] Properly, a person who cannot suppress secrets. As the ancients called a vessel *futile* which immediately emitted what was poured in. R. D.

4. *pretium*] ¶ This word means "a recompense," whether in the sense of reward or punishment; *præmium* and *pœna* were, each, a *pretium*. Hor. Od. iii. 24. 24. "Et peccare nefas, aut pretium emori." This reminds us of the analogous use of *μίσθος*, and of *wages* in the New Testament: "The wages of sin is death." A more modern author would write, "pretium stultitiæ." *inultum*] ¶ This, like many participles of deponent verbs, has both an active, and a passive import. *Active*—either transitive, "not having revenged," or absolute, "not having been revenged, not having obtained satisfaction." *Passive*—"not having undergone revenge—not having been punished." *aufferet*.] ¶ Bear it off with him; escape with it, in self satisfaction.

5. *Posthac*] This we usually say, when placed in imminent danger; that we will never incur the risk again, if we shall for once get clear. D.

6. *Nam*] ¶ Far be it from me to let him off unpunished; *for* he has so completely confounded me, that I have not a single plea to advance to my father. *modo*] Promises more recent have the stronger force. D.

8. *me*] In the comic style, for *de me*; as iv. 2. 26. P. Three forms are used: "quid me faciam," "quid de me faciam," and "quid mihi faciam." R. D. ¶ *me* is certainly the ablative; comp. Heaut. ii. 3. 76. and 92.

10 P. Ohe! D. Visus sum. P. Ehodum, bone vir, quid ais? viden' me consiliis tuis

Miserum impeditum esse? D. At jam expediam. P. Expedies? D. Certe, Pamphile.

P. Nempe ut modo. D. Imo melius, spero. P. Oh, tibi ego ut credam, furcifer?

Tu rem impeditam et perditam restituas? hem! quo fretus sim, Qui me hodie ex tranquillissima re coniecisti in nuptias.

15 An non dixi hoc esse futurum? D. Dixti. P. Quid meritus? D. Crucem.

Sed sine paululum ad me redeam: jam aliquid dispiciam. P. Hei mihi!

Cum non habeo spatium, ut de te sumam supplicium, ut volo! Namque hoc tempus præcavere mihi me, haud te ulcisci, sinit.

Nec quid me;] ¶ i. e. quid *de* me faciam, scio. *id ago*] This I am seeking; namely, to find out what I am to do. D.

10. AN IAMBIC TETRAMETER CATALECTIC.—*Ohe!*] ¶ Abhorrence and disgust on seeing DAVIS. *Ehodum, bone vir,*] ¶ This courteous address is irony and sarcasm.

11. *impeiditum*] Involved, and cast, as it were, into fetters. Hence the baggage of an army, with which the soldier *is loaded*, is called *impedimenta*. R. D. ¶ The contrary is *expedire*. Compare *Hec. iii. 1. 17.*

12. *ut modo.*] ¶ Scil. expediisti; i. e. not extricate me at all, but, on the contrary, involve me. *tibi*] ¶ You, who have proved how little trustworthily you are. *ego*] ¶ I, who have had costly experience of your villany. *ut credam,*] Scil. *vis*, or *postulas*, ut. R. D. *furcifer?*] One who, for a slight offence, was compelled by his master, more by way of disgrace than punishment, to carry a fork on his neck through the vicinity, his hands being tied to it, and to proclaim his fault, and warn others. D.

13. *Tu*] ¶ Emphatic, as *tibi* in preceding line.

14. *coniecisti*] ¶ See *iii. 4. 23.*

15. TROCHAIC TETRAMETERS CATALECTIC.—*An non dixi*] Where he says: “ut ab illa excludar, hac concludar.” E. *Quid meritus?* D. *Crucem.*] According to Athenian custom. Culprits, found guilty, were asked, what punishment they deemed their

due; and the higher they professed to estimate the debt of vengeance, the more likely was it for the judges to bend to pity. Whence Socrates exasperated the tribunal to condemn him to death, for he replied to this usual question by demanding support in the Prytæneum, as a *reward*, so far was he from naming a *punishment*. N.

16. *ad me redeam:*] Recover my mind from its confusion. The contrary is, “exire ex se.” R. D. See *ii. 4. 5.* ¶ *Ut* is understood between *sine* and “redeam.” *dispiciam.*] *Displicere* is, to search for counsel; *despicere*, to look downwards. D.

17. *de te sumam*] ¶ See note, *Heaut. i. 1. 86.* He naturally laments this: as revenge is one of the most grateful boons, which can be presented to the irritated mind of despair.

18. *Namque hoc tempus*] So *Virg. Æn. i. 139.* “Sed motos præstat componere fluctus;” and here is syllepsis: for *the time*, “cogit” the one; “sinit” the other. D. Since *sinit* disturbs the sense, boldly put *monet*. B. However, such idioms are frequent. Instance the passage quoted by Rhunken: *Cic. ad Attic. x. 3.* “fortunam quidem ipsam, qua illi florentissima, nos duriore, conflictati videmur.” Where “conflictati” cannot be joined with “florentissima” fortuna; for we say “uti florentissima fortuna.” However, even this explanation is not necessary here. See my translation.

ACTUS IV. — SCENA I.

CHARINUS, PAMPHILUS, DAVUS.

HOCINE est credibile, aut memorabile,
Tanta vecordia imata cuiquam ut siet,
Ut malis gaudeant, atque ex incommodis
Alterius sua ut comparent commoda? ah,

5 Idne est verum? ímo id est genus hominum pessimum, in
Denegando modo queis pudor paulum adest:

Post, ubi tempus promissa jam perfici,
Tum coacti necessario se aperiunt,
Et timent: et tamen res premit denegare.

10 Ibi tum eorum impudentissima oratio est:
Quis tu es? quis mihi es? cur meam tibi? heus,
Proximus sum egomet mi. attamen, Ubi fides?
Si roges, nihil pudet. hic, ubi opus est,

CHARINUS having heard, no doubt from Byrrhia (see ii. 5. 1.), that Pamphilus is to marry Philumena this day, accuses him of treachery in having given such assurances (ii. 1. 30. and seq.) of aversion to the marriage, while, as he now supposes, he was really favourable to it.

1. AN APÆSTIC DIMETER.—That this line may be a pure dactylic, Bentley favours the reading, “Hocine credibile, aut memorabile.”

2. CRETIC DIMETERS.—*vecordia*] ¶ Not, madness, folly; but, malice, inhumanity, wickedness, ἀγνομωσύνη.

3. *gaudeant—comparet*] ¶ *Al. gaudeat—comparet*. This change of number, where we might expect *gaudeat* (scil. *quisquam*) is far from being forced. “Cuiquam” is qu. “cuiquam hominum;” to which naturally succeeds, “ut gaudeant.” Thus, below, we have “genus hominum—queis,” where *cui* might rather be expected. *Quisque*, however, often usurps the prerogative of a noun of multitude, in taking a plural verb. Sall. Cat. 37. “sibi quisque ex victoria talia sperabant.” *ex incommodis*] Menander in Stobæus: Ταῖς ἀτυχίαις μήποτ' ἐπὶ χίμαιραις τῶν πόντων. W.

4. *Alterius, &c.*] Livy, iv. 58. says: “ex incommodo alieno suam occasionem petere.” *Comparare* is for *parare*, i. e. querere, acquirere, Heaut. ii. 4. 17. R. D.

5. *Idne est verum?*] D. and E. understand “verum hominum genus;” meaning, “Is that the natural and general race of men

(that acts thus)? nay (not only so; but) that is the most abandoned race,” &c. ¶ But *verum* might have the wide import of ἀληθινόν. “Can that be just—reasonable?” as it is commonly interpreted, Hor. Sat. ii. 3. 313. “te quoque verum est,” &c.

6. *modo*] ¶ For *tantummodo*; and joined with *denegando*. Who are ashamed only in refusing; experience no shame, but fear, in not fulfilling. I think, however, that *modo* means *nunc* or *aliquando*, antithetic to *Post*.

7. *perfici*] Græcism for *perficiendi*. R. D. *coacti*] ¶ Scil. se aperire; or, denegare.

8. *se aperiunt*] ¶ Disclose their real character of inhumanity and obduracy, which lurked under mere plausible professions.

9. *timent*] ¶ Either absolutely: “become cowardly;” or, understand “denegare.” *premit*] ¶ *Al. cogit*; but the *o* being long is opposed to the metre. On *denegare*, see Heaut. iii. 1. 78. And observe the synalepha.

11. *Quis tu es? quis mihi es?*] The first refers to rank; the second to connexion or relationship. D. *cur meam tibi?*] ¶ “Cur meam rem tibi dem?” or, tibi postules.

12. *Proximus*] Those who ought to be dear to us are called *proximi* and *propinqui*. D. ¶ I myself have right to be my best friend, and must therefore prefer my own interest to yours. *ubi fides?*] Where are his promises. E. ¶ Or, “where are your promises?”

13. *hic*] ¶ Scil. in non-perficiendo. *ubi opus est*] Scil. verecundiâ.

Non verentur; illic, ubi nihil opus est, ibi verentur.

15 Sed quid agam? adeamne ad eum, et cum eo injuriam hanc expostulem?

Ingeram mala multa? atque aliquis dicat, nil promoveris.

Multum. molestus certe ei fuero, atque animo morem gessero.

P. Charine, et me et te imprudens, nisi quid di respiciunt, perdidisti.

C. Itane imprudens? tandem inventa est causa: solvisti fidem.

20 P. Quid tandem? C. Etiam nunc me ducere istis dictis postulas.

P. Quid istuc est? C. Postquam me amare dixi, complacita est tibi.

Heu me miserum, qui tuum animum ex animo spectavi meo!

P. Falsus es. C. Non tibi satis esse hoc visum solidum est gaudium,

Nisi me lactasses amantem, et falsa spe produceres?

14. A TROCHAIC TETRAMETER BRACHYCATALECTIC.—*illic*.] ¶ Scil. in denegando. *ubi opus est—ubi nihil opus est*.] ¶ There is cause for shame in not performing a promise; but there is *not* cause for shame in not making it.

15. TROCHAIC TETRAMETERS CATALECTIC.—*Sed quid*] ¶ Here Charinus returns from his discursive reflections on human inhumanity; and considers his own case, and how he is to act. *adeamne*] ¶ See iii. 2. 2. and on the subjunctive, see iii. 4. 19.

16. *Ingeram*] ¶ Scil. Pamphilo. As a shower of missiles. *Regerere*, with the same allusion, means, “to hurl back—retort.” Hor. Sat. i. 7. 29. “regerit convicia.” *mala*] Maledicta, convicia. *Promoveris* means *promueris*. R. D. ¶ “You have not *promoted* the object at which you aimed.” This subjunctive perhaps is put for the indicative by attraction to *dicat*; or explain it elliptically. (see iii. 4. 19.) ¶ *It-is-possible that you shall avail nought?* i. e. “you shall *perhaps* avail nought.”

17. IAMBIC TETRAMETERS. — *Multum*.] ¶ Scil. *promovebo*. The *multum* to Charinus would be *revenge*. See iii. 5. 17. *certe—fuero*.] “At least *there-is-a-probability that I shall be*,” &c. *morem gessero*.] See i. 2. 17. On the mood, see on *fuero*, and on 16.

18. *Charine*.] The poet makes Pamphilus speak first, to soften Charinus’ rage; lest, otherwise, the latter should be made to break out in a tragic exclamation. D. *quid*] ¶ *secundum quid*; as *τι* adverbially, scil. *κατά τι*. *respiciunt*.] The gods *respiciunt*, when they preserve men, or release them from misfortunes. R. D. ¶ See v. 6. 11.

19. TROCHAIC TETRAMETERS CATALECTIC.

—*inventata est causa*:] ¶ You have devised *imprudence* as an apology for treachery. *solvisti fidem*.] ¶ He does not ask, “*ubi fides?*” having already (line 12) considered the futility of such a question; but he ironically says, “*solvisti fidem*.” *solvisti*] He who *gives* a promise is said, *fidem astringere*, as Eun. i. 2. 22.—He, therefore, who *fulfills* it, *fidem solvit*. R. D.

20. *Quid tandem?*] ¶ At a loss to know how to construe the impassioned address of Charinus. *istis dictis*] ¶ “With such expressions” as *Quid tandem?* pretending innocence on the subject. *ducere*] As *ἀγνιν*. Lucian, Jup. and Juno, *καὶ ἄγνι σὶ καὶ φέρεται, τῆς ἑνός, φασίν, ἑλκων*. L. ¶ See i. 2. 9.

21. *complacita est*] ¶ *Complacere*, *συναρέσκειν*, properly means “to please several persons together;” thence, “to please exceedingly” in the abstract; I suppose, as this is usually true concerning a thing which pleases many. *Placeo* has in the perfect both *placui* and *placitus sum*.

22. *Heu me*] ¶ The use of the accusative after interjections perhaps arose from such expressions as “*Heu, me miserum Di respiciant, servent?*” or, “*me miserum vide?*” whence *ecce* put for *vide* takes the accusative.

23. *Falsus es*.] ¶ The passive with the force of the Greek middle “you have deceived yourself.” The adjective “*falsus*” is always active.

24. *lactasses*] ¶ See below, v. 4. 8. *produceres?*] ¶ Literally “lengthen me;” i. e. induce me, as it were, to bend myself forward to grasp at what you made to appear just within reach. So *καταδοκίω* in Euripides, and *προκαδοκίω* in the New Testament,

25 Habeas. P. Habeam? ah! nescis quantis in malis verser miser, Quantasque hic tuis consiliis mihi confecit sollicitudines, Meus carnifex. C. Quid istuc tam mirum est, de te si exemplum capit?

P. Haud istuc dicas, si cognoris vel me, vel amorem meum.

C. Scio: cum patre altercasti dudum; et is nunc propterea tibi

30 Succenset; nec te quivit hodie cogere, illam ut duceres.

P. Imo etiam, quo tu minus scis ærumnas meas,

Hæ nuptiæ non apparabantur mihi;

Nec postulabat nunc quisquam uxorem dare.

C. Scio: tu coactus tua voluntate es. P. Mane:

35 Nondum scis. C. Scio equidem illam ducturum esse te.

P. Cur me enecas? hoc audi. nunquam destitit

Instare, ut dicerem, me ducturum, patri:

Suadere, orare, usque adeo, donec perpulit.

C. Quis homo istuc? P. Davus. C. Davus? P. Interturbat.

C. Quamobrem? P. Nescio.

"to look with outstretched head," i. e. to expect, to look out for anxiously.

25. *Habeas.*] The resignation of an angry mind. Compare above: "aut si tibi hæ nuptiæ sunt cordi. P. Cordi!" D. Compare v. 3. 18. "immo habeat, valeat, vivat cum illa." R. D.

26. IAMBIC TETRAMETERS.—*suis*] ¶ "His own;" i. e. favourable to himself; where his own interest alone was kept in view. So Hor. Epod. ix. 30. "Ventis iturus non suis." *confecit*] Mark the change of mood "verser—confecit" for confecerit; usual with the most exact writers. Liv. xxxviii. 33. "non quia salvos vellet, sed quia perire causa indicta nolebat." R. D. For *confecit* read *conficit* for conflavit. G.

27. *de te si exemplum capit?*] Whether "if he imitates you;" or, "if he exacts punishment from you;" (as elsewhere "uterque exempla in te edent"? But the former is preferable. D.

29. *Scio.*] ¶ Stronger than *cognosco*, the word which Pamphilus uses. "I am fully aware of all; this is the fact no doubt, cum patre—ducere (ironically)." *propterea*] ¶ Because you, forsooth, "altercasti." *altercasti*] Anciently for *altercatus es*. *Altercari* is, properly, "to speak alternately" even without dispute; thence transferred to the contradiction of persons expostulating and quarrelling. R. D.

30. *nec te quivit cogere.*] ¶ How mightily obstinate you were in refusing to obey!

31. IAMBIC TRIMETERS.—*Imo etiam quo*] Several interpretations for this passage are noticed by D.—"Nay but hear me, since (quo for quoniam) you are too little acquainted," &c.—"Nay but hear why (quo for quare) you are," &c.—"Imo etiam, quo tu minus scis ærumnas meas, eo magis audi."—"*Imo etiam Hæ nuptiæ non apparabantur mihi, quo ipso minus tu scis ærumnas meas.*" *quo tu minus scis*] Read "quo scias magis." G.

32. *Hæ*] D. reads *Hæc*; and the ancients used to say *hæc* for *hæ*, R. D.

34. *coactus tua voluntate*] Hom. II. 4. ἐκόν, ἀέκοντι δὲ θυμῷ. *Mane*:] So persons say, when they are impatient at their speech being interrupted by another. R. D.

36. *enecas?*] With your interruption, Eun. iii. 5. 6. "rogitando obtundat, enecet." R. D. ¶ Rather: by obstinately attributing duplicity to me. *nunquam destitit*] ¶ Scil. Davus, "meus carnifex." He resumes his explanation from line 27, where Charinus interrupted him, and caused the long parenthesis 27—36.

37. Since this line is too long, some omit *me*; I expunge *esse*. B. The text "dicerem me esse ducturum" is retained by Hæ, who shortens the last syllable of *dicerem*.

39. IAMBIC TETRAMETERS.—*Interturbat*] Farn. and G. have "Davus omnia," scil. *interturbat*, or something similar. Bentley would omit "Interturbat" as surreptitious.

40 Nisi mihi deos satis scio fuisse iratos, qui auscultaverim.

C. Factum hoc est, Dave? D. Factum. C. Hem! quid ais,
At tibi di dignum factis exitium duint. [seelus?

Eho, dic mihi, si omnes hunc conjectum in nuptias
Inimici vellent, quod? nisi hoc, consilium darent?

45 D. Deceptus sum, at non defatigatus. C. Scio.

D. Hac non successit, alia aggrediemur, via:

Nisi id putas, quia primo processit parum,

Non posse jam ad salutem converti hoc malum.

P. Imo etiam. nam satis credo, si advigilaveris,

50 Ex unis geminas mihi conficies nuptias.

D. Ego, Pamphile, hoc tibi pro servitio debeo,

Conari manibus, pedibus, noctesque et dies,

Capitis periculum adire, dum prosim tibi.

Tuum est, si quid præter spem evenit, mi ignoscere.

55 Parum succedit quod ago? at facio sedulo.

Vel melius tute reperi; me missum face.

P. Cupio. restitue, quem a me accepisti, locum.

40. *Nisi*] Put for *sed*, especially after *nescio*. Bentley has collected examples. R. D. *deos—fuisse iratos*,] That I acted foolishly, was not in my senses. For the ancients believed that the gods took mind and self-possession from one whom they wished to punish; but imparted a sound mind to their favourites. R. D. ¶ Comp. Hom. Il. 6. 234. *ἴσθ' αὐτὲ Γλαυκῶ Κρονίδης φρένας ἐξέλετο Ζεὺς.*

41. IAMBIC TRIMETERS.—*Factum hoc est*,] Not as discrediting; but as reproving Davus. D.

42. *At*] A fit word to begin an imprecation: Virg. Æn. xi. 535. "at tibi pro scelere." D. Hor. Epod. v. 1. "at O Deorum quisquis." D.

43. *dic mihi*,] A person uses these words when either enquiring curiously, or interrogating angrily and imperiously. R. D.

44. *quod*,] ¶ From quis. *hoc*,] quod tu dedisti; scil. "ut diceret se dueturum patri."

45. *Deceptus*] ¶ Deceived in my hopes of success; disappointed. *non defatigatus*,] ¶ Not worn out, either as to bodily exertion, or as to cunning in devising new schemes. *Scio*,] ¶ A favourite word of Charinus, to express irony and sarcasm.

46. *Hac non successit*] Understand "quod conabamur." D. ¶ Or, "quod ago" as below, 55. *Cedere* means, "to issue" whether well or ill; *succedere* and *procedere*, *ἐκυχθῆναι*, "to issue favourably; according to wishes."

47. *processit parum*,] ¶ Sall. Jug. 35. "sin id parum procedat, quovis modo Numidam interficiat."

48. *jam*] ¶ "Cannot be converted *e'er long* into good." A speedy remedy was necessary, as the doom of Pamphilus was to be sealed that day; compare 58.—Or, "Cannot *now* (it being too late) be converted," &c. Adopt the former.

49. *Imo etiam*,] ¶ *Nay I do* think "posse jam—malum;" inasmuch as (*nam*) the only *malum* to you must be, that you have not sufficiently ruined me; which you can turn into *salus* (comfort and satisfaction) to yourself by doubling my distresses. This is sarcasm. *advigilaveris*,] i. e. eorum intenderis. *Ad* in composition increases the force of the verb. R. D. ¶ See iv. 2. 11.

52. *noctesque et dies*,] ¶ See i. 1. 134. *manibus pedibusque*] With the greatest assiduity; without any intermission. *Que* is elegantly put before another copula, Ad. i. 1. 39. "æquumque et bonum." Liv. Præfat. "eum votisque ac precationibus." R. D.

54. *Tuum*] ¶ Scil. officium, munus.

55. *Parum succedit*] Though it is my part to afford my services; yet it is not of me to control fortune. D. *sedulo*,] Sincerely, *sine dolo*. D.

56. *Vel*] ¶ "Either forgive this, or yourself devise a better," to prove that I am to be blamed. *melius*] Consilium. *me missum face*,] ¶ Employ me no more in the business. See note v. 1. 14.

57. *Cupio*,] ¶ Te missum facere. But before you get clear of the affair, you must undo

D. Faciam. P. At jam hoc opus est. D. Hem! st, mane: concrepuit a Glycerio ostium.

P. Nihil ad te. D. Quæro. P. Hem! nuncine demum? D. At jam hoc tibi inventum dabo.

ACTUS IV.—SCENA II.

MYSIS, PAMPHILUS, CHARINUS, DAVUS.

JAM, ubi ubi erit, inventum tibi curabo, et mecum adductum, Tvum Pamphilum: tu modo, anime mi, noli te macerare.

P. Mysis, quid est? M. Hem Pamphile, optime te mihi offers. P. Quid est?

the harm you have wrought. *quem a me accepisti, locum.*] ¶ I understand this passage thus:—My former “situation, the charge of which you took from my hands into your own.” *Accipere* often means *suscipere*, as Heaut. ii. 3. 96. Hec. prol. 47.—Pamphilus alludes to the *posture* of his affairs subsisting before he gave the fatal promise to his father.—The general interpretation is: “Restore the post which you received from me;” metaphor from a soldier’s post. *quem a me accepisti, locum.*] This is the most authentic reading, and confirmed by B. from Phorm. prol. 34. The other reading, “in quem me accepisti locum” is a Græcism, to be explained: “restitute me in illum locum in quo me accepisti.” For the Greeks put the pronoun in the same case as the antecedent noun; which the Latins sometimes imitate, Liv. i. 29. “raptim quibus quisque poterat elatis.” R. D. ¶ On this Græcism see note Heaut. i. 1. 35.

58. IAMBIC TETRAMETERS CAT.—*hoc*] ¶ Scil. of restoring me. *concrepuit*] There is frequent mention in the comedies of a door creaking. Hec. iv. 1. 6. Phorm. v. 5. 12. Plutarch in Publicola tells us that persons, previously to coming out into the street, knocked at the door inside, to warn those without to keep clear, lest they should be hurt by the door opening outward. But the Roman doors, unlike the Grecian, opened inwardly. W. Only noblemen’s doors and those of public houses opened out towards the street. Persons desiring to enter *pulsant* (κρόττοι) the door; desiring to come out, they *strepunt* (ψοφοῦσι). L. ¶ *a Glycerio*] See note iii. 1. 3.

59. *Nihil ad te.*] ¶ Scil. attinet, quodd concrepuit ostium. Your thoughts should be

otherwise engaged. *Quæro.*] ¶ Scil. consilium quo te expediam. *nuncine demum.*] ¶ “Now at length (you have had time enough)” have you not planned some remedy? Pamphilus is impatient; every moment seems an hour, in his state of suspense. *At jam hoc*] ¶ Using the very words of Pamphilus, 58. and in precisely the same sense. See note on 48. *inventum dabo.*] i. e. inveniam. Eum. ii. 1. 9. “effectum dabo,” i. e. efficiam. R. D.

Pamphilus pronounces, in the most determined manner, his resolution to keep his faith, plighted to Glycerium; and Davus professes to have a plan of rescue in view.

1. IAMBIC TETRAMETERS CATALECTIC.—*ubi ubi*] Ubique. Liv. ii. 2. “ne ubi ubi regum desiderium esset.” So *unde unde* in Suetonius for *undecumque*; with others, *cui cui, quâ quâ*, for *cuiusque, quâcunque*. R. D. When Pamphilus is in anxiety and doubt how to act, Mysis opportunely comes in, by whose words his mind, inclined to love, readily bends at once. E.

2. *Pamphilum*] To avoid the expedient of shortening the *a*, Bentley reads *modo tu*, for “tu modo.” *macerare.*] The proper use of the word appears in Ad. iii. 3. 27. “salsamenta hæc fac macerentur” i. e. aqua molliantur. Hence transferred to the mind, it means, a wasting away by cares and sorrows. R. D.

3. Read “P. Mysis. M. Quis est? ehem, Pamphile, opportune te mihi offers,” omitting “Quid est?” B. *te mihi offers.*] i. e. mihi obvius es. Liv. xi. 55. “forte oblatum productumque in regiam.” For “te offers” we have, Hec. iv. 4. 5. “te ostendis.” R. D. In Hec. iv. 4. 5. which is an exact parallel to this, we find “te ostendis. Quid est?” This invalidates the reading given by Bentley.

M. Orare jussit, si se ames, hera, jam ut ad sese venias :

5 Videre ait te cupere. P. Vah! perii. hoc malum integrascit.

Sicine me atque illam opera tua nunc miseros sollicitarier?

Nam ideireo arcessor, nuptias quod mi apparari sensit.

C. Quibus quidem quam facile potuerat quiesci, si hic quiesset.

D. Age, si hic non insanit satis sva sponte, instiga. M. Atque, ædepol,

10 Ea res est; proptereaque nunc misera in mœrore est. P. Mysis, Per omnes adjuro deos, nunquam eam me deserturum :

Non, si capiendos mihi sciam esse inimicos omnes homines.

Hanc mihi expetivi, contigit: conveniunt mores: valeant,

Qui inter nos discidium volunt: hanc, nisi mors, mi adimet nemo.

15 C. Resipisco. P. Non Apollinis magis verum, atque hoc, responsum est.

4. *Orare—si se ames.*] ¶ Equivalent to *Orare—per tuum in se amorem*. This connexion of *sui* is rather unusual; where it is reciprocal, not to the subject of the verb to which itself is attached, but to one occurring before it. Here *se* and *sese* are reciprocal to the subject, not of *ames* but, of *jussit*. See Scheller's Grammar, vol. i. p. 277.

5. *hoc malum*] My love, or anxiety, for Glycerium, who ought not to have known concerning the nuptials. D. *integrascit.*] A thing *integratur* which returns *ad integrum*; which is repeated, renewed. Virg. Georg. iv. 514. "ramoque sedens miserabile carmen Integrat." D. ¶ This *malady*, this wound, as it were, begins to bleed afresh. *Integrasco* is a kind of middle form to *integrare* and *integrare*.

6. *Sicine me—sollicitarier?*] ¶ An exclamation. Understand "æquum ne est sic me," &c. or something similar. See i. 5. 11.

7. *arcessor.*] ¶ A Glycerio. Pamphilus is grieved that Glycerium should have heard rumours which must increase her anxiety. *mi apparari*] *Apparari* implies horror and fear; and the subjoined dative case gives the idea of ruin and destruction; Virg. Æn. ii. 132. "mihi sacra parari." D.

8. *Quibus quidem, &c.*] i. e. "a quibus nuptiis quam facile potuerat esse quies." R. D. ¶ Thus *quiesci* is an impersonal verb, *potuerat* being likewise used impersonally "how easily had-it-been-possible for-respite-to-be-obtained?"

9. *hic*] Pamphilus. *instiga.*] Irritate him already angry. Hor. Sat. i. 3. 2. "oleum adde camino." FAR. ¶ From *στίζω*, to punish; the second syllable is long. *ædepol*,] ¶ i. e. per ædem Pollucis; the favourite oath of females.

10. *Ea res est*] Mysis replies to Pamphilus' suspicion (7.) that Glycerium sends for him because she had heard of the nuptials. E. *in mœrore est.*] See ii. 2. 2.

11. *adjuro*] *Ad* is augmentative; so *admirabiliter*, i. e. valde mirabiliter. D. ¶ And "advigilaveris," iv. 1. 49. for accurate vigilaveris. *adjuro*] So always those who have lost their credit, avail themselves of an oath, as Sinon to the Trojans, Virg. Æn. ii. 154. "vos æterni ignes et inviolabile vestrum Testor mumen, ait." E.

12. *omnes homines.*] He would rather say *omnes*, to include among them *parents*; than openly mention his father, as put at defiance. D.

13. *conveniunt mores*:] Which strengthens the nuptial tie. D. *valeant*,] i. e. in malam rem abeant; a form of renouncing and of imprecating. Hor. Epist. ii. 1. 180. "valeat res ludicra." R. D. ¶ It rather is simply a bidding farewell to all,—determining to be no more influenced by them or their opinion, than if they were beyond reach.

14. *discidium*] ¶ From *discindo*; a separation of bodies; here for divortium. *Dissidium*, from *dissideo*, is a discrepancy in mind or opinion. *nisi mors.*] ¶ Death is here personified.

15. *Resipisco.*] ¶ I begin resipere (re sapere) ἀναφρονεῖν; to recover my senses; to gather courage, revive. *Non Apollinis*] Proverbial concerning things which are most true; Ov. Art of Love, iii. 789. "Sed neque Phœbei tripodes nec corniger Ammon Vera magis vobis, quam mea musa, canent." R. D. *atque*] *Ac* and *atque* are put for *quam*, not only after *alius*, *contra*, *perinde*, *similiter*;

Si poterit fieri, ut ne pater per me stetisse credat,
 Quo minus hæ fierent nuptiæ, volo : sed si id non poterit,
 Id faciam, in proclivi quod est, per me stetisse ut credat.
 Quis videor? C. Miser æque atque ego. P. Consilium quaro.
 C. Fortis.

20 P. Scio quid conere. D. Hoc ego tibi profecto effectum reddam.
 P. Jam hoc opus est. D. Quin jam habeo. C. Quid est?
 D. Huic, non tibi, habeo; ne erres.

C. Sat habeo. P. Quid facies? cedo. C. Dies mi hic ut satis sit, vereor,

Ad agendum: ne vacuum esse me nunc ad narrandum credas.
 Proinde hinc vos amolimini: nam mi impedimento estis.

but also after comparatives. R. D. *hoc*,] ¶ Scil. than the declaration "*hanc*—*nemo*."

16. *per me stetisse*] i. e. per me factum esse. Cæs. B. G. i. 141. "per Afranium stare quo minus prælio dimicaretur." R. D. ¶ *Stetisse* is an impersonal, *causam* being involved in its import. "Me stetisse causam," would be correct also. Hor. Od. i. 16. 19. "iræ urbibus ultimæ Stetere causæ, cur perirent funditus."

17. *volo*:] ¶ i. e. id fieri; scil. "ut ne pater," &c. *poterit*,] Scil. fieri.

18. *Id faciam*,] ¶ Surely Pamphilus does not mean that he will *cause* or *effect* (*faciam*) that his father may attribute the wrong to him. *Faciam*, the future tense, is, I conceive, equivalent to "*volo fieri*." Hence the connexion is evident:—*Si poterit fieri*, ut —nuptiæ, *volo*: sed si id non poterit *fieri*, *Id volo fieri* (*faciam*), in proclivi," &c. *Id*] ¶ Scil. "per me stetisse ut credat." in *proclivi*] ¶ Scil. *loco*; for in *proclivitate*; and that, with a neuter substantive, for *proclive*. So in *tuto* for *tutus*; in *tranquillo* for *tranquillus*, &c. See Heaut. ii. 3. 40. Al. in *proclivo*; the form *proclivus* is sometimes found.

19. *Quis videor?*] The words of one expressing grief, rather than of one meaning to boast. W. He asks, in what position he is likely to be placed from his proposal of not fearing his father in case he should become acquainted with the whole affair. E. ¶ Explain:—"In what light do I appear to you?" What think you of my case?—Am not I truly to be pitied? *Fortis*.] ¶ Charinus gives him the advice he seeks: *Fortis* scil. esto. "Be firm" and resolute in opposing all that would tend to separate you from Glycerium.

20. *D. Consilium quæro.* C. *Fortis.* P. *Scio quid conere.*] Bentley reads "*D. Consilium quæro.* C. *Fortis* es, si quid conere."—"You are well able to devise something

good, if you but exert yourself." Mad. Dacier reads "at tu fortis es," as D. seemed to have adopted it; and explains "but you, Pamphilus, have more courage than I have." Al. "Quis videor? C. Fortis et miser æque atque ego. D. Consilium quæro."—P. *Scio quid conere.*] ¶ Looking on Davus, and perceiving him to be in an attitude of meditation, he says tauntingly: "I know what you are planning," namely, to make bad worse. Or (as I would explain) Pamphilus may say this in reply to Charinus, "*Fortis esto*," meaning: "I know your object in stimulating my perseverance: namely, that you may the more easily obtain Philumena." *Hoc*] ¶ Scil. the *consilium* which he has silently been concocting; which, as he breaks silence, he expresses by *Hoc*, not telling what the plan is. Compare "*hoc tibi*," iv. 1. 69.

21. *Jam hoc opus est.*] ¶ Comp. iv. 1. 58. *ne erres.*] The subjunctive, as frequently, for the imperative; qu. "*vide ne erres*;" or, "*volo ut non (ne) erres*;" i. e. "*nolo ut erres*."

22. *Sat habeo.*] ¶ I am satisfied; since whatever is for *his* interest in this affair is for mine. *ut*] ¶ See i. 1. 46. *vereor*,] ¶ This might well occasion fear; because any plan, to avail, must be executed this very day.

23. *Ad agendum*:] Scil. quod cogito. *ne*] For *nedum*. D. ¶ Explain: I tell you this (scil. of the probable failure of time) "lest you should imagine,—that you may not expect—me to have leisure," &c. *vacuum*] ¶ *Vacuum* means a person who is *unencumbered* as to hands and head; having nothing of moment either to do or to think of.

24. *amolimini*:] Things are said *amoliri*, which are removed out of the way with great difficulty and *molimen*. He *discedit* who readily withdraws. *impedimento estis.*] Whether does he say this sincerely; or does he merely pretend; as not having any plan

25 Ego hanc visam. D. Quid tu? quo hinc te agis? C. Verum vis dicam? D. Imo etiam:

Narrationis incipit mihi initium. C. Quid me fiet?

D. Eho tu impudens, non satis habes, quod tibi diculam addo, Quantum huic promoveo nuptias? C. Dave, attamen—D. Quid ergo?

C. Ut ducam. D. Ridiculum. C. Huc face ad me ut venias, si quid poteris.

30 D. Quid veniam? nihil habeo. C. Attamen, si quid—D. Age, veniam. C. Si quid,

Domus ero. D. Tu, Mysis, dum exeo, parumper opperire me hic.

M. Quapropter? D. Ita facto est opus. M. Matura. D. Jam, inquam, hic adero.

ACTUS IV.—SCENA III.

MYNIS, DAVUS.

NILNE esse proprium cuiquam? di vestram fidem!

Summum bonum esse heræ putabam hunc Pamphilum,

Amicum, amatorem, virum, in quovis loco

Paratum: verum ex eo nunc misera quem capit

yet in view? D. ¶ From Davus' direction to Mysis, below, 31, it may fairly be conjectured that he is in earnest here.

25. *hanc*] Scil. Glycerium; and with sympathy for the girl, *hanc*. D. ¶ *hanc*; as Glycerium was the primary object, and that most present to his thoughts. *Quid tu?*] ¶ Scil. *expectas*. Or *agis*? "Quid tu—quo hinc te—agis?" applying *agis* in the double meaning. *te agis*?] Intimating the slowness of his departure. For persons slow and sad are said *agere se*. Virg. *Æn.* v. 271. "Irisam sine honore ratem Sergestus agebat." *Æn.* vi. 337. "sese Palinurus agebat." We ask a person from whom we wish to separate, where he is going. D. But Charinus, thinking that a question is seriously put to him, begins: "Verum vis," whence Davus is angry at his not taking this as a hint to depart. E.

26. *me*] See iii. 5. 8.

27. *impudens*.] Because he is now seeking more than he asked before, when he said, "saltem aliquot dies profer," &c. E.

28. *Quantum*] ¶ "diculam addo, *scilicet tantum temporis in quantum huic*," &c. *Quid*

ergo?] ¶ Scil. quæris. "C. Ut ducam," scil. quæro.

30. *Quid veniam?*] ¶ *Propter* quid. *nihil habeo*.] ¶ *Nihil consilii tibi habeo*. Compare above, 21.—or, "nihil habeo" quo te adjuvem. *Attamen, si quid*.] ¶ *habueris*. *Age*.] Scarcely consenting. *dum exeo*.] a Glycerio, scil. D. *Si quid*.] ¶ *Si propter* quid *veneris*. 32. *Matura*.] Be back in reasonable time. Do not unnecessarily delay.

Davus brings the babe out of Glycerium's house, and makes Mysis lay it before the door. See iii. 2. 36.

1. IAMBIC TRIMETERS.—*Nilne*] See i. 5. 11. *proprium*] Constant, perpetual, durable. See Lambinus on Hor. Epist. ii. 2. 172. R. D. Menander: *Βίβριον οὐδὲν ἐν βίῳ δοκεῖ σίλιν*. L. *vestram fidem*] ¶ Scil. oro, or testor.

2. *Summum bonum*] i. e. summum et bonum amicum et amatorem. E. ¶ Not so well.

3. *Amicum, amatorem*, &c.] Compare Hom. II. vi. 429. "Ἐπεὶ, ἂντ' αὖ σὺ μοι ἴσσι

- 5 Dolorem? facile hic plus mali est, quam illic boni.
Sed Davus exit. mi homo, quid istuc, obsecro, est?
Quo portas puerum? D. Mysis, nunc opus est tua
Mihi ad hanc rem exprompta malitia atque astutia.
M. Quidnam incepturus? D. Accipe a me hunc ocus,
10 Atque ante nostram januam appone. M. Obsecro,
Humine? D. Ex ara hinc sume verbenas tibi,
Atque eas substerne. M. Quamobrem id tute non facis?
D. Quia, si forte opus sit ad herum jurandum mihi
Non apposuisse, ut liquido possim. M. Intelligo.
15 Nova nunc religio in te istæ incescit, cedo?

πατὴρ καὶ πρόνια μίτης, &c. D. *quovis loco*] i. e. quavis occasione, quovis tempore. Ad. ii. 2. 8. "pecuniam in loco negligere," i. e. on occasion. R. D.

5. *facile*] An adverb of confirming; i. e. clearly, evidently. D. ¶ Translate, easily, readily. *hic*] i. e. in dolore. D. *illic*] in amico, amatore, viro. He means that from things considered good, we derive more evil, while we lose or fear that we shall lose them, than we derive good while possessing them. D. Shall we read *hinc*—*illinc*? G.

6. *exit.*] ¶ Scil. a Glycerio. See iv. 3. 31. *quid istuc*] Davus was carrying the child wrapped up; and therefore Mysis asks "quid istuc." He then uncovers and shows it, whereupon she says: "quo portas puerum?" D.

7. *Nunc.*] Mad. Dacier makes scene 4. commence here.

8. *expromptâ*] i. e. promptâ, paratâ, to which is opposed *memoria tarda*. R. D. ¶ This appears to make it a mere adjective. I think it ought to have the full force of the passive participle of *expromere*, *προφίγειν*. Thus "opus est expromptâ memoriâ" is equivalent to "opus est memoriâ expromi." I would connect "exprompta ad hanc rem," did not the parallel, i. 1. 5. dissuade. *memoriâ*] Al. "malitia." *astutiâ*.] That address, judgment, and presence of mind, by which a person remains unconfused, and has answers in promptu. Da.

11. *Humine*?] ¶ Scil. apponam. *arâ*] Scil. Apollinis. D. There were two altars on the stage; one on the right, sacred either to Bacchus, if a tragedy was performing, or to Apollo, if a comedy; the other on the left, sacred to the god or goddess in whose festival the entertainment was given; as here to the goddess mother, in the Megalensian games. R. D. Olympiodorus makes Bacchus to preside over both tragedy and comedy; and others seem to have held the same opinion. L. It was the custom of the Romans to have

a Vesta in the entrance, or *vestibulum*, thence so called. To her they sacrificed daily. Therefore he says "ex ara sume." E. ¶ It was common in Greece for an altar to Apollo 'Αγούσι; to be placed before the house. This is evident from Aristoph. *Vesp.* 875. γύτον 'Αγούσι τοῦ μου προθύρου, and Plaut. *Bacch.* ii. 1. 3. 4. "vicine Apollo, qui ædibus Propinquus nostris accolis." *verbenas*] *Verbena* is *ἱεροβοτάνη*, anciently called *sagmina*. With this, taken from a sacred place in the capitol, heralds were crowned, when ratifying leagues or proclaiming war. This name is applied to all sacred leaves. FAR. Servius on Virg. *Æn.* xii. 120. remarks that a certain fragment of Menander intimates that the *verbena* here is *myrtle*.

13. *jurandum*] All the copies which B. has seen, except one, have *jusjurandum*. He proposes *jurato*, in the same way as *transcurso* is used, *Heec.* iii. 4. 17. ¶ I have translated as if it were *jusjurandum*; the present text, I imagine, can only be explained thus: "Because, if haply it may be necessary, an oath is to be taken by me to my master, that I did not place it there;—my view then is, that I may be able to take this oath without hesitation." *ad herum*] i. e. *apud herum*. CAS. B. G. iii. 9. "legatos, nomen ad omnes nationes sanctum." R. D.

14. *liquido*] Clearly and manifestly. For things which are pure and clarified are *liquida*. D. ¶ *Liquida fides* means faith sincere, unmixed, transparent as it were. So, *liquido* here means "with sincerity unclouded" by the dregs of ill conscience. Yet, I think, that *liquido* and *liquidus* are derived from *liquet*; and that the vulgar import of *liquidus* is merely metaphorical. *intelligo.*] ¶ Either ironically, referring to Davus' last words; or, "I understand your directions."

15. *Nova*] For a slave to fear to swear approaches to a prodigy. D. *religio*] *Religio* is a fear of conscience, in case this or that thing should or should not be done. Heaut.

D. Move ocius te, ut, quid agam, porro intelligas.
 Proh Juppiter! M. Quid est? D. Sponsæ pater intervenit.
 Repudio quod consilium primum intenderam.
 M. Nescio quid narres. D. Ego quoque hinc ab dextera
 20 Venire me assimulabo. tu, ut subservias
 Orationi, utcunque opus sit, verbis, vide.
 M. Ego, quid agas, nihil intelligo: sed, si quid est,
 Quod mea opera opus sit vobis, aut tu plus vides,
 Manebo, ne quod vestrum remorer commodum.

ACTUS IV.—SCENA IV.

CHREMES, MYSIS, DAVUS.

REVERTOR, postquam, quæ opus fuere ad nuptias
 Gnatae, paravi, ut jubeam arcessi. sed quid hoc?
 Puer herele est. mulier, tune apposuisti hunc? M. Ubi illic est?

ii. i. 16. "religio est dicere," i. e. I do not venture to say it, for fear of the gods. Since by religion, or fear of the gods, we are often impeded in our actions, *religio* began to mean an obstruction, a scruple. Below, v. 4. 38. R. D. ¶ Horace puts *metus* and *timor*, *deorum*, for *religio*, and in the latter place calls it a mental malady. *in te incessit*] i. e. te invasis. This verb is variously construed; *incessit me*, *mihi*, and *in me*. R. D. ¶ The preposition is repeated. See iii. 3. 40.

16. *porro*] Now an adverb of order; elsewhere of time. D. ¶ See prol. 22. translation.

17. *Sponsæ pater*] Consistently; for Chremes had promised that he would go home and return; "domum modo ibo; ut apparentur dicam: atque huc renuncio." D. *intervenit.*] ¶ Comes up in the midst of our talk, to our interruption. *Sponsæ* is Philumena.

18. *consilium primum*] ¶ His original design probably was, to have the child deposited in view, and himself to withdraw entirely, having instructed Mysis how to carry on the scheme alone. But upon Chremes so opportunely coming up, he determines to retire but for a moment, and, returning, to hold a conversation with Mysis, in the hearing of Chremes, and thus leave no uncertainty in his mind as to the parents of the infant. *intenderam.*] Metaphor from hunters who spread (intendunt) toils to capture wild beasts. Hence Davus uses the word, as preparing to decoy Chremes and Sino. Or, metaphor from the archer. D.

20. *subservias*] Accommodate your words to mine; give apposite answers; that the deception may not be perceived. R. D. He says *subservias*, because Mysis is not to say so much as Davus; whence *orationi* applied to one, *verbis* to the other. D.

22. *nihil*] For *non*. See Heaut. ii. 1. 12.

23. *Quod*] ¶ *Propter* or *ad* quod. *Opera* is the ablative. *plus vides*] You understand more, are wiser. Heaut. iii. 1. 98. R. D. ¶ "Or if you have-in-view any thing ulterior;" farther than I can perceive or am aware of.

24. *remorer*] *Remorari* from *remora*, a very small fish, which impedes ships: *Græcè ἰχθυίς*. D. ¶ Rather *remora* (i. e. impediment), the fish, is derived from *remorari*.

Chremes appears; and Davus, returning immediately, opens a talk with Mysis, seeming not aware of Chremes' presence. Herein he takes care to expose to him the full and true history of the child and of the intrigue. [Attend to the explanatory words between brackets in the Translation.]

1. IAMBIC TRIMETERS.—*opus*] For *necessaria*. See ii. 1. 37.

2. *ut*] ¶ Connecting "jubeam" with "Revertor." *jubeam*] Correctly; because the main control of the nuptials rests with the father of the girl. D.

3. AN IAMBIC TETRAMETER BRACHYCAT.—Bentley, to shorten this line, would read *tu*

C. Non mihi respondes? M. Nusquam est. vae miseræ mihi!

5 Reliquit *mæ* homo, atque abiit. D. Di vestram fidem!

Quid turbæ est apud forum? quid illic hominum litigant?

Tum annona cara est. quid dicam aliud nescio.

M. Cur tu, obsecro, hic me solam? D. Quæ est hæc fabula?

Eho, Mysis, puer hic unde est? quisve huc attulit?

10 M. Sati'n' sanu' es, qui me id rogites? D. Quem ego igitur rogem,

Qui hic neminem alium videam? C. Miror unde sit.

D. Dicturane *es* quod rogo? M. Au. D. Concede ad dexteram.

M. Deliras: non tute ipse? D. Verbum si mihi

Unum, præterquam quod te rogo, faxis, cave.

15 M. Male dicis. D. Unde est? dic clare. M. A nobis. D. Ha ha hæ.

Mirum vero, impudenter mulier si facit meretrix

for *tune*, or expunge *hunc*. Comp. below, 6. and 16. *illic*] She is looking round for Davus, who has now withdrawn, that he may seem to come from the forum. D.

4. IAMBIC TRIMETERS.—*respondes?*] Mysis does not answer; remembering that she is to say nothing, but “subservire orationi” Davi. D. *væ miseræ mihi!*] The dative often follows interjections of complaint. “ah, *wo* is to me wretched.”

5. *Di vestram*] ¶ See iv. 3. 1. Davus merely wishes to wile the time.

6. AN IAMBIC TETRAMETER BRACHYCAT.—To avoid this metre, Bentley reads “*turbæ apud forum est.*” *Quid turbæ*] For *quantæ turbæ* [rather, *quanta turba*]. So the ancients said, when they spoke of great power or quantity of any thing. Heaut. ii. 3. 6. “*portant quid rerum.*” R. D. *quid—hominum*] *Quid hominum* joined to a plural verb. Ad. iv. 4. 25. “*aperite aliquis actutum ostium.*” See Heins. on Virg. *Æn.* x. 238. R. D. ¶ *Quid*, from its force here, may well rank as a noun of multitude. Compare iv. 1. 3.

7. IAMBIC TRIMETERS.—

8. *me solam?*] ¶ Scil. *reliquit*; line 5. *Quæ est hæc fabula?*] So the ancients speak of things wonderful, unexpected, or inexplicable. R. D.

9. *hic*] ¶ Which I see before the door.

10. *me id rogites?*] ¶ See note Heaut. iv. 1. 10.

11. *neminem*] ¶ He industriously makes this remark, that Chremes may not imagine that his presence is perceived.

12. *Au.*] ¶ Not knowing what to say; and afraid to speak in the hearing of Chremes; lest she might by some unfortunate word,

mar Davus' scheme, of which she is not in full possession. *ad dexteram.*] For Chremes had come from the *left*, and he wishes him to be not close to her, but near her. D. ¶ Though he wishes Chremes to hear their conversation, yet he wishes to be able to *whisper* her any hint which may be necessary, without the danger of being overheard.

13. *tute ipse?*] ¶ Scil. *huc puerum attulisti.* *Verbum si*] Expunge *si*, which is against the laws of the language, and transfer into its place *unum* from following line; and read there *præterquam*. B. Then the construction would be, “*cave ne faxis verbum,*” as D. and E. explain, though they retain *si*. ¶ It is certainly most natural to join *faxis* with *cave*; but this leaves *si* without meaning. See translation.

15. *Male dicis.*] Expressing complaint and indignation; as *bene faxis, bene dicis* imply thanks. R. D. Bentley reads “*Quin dicis, unde est, clarè?*” M. A nobis. D. Attate.” interpreting *attate* as signifying astonishment and confusion; whereas *ha ha* he is laughter. *Unde est? dic clarè.*] Al. *Unde est dic clarè*, all in a suppressed voice. ¶ I see no reason why all these words, with either pointing, may not be spoken aloud, to be heard by Chremes; *clarè* meaning “distinctly, without equivocation,” as Hec. v. 41. and Hor. Sat. ii. 6. 26. “*clare certumque locutus.*” A nobis.] i. e. *ex nostris ædibus*. R. D.

16. AN IAMBIC TETRAMETER BRACHYCAT.—Bentley puts *meretrix* at the head of next line, and expunges *illa* thence. *vero.*] Elegantly ironical. Virg. *Æn.* iv. 95. “*egregiam vero laudem.*” R. D.

C. Ab Andria est ancilla hæc, quantum intelligo.

D. Adeon' videmur vobis esse idonei,

In quibus sic illudatis? C. Veni in tempore.

20 D. Propera adeo puerum tollere hinc ab janua.

Mane : cave quoquam ex istoc excessis loco.

M. Di te eradicent ; ita me miseram territas.

D. Tibi ego dico, an non? M. Quid vis? D. At etiam rogas?

Cedo, cujum puerum hic apposuisti? dic mihi.

25 M. Tu nescis? D. Mitte id, quod scio : dic, quod rogo.

M. Vestri. D. Cujus nostri? M. Pamphili. D. Hem! quid? Pamphili?

M. Eho, annon est? C. Recte ego semper fugi has nuptias.

D. O facinus animadvertendum! M. Quid clamitas?

D. Quemne ego heri vidi ad vos afferri vesperi?

30 M. O hominem audacem! D. Verum, vidi Cantharam

Suffarcinatam. M. Dis pol habeo gratias,

Cum in pariendo aliquot affuerunt liberæ.

17. IAMBIC TRIMETERS.—*hæc,*] Mysis, *intelligo.*] ¶ Scil. from Mysis' own words "A nobis," and from Davus' "meretrix."

18. *videmur*] ¶ Scil. nos, I and my master; or (though not so well) we all passers-by who may see it.

19. *In quibus sic illudatis?*] Unusual construction. More commonly we meet, *illudere—alicui, aliquem, and in aliquem.* R. D. ¶ In whose case—in whose concerns—you thus practise deceptions, *in tempore.*] ¶ As it is not yet too late to put a stop to nuptials, which would unite my daughter to a man thus publicly convicted of profligacy.

20. *adeo*] ¶ Since this is all an *illusio*.

21. *Mane:*] For all things have not been made known to Chremes; he has not yet precisely learned that the child belongs to Pamphilus. E. *excessis*] For excesseris.

22. *Di te eradicent;*] ¶ A comic phrase; Plaut. iii. 3. 28. R. D. See i. 5. 10. The *i* in this verb, recollect, is long.

24. *cujum*] Anciently for *cujus*, from *cuj-us, a, um*, v. 4. 29. "cujam filiam." Virg. Ecl. iii. 1. "cujum pecus." R. D.

25. *Mitte id, quod scio:*] In a low voice. D. ¶ Or, aloud.

26. *Cujus nostri?*] ¶ Genitives. "Belonging to which of us? M. To Pamphilus." Commonly a note of interrogation is attached to *Cujus* here. He designedly lays repeated emphasis on this part of the disclosure, to draw out Mysis, and thus the better to convince Chremes.

27. *Rectè ego*] ¶ Thus, we see, Davus' scheme is succeeding, and his purpose effected.

29. *Quemne ego*] Thus fill up the sense: Do you assert that this, which I saw carried to your house yesterday, is a child of Pamphilus? R. D. ¶ He makes up this story of the child being supposititious for the same purpose as that mentioned in note on 26.

30. *vidi Cantharam*] Observe how weak is his argument: first he says that he saw a child; then, that he saw, not a child, but Canthara carrying a bundle. And this he does, that he may appear to oppose Mysis, not to overcome her assertions. D. ¶ Davus insinuates that some woman, Canthara, brought this infant to Glycerium's house, to be passed off as hers, that thus Chremes might be frightened from concluding the marriage. *Cantharam suffarcinatam.*] The reading of Nanius "Cantharum suffarcinatum" is rightly rejected by Westerhorius. By *Cantharum* Nanius understands *χύτραν*, i. e. an earthen vessel which the Athenians used in exposing infants. Z. ¶ The custom of exposing, so prevalent at Athens and various parts of Greece, was capital at Thebes and Rome.

32. *liberæ.*] The testimony of free persons would be taken against that of a slave. Terence has in view, here, the Roman custom. D. In a case where men could not decently be present, the testimony of women was admitted. L.

- D. Næ illa illum haud novit, cujus causa hæc incipit.
 Chremes, si positum puerum ante ædes viderit,
 35 Svam gnatam non dabit : tanto hercle magis dabit.
 C. Non hercle faciet. D. Nunc adeo, ut tu sis sciens,
 Nisi puerum tollis, jam ego hunc in mediam viam
 Provolvam, teque ibidem pervolvam in luto.
 M. Tu pol, homo, non es sobrius. D. Fallacia
 40 Alia aliam trudit. jam susurrari audio,
 Civem Atticam esse hanc. C. Eho! D. Coactus legibus
 Eam uxorem ducet. M. Au! obsecro, an non civis est?
 C. Jocularium in malum insciens pene incidi.
 D. Quis hic loquitur? O Chreme, per tempus advenis :
 45 Ausculta. C. Audiavi jam omnia. D. Ah, ne tu omnia.
 C. Audiavi, inquam, a principio. D. Audistine obsecro? hem
 Scelera! hanc jam oportet in cruciatum hinc abripi.
 Hic est ille : non te credas Davum ludere.
 M. Me miseram! nil pol falsi dixi, mi senex.

33. *illa illum*] ¶ i. e. Glycerium Chremetem. Davus is cunningly attempting to elicit from Chremes, whom he pretends not to see, some expression indicative of the effect produced on his mind by the scene just presented. Chremes answers his hopes by saying "Non hercle faciet." *incipit.*] ¶ He pretends to consider it all a farce.

36. *faciet.*] ¶ i. e. dabit gnatam. *faciet.*] He elegantly uses the third person, speaking of himself; as above "at nunc faciet." D. *Nunc.*] Since all that was intended has been shown to Chremes, he earnestly desires the child to be taken away. E.

38. *Provolvam—pervolvam*] This similarity, when in nouns, is *paronomasia*; when in verbs, *paromoion*. D. ¶ *Provolvare* is *προκυλινδῶ*, *pervolvere*, *διακυλινδῶ*.

39. *sobrius.*] Qu. *sebrius*, i. e. ab *ebrio* separatus; as *secretus*, i. e. separatus ab iis qui *discernuntur*. D.

40. *Alia aliam trudit.*] ¶ *Trudo* properly means, to thrust aside, to shove forward; "One piece of knavery shoves forward another" to make room for itself. So Hor. Od. ii. 18. 15. "Truditur dies die; each day is thrust aside by the succeeding day," i. e. day is supplanted by day.

41. *Coactus legibus*] Often the ancients say *leges*, meaning only one law, or part of a law. So one is said *legibus solvi*, who is released from one or another law. Any Athenian who had offered violence to a citizen, was constrained by law to marry her. R. D.

42. *Au!*] ¶ Astonished at Davus doubting

that Glycerium is a citizen, and at his calling this *whispered* rumour a *fallacia*.

43. *Jocularium*] ¶ As, in the event, he should be, not to be pitied, but to be laughed at for his heedless simplicity.

44. *per tempus*] ¶ Hec. iv. 3. 16. Much more unusual than *tempore*, in *tempore*, and *ad tempus*.

45. *Ah, ne tu omnia.*] ¶ Pretending to Chremes not to have known that he was within overhearing distance. Al. *Anne hæc tu omnia?*

47. *Scelera!*] ¶ Counterfeiting horror at the idea of Chremes having heard this scandal, forsooth, against his master Pamphilus. *in cruciatum*] To extort the truth from her. R. D. ¶ To see whether she will make good, or recant, the opprobrious imputations which she has giddily thrown out. Davus pretends not to believe her himself; having, however, made sure the belief of Chremes.

48. *Hic est ille.*] ¶ i. e. "sponse pater," iv. 3. 17.—*οὗτος ἱκεῖνος*, spoken aloud to Mysis, as he points to Chremes, meaning these words as flattery; likewise "non te credas Davum," you are not playing tricks on a simpleton, on a Davus; one, who has penetration to detect you, has been standing by. *non—Davum*] Æn. x. 581. "Non Diomedis equos, non currus cernis Achillis." D.

49. *mi*] ¶ Conciliatory to Chremes; that he may not judge harshly of her veracity. *senex.*] As he is a stranger and unknown to Mysis. D. ¶ Frequently a term of respect: Æn. vii. 180. "Saturnisque senex, Janique bifrontis imago."

50 C. *Novi rem omnem. est Simo intus?* D. *Est.*

M. *Ne me attingas, sceleste. si pol Glycerio non omnia hæc—*

D. *Eho, inepta, nescis quid sit actum?* M. *Quid sciam?*

D. *Hic socer est. alio pacto haud poterat fieri,*

Ut sciret hæc, quæ volumus. M. *Prædiceres.*

55 D. *Paulum interesse censes, ex animo omnia,*

Ut fert natura, facias, an de industria?

ACTUS IV.—SCENA V.

CRITO, MYSIS, DAVUS.

IN hac habitasse platea dictum est Chrysidem;

Quæ sese inhoneste optavit parere hic divitias

Potius, quam in patria honeste pauper vivere.

Ejus morte ea ad me lege redierunt bona.

50. AN IAMBIC DIMETER.—*Novi rem omnem.*] ¶ As much as to say: From my acquaintance with the whole affair, I believe you to have spoken truth. *est Simo intus?*] ¶ His next thought is, naturally, to put a stop, at once, to all further proceeding as to the marriage. *Est.*] ¶ Davus is very ready to smooth Chremes' way on this occasion.

51. AN IAMBIC TETRAMETER.—To avoid the introduction of a single dimeter and tetrameter among trimeters, B. G. H. and others read line 50 thus: "C. *Novi omnem rem. est Simo intus?* D. *Est.* M. *Ne me attingas;*" beginning line 51 with "Sceleste." *attingas.*] Hence it is understood that Davus attempts to kiss her. B. *si pol*] i. e. *peream, si non omnia narraro* Glycerio. R. D.

52. IAMBIC TRIMETERS.—*nescis*] Often used, not so much to convict of ignorance, as to excite attention. D. *Quid sciam?*] Al. *Quid sciam.*

53. *socer*] Socer, gener, maritus, conjux, are often applied to one who is not such a relation, but who is expected to become so. R. D. ¶ *Socer* is "sponse pater."

54. *Prædiceres.*] For *prædixisses*, imperfect for pluperfect: see Gronov. on Liv. xxxiv. 11. R. D. ¶ Scil. *oportuit ut prædiceres.*

55. *Paulum*] D. explains this by *multum*; of which B. disapproves, and proposes *Hilum* instead of *Paulum*. Rhunken sets down the passage as corrupt. ¶ I see no reason for doubt or emendation. "Do you think that it makes little difference whether," &c. —if you think so, you err; for it makes great difference.

56. *Ut fert natura,*] ¶ A very good reason for his not having *fore-appriized* Mysis of the scope of their conversation. He merely wanted Chremes to hear the truth, which was most effectually spoken by Mysis, while she was innocent of the scheme. *fert*] ¶ For *requirit, postulat*. So, Adel. i. 1. 28. "quæ fert adolescentia." Cic. Somn. Scip. 5. "Natura fert, ut extrema ex alterâ parte graviter, ex alterâ autem acutè, sonent."

Crito, of Andros, arrives at this critical moment; asks for, and repairs to, Glycerium.

1. IAMBIC TRIMETERS.—*platea*] From *πλατεία*. Similarly *medeam* from *μηδία*, spondeeum from *σπονδύων*. D. ¶ The penultima of *platea*, though radically long, occurs short in Horace, Catullus, and in this place.

2. *sese*] This might be absent; but it often occurs redundantly. Eun. prol. 1. "qui placere se studeat bonis." Sall. Cat. 1. "qui sese student præstare ceteris animalibus." R. D. Al. "sibi." *optavit*] Optare is, to make choice of one of two things. D. *parere*] Z. has *parare*.

3. *in patria honestè*] By these words the poet exhibits Crito as an upright man, and one worthy to command belief. D. Menander: *Πατρίαν τ' ἄλυσσον μῶλλον ἢ παῖδ' αὐτὸν πικρόν*. W. *viveret*.] B. has restored from MSS. *viveret*. So, Ad. i. 2. 28. "sineres nunc facere potius quam faceret alienâ ætate." R. D. ¶ This would be anacolouthon, "optavit parere," and "optavit ut viveret."

4. *morte ea*] Quietus thinks that *ea* is not well joined to *bona*, since it implies a reference

- 5 Sed quos perconter, video. salvet. M. Obsecro,
 Quem video? estne hic Crito, sobrinius Chrysidis?
 Is est. C. O Mysis, salve. M. Salvus sis, Crito.
 C. Itan' Chrysis? hem! M. Nos quidem pol miseras perdidit.
 C. Quid vos? quo pacto hic? sati'n recte? M. Nosne? sic
 10 Ut quimus, aiunt; quando, ut volumus, non licet.
 C. Quid Glycerium? jam hic suos parentes repperit? [puli:
 M. Utinam! C. An nondum etiam? haud auspicato huc me ap-
 Nam pol, si id scissem, nunquam huc tetulissem pedem:
 Semper enim dicta est ejus hæc atque habita est soror.
 15 Quæ illius fuerunt, possidet. nunc, me hospitem
 Lites sequi, quam hic mihi sit facile atque utile,
 Aliorum exempla commonent. simul arbitror,
 Jam aliquem esse amicum et defensorem ei: nam fere

to these *bona* as previously mentioned by Crito, whereas this is his first mention of them. He proposes *mortuæ* for *morte ea*. ¶ But Crito has prepared us for *bona* by the *divitias* of preceding line. *redierunt*] *Redire* is especially applied to inheritances by law; *venire* to inheritances by will. *Ilec*, i. 2. 99. R. D. ¶ Crito, then, was heir at law; the property returned back again into the family, not being alienated by will.

5. *perconter*,] An *interrogatio* is a question to which the answer is either, simply affirmative, or simply negative; a *percontatio* is such as "Where does Chrysis live?" to which the answer is, not *yes*, or *no*, but, *here* or *there*. E.

6. *sobrinius*] Two cousin Germans are—either *sobrini*, children of a brother and sister; or *patrueles*, children of two sisters (qu. *sororini*):—consobrini, children of two brothers. But D. considers *sobrini* to be sons of *conso-brini*. Some think that *sobrinum*, *Phorm.* ii. 3. 37, is put for any relation.

7. *salvus sis*,] ¶ *Precor* ut *salvus sis*.

8. *Itane Chrysis?*] Sc. *mortua est*; which is suppressed, as the ancients used to abstain from words of ill omen. R. D. *hem!*] ¶ Pausing, for Mysis to speak. *perdidit*,] ¶ Left us in deep affliction.

9. *Quid vos?* &c.] Usual inquiries for those to make, who return from abroad, or arrive from any place. The ancients say also *satis salvæ?* scil. *res sunt*, as *Eum.* v. 5. 8, but it is disputed whether they wrote "satis salvæ," using the adverb. Gronovius and Duker consider the latter form spurious. R. D. ¶ Supply *agitis. quo pacto hic?*] ¶ Scil. *estis. πῶς ἔχετε*; or as *Æd. Tyr.* 10. τίν τρόπῳ καλίσταται;

10. *ut volumus, non licet*,] This reply is

by way of excuse for present and past mode of life, and to exculpate the degeneracy to which Chrysis had submitted herself. D. *Hor. Od.* i. 24. 19. "Levis fit patientiâ, Quicquid corrigere est nefas." L.

11. *jam hic*] He properly asks this question in this place. For he could seek the inheritance honourably, if Glycerium now seemed a recognized citizen. E.

12. *Utinam?*] Scil. *repperisset. haud auspicatô*] ¶ In an evil hour; as one who had not taken *auspices*, previously to setting out. *Auspicium* was properly an omen taken from observation of the flights of birds; from *avis* and *aspicio. appuli*] *Al. attuli*. So, *se auferre* is, to depart. R. D.

13. *tetulissem*] Anciently for *tulissem*. *Ferre*, *inferre*, and their contraries *referre*, *effere*, *pedem*, are principally in use with poets; whence some critics have remarked that *tetulissem pedem* is foreign from the comic style. But *Plautus* has spoken similarly, *Menæch.* ii. 3. 26. R. D.

14. *enim*] ¶ If I had known that Glycerium had not found her parents, I would not have come here to seek my right; *for*, as long as she is looked upon as the sister of Chrysis, so long will she be looked upon as her lawful heiress, to the exclusion of me; thus my suit (*lites sequi*) will prove neither easy nor profitable (*facile—utile*, 16.)

15. *illius*] *Chrysidis. possidet*,] Glycerium. *me*] Emphatic; i. e. *me*, an old man, and past the age of litigation. D.

16. *hic*] Adopt the reading *id*. For, in saying "aliorum exempla," he wishes not merely Athens to be understood, but any state whatever. B. *facile atque utile*,] i. e. *difficile atque inutile*; in the comic style. D.

18. *amicum et defensorem*] ¶ Whom I shall

- Grandiuscula jam profecta est illinc. clamitent,
 20 Me sycophantam hereditates persequi,
 Mendicum. tum, ipsam despoliare non licet.
 M. Optime hospes, pol, Crito, antiquum obtines.
 C. Duc me ad eam: quando huc veni, ut videam. M. Maxime.
 D. Sequar hos: nolo me in tempore hoc videat senex.

ACTUS V.—SCENA I.

CHREMES, SIMO.

SATIS jam, satis, Simo, spectata erga te amicitia est mea:
 Satis periculi coepi adire: orandi jam finem face.
 Dum studeo obsequi tibi, pene illusi vitam filia.

have to dread as a violent adversary. He seems to contemplate the probable marriage of Glycerium; for she was rather grown (*grandiuscula*) when she left Andros.

19. *clamitent*,] ¶ “People may perhaps exclaim.” See iv. 1. 16. and 17.

20. *sycophantam*] When there was a great profusion of figs in Attica (the flavour of which is said to have prompted Xerxes to the invasion of Greece) public officers were appointed to guard them, and bring to punishment those who should rob or export them. These officers were at first called *συκοφάνται*, from *σύν* *φυεσθαι*. But when they wantonly accused even the innocent of theft, the word began to be applied to persons who brought false charges. ME. *persequi*,] ¶ Follow up resolutely; though in a bad cause. See v. 1. 3.

21. *Mendicum*,] It appears that *mendicus* and *sycophanta* meant the same. W. The *i* is long. *tum*,] ¶ “On the other hand,” i. e. if she has no protector. *ipsam despoliari*] ¶ One cannot, in decency, however inclined, *strip the girl herself*, (i. e. if alone, unprotected) and leave her in absolute indigence. *licet*,] B. prefers the reading *lubet*, as more worthy of Crito.

22. *antiquum*] Scil. *morem, ingenium*. Hee. v. 4. 20. “at tu *morem antiquum atque ingenium* obtines.” Also *obtinere* is, to keep tenaciously, to persevere in observing; as Ad. v. 3. 28. “*gloriam tu istam* obtine.” R. D. Eugraphius explains: “disposition of men of ancient days.” ¶ But *antiquum* certainly means, “possessed by you of old,” —“existing with you on former occasions.” This can be proved by adducing a parallel, Ad. v. 3. 26. “*eandem illam rationem antiquam* obtine;” and Heaut. iii. 1. 26.

23. *ut videam*,] ¶ We might connect these words with *Duc me ad eam*.

24. *Sequar hos*:] ¶ Accordingly in Act 5. Scene 2. Davus comes out of Glycerium’s house, having there heard the good news of Glycerium’s birth discovered. *videat*] Scil. *ut senex*. Simo is within now with Chremes [See iv. 4. 50.], and Davus wishes to avoid Simo, lest he should bring him up before Chremes to attest his own words [See iii. 3. 44.] namely, that there was a quarrel between Pamphilus and Glycerium; for, if Chremes were assured of this, he would less oppose the marriage. D.

Chremes, influenced by what he overheard, Act iv. Scene 4. remonstrates with Simo on his unreasonableness in persisting to urge the marriage. Simo advances counter arguments.

1. TROCHAIC TETRAMETERS CATALECTIC.—

Satis,—satis—Satis] ¶ Chremes speaks with energy, being rather irritated. *spectata*] ¶ He had given him abundant proof in promising his daughter, notwithstanding Pamphilus’ irregularities; to which he alludes line 3.

2. *coepi adire*:] ¶ He might say *adivi*, had the marriage actually taken place. *face*,] ¶ *Fac* or *facito* are more usual in other writers; *face*, like *duce*, *dice*, being now obsolete.

3. *obsequi*] *Consequimur studio; obsequimur officio; persequimur injuria; prosequimur ordine; assequimur voto*. FAR. *vitam*] ¶ Put frequently for, safety, reputation, health; Heaut. ii. 3. 74. *illusi vitam*] ¶ “Played away her life.” It has a different meaning when construed with the dative, “to divert one’s self with,” as Hor. Sat. i. 4. 138. “*Illudo chartis*.” and Sat. ii. 8. 62. “*illudere rebus humanis*.”

S. Imo enim nunc quam maxime abs te postulo atque oro, Chreme,

5 Ut beneficium, verbis initum dudum, nunc re comprobēs.

C. Vide quam iniquus sis præ studio: dum id efficias quod cupis.

Neque modum benignitatis, neque, quid me ores, cogitas.

Nam si cogites, remittas jam me onerare injuriis.

S. Quibus? C. Ah! rogitas? perpulisti me, ut homini adolescentulo,

10 In alio occupato amore, abhorrenti ab re uxoria,

Filiam darem in seditionem, atque incertas nuptias;

Ejus labore atque ejus dolore gnato ut medicarer tuo.

Impetrasti: incepti, dum res tetulit: nunc non fert; feras.

Illam hinc civem esse aiunt: puer est natus: nos missos face.

15 S. Per ego te deos oro, ut ne illis animum inducas credere,

4. *Imo enim*] Simo either does not yet understand that Chremes renounces the affinity; or, he subtly dissembles, to force him to fulfil his promise. D. *enim*] Put for vero. Eun. ii. 3. 63. "immo enim si scias." Phorm. v. 7. 90. "etenim solus nequis." R. D. ¶ *Enim* is elliptical; explain: "*non finem orandi faciam*: imo enim," &c. So Eurip. Orest. 438. *κύκλω γὰρ εἰλισσόμεθα παγγέλλοις ἔπλοισι*, before which is understood *ὃ δύναμαι φεύγειν*. See Major on the passage. *quam maximè*] See i. 1. 109. *postulo*] ¶ He could demand it; inasmuch as Chremes had promised.

5. *verbis initum*] ¶ Courteously reminding him of his promise. There is antithesis in *verbis* and *re*.

6. *præ studio*:] *Propter studium*, i. e. cupiditatem. R. D. Point thus: "Vide quam iniquus sis præ studio: dum id efficias quod cupis, Neque modum," &c. B.

7. *Neque*] You neither reflect, how far you should exact from, and presume on, kindness; nor how impracticable your demand is. D.

8. *remittas*] i. e. omittas. Sall. Jug. lii. "neque remittit explorare." Hor. Od. ii. 11. 3. "remittas querere." R. D. ¶ *Remittere* and *omittere* differ in this respect; that a person can *omittere* a thing which he has never done; can *remittere* a thing only which he has done, or has been doing. *Omittere*, then, means, "to neglect—to leave unperformed;" *remittere*, "to discontinue—to relax in performing." *remittas*] ¶ Scilicet oportet, decet, ut. *onerare injuriis*] So we meet, *onerare* aliquem maledictis, mendaciis, contumeliis; and sometimes in good part, *onerare* laudibus, honoribus. R. D. ¶ *Injuria* means any art which is at variance with what is commonly considered *jus*; whether

as respects the *rights* of individuals, or *right*, generally, as distinguished from *wrong*.

9. *homini adolescentulo*,] Sall. Jug. 12. "tugurio mulieris ancillæ." D. Whose time of life, vacillating, is attended with a fickle disposition. E.

10. *re uxoria*,] i. e. nuptiis. So res pecuniaria, res frumentaria, res rustica, for—pecunia, frumentum, agricultura. R. D.

11. *in seditionem*,] Into discord and quarrels. *Seditio* is often a domestic uproar, between husband and wife; so "mulier seditiosa" in Cic. Att. ii. 1. R. D. *incertas*] ¶ Wherein constancy of affection could not be expected from a man of the habits and age of Pamphilus.

12. *medicarer*] Supply a remedy to your son. Above, i. 2. 22. our author says of Pamphilus, "animum ægrotum." Words signifying a disease, or a remedy, are often applied to the mind. See Bent. on Hor. Epist. i. 16. 40. R. D.

13. *incepti*,] ¶ As "cæpi adire," line 2. *feras*.] ¶ See iii. 4. 19. Some make *feras* to be spoken by Simo, Chremes resuming at *Illam*.

14. *hinc*] ¶ i. e. hinc (ex hac civitate) *ortam*. So i. 3. 16. "hinc quidam senex." *aiunt*:] ¶ People say,—*on dit*,—it is rumoured. Chremes does not give his authority for saying so, till line 19. *missos face*.] For *dimitte*. So, perfectum reddere, infectum reddere, irritum facere, longum facere, certum facere, inventum dare, commotum reddere, ademptum facere, prepositum habere, &c., for—perficere, diffingere, rescindere, protrahere, commonefacere, invenire, commovere, adimere, præponere, &c. So Demos. Hal. ad fin. *ἐκασπόνδους αὐτοὺς ποίησαντες*.

15. *Per ego te*] See iii. 3. 6. So, Soph. *Ed. Col.* 1330. *πρὸς τὸν σε κρητῶν, πρὸς θεῶν*

Quibus id maxime utile est, illum esse quam deterrimum.

Nuptiarum gratia hæc sunt ficta atque incepta omnia.

Ubi ea causa, quamobrem hæc faciunt, erit adempta his, desinent.

C. Erras. cum Davo egomet vidi jurgantem ancillam. S. Scio.

20 C. At vero vultu; cum ibi me adesse neuter tum præsenserat.

S. Credo; et id facturas Davus dudum prædixit mihi:

Et nescio quid tibi sum oblitus hodie, ac volui, dicere.

ACTUS V.—SCENA II.

DAVUS, CHREMES, SIMO, DROMO.

ANIMO nunc jam otioso esse impero—C. Hem Davum tibi.

S. Unde egreditur? D. meo præsidio, atque hospitis. S.

Quid illud mali est?

ἐπορυσίαν. ut ne] ¶ For *ne* or *ut non* *animum inducas*, see iii. 3. 40.

18. *ed causâ*.] ¶ Scil. fear of the nuptials; which, says Davus, makes Glycerium and her partisans invent these fictions to deter you. When this dread shall be removed by the actual consummation of the marriage, they will be at rest, and suffer their tales to die away. *causa quamobrem*] Either *causa* or *rem* is superfluous. D.

19. *ancillam*.] ¶ This, we know, is Mysis.

20. AN IAMBIC TETRAMETER.—*At*] ¶ He perceives, from Simo's pronunciation of *Scio*, that it is ironical. *vero vultu*.] ¶ Thus, the effect produced on Chremes shows the wisdom of Davus' remark, iv. 4. 55, 56.

21. TROCHAIC TETRAMETERS CATALECTIC.—*Credo*.] ¶ I do not in the least disbelieve that you saw and heard all this, and that the whole appeared in a most plausible light. *facturas*] Read *futurum* and compare iii. 2. 27. B. ¶ *facturas*, scil. Glycerium and her friends. Hence *his* and the plural verbs of line 18. above. *prædixit*] ¶ Davus told Simo, iii. 2. 36. that Glycerium intended to have a supposititious infant exhibited to his view. Whence Simo as yet believes not that Glycerium has had a delivery.

22. *nescio quid*] i. e. *propter* quid; *ac volui* for *contra* quam volui. D. For *ae* read *ut*, and compare iv. 5. 10. B. ¶ I have adopted D.'s meaning in the translation (which see), though to me unsatisfactory. And yet, the only way in which I can propose to explain the existing text is, perhaps,

not less objectionable:—*Nescio quid* is, “I know not what,” i. e. “something or other;” and construe the passage thus:—“Davus fore-apprized me, and I (knew that I) forgot to tell you something or other to-day (when we first met, Act iii. Scene 3.), and wished” to tell you, at this meeting, *this something* which I knew I had forgotten at the former. —Simo might most naturally have intended to tell Chremes this, at their meeting, Act iii. Scene 3. inasmuch as he had then just parted from Davus, who had given him the information (iii. 2. 36.) at the end of the scene immediately preceding. And, by thus referring *hodie* to an earlier part of that day, more point, I conceive, is given to it.

Davus comes out of Glycerium's house (whither he had entered iv. 5. 24. along with Crito and Mysis), and is met by Chremes and Simo. Davus tells them of the arrival of the stranger, and of Glycerium found to be a citizen, and is rewarded for the news by being thrown into fetters by his master's order.

1. TROCHAIC TETRAMETERS CATALECTIC.—*otioso*] ¶ Davus now sees that all is right; for Glycerium can be proved by Crito to be not only a citizen (whence Pamphilus would be obliged by law to marry her even against Simo's will), but daughter of Chremes, whereby all parties can be reconciled. *Hem Davum*] See iv. 1. 22.

2. *Unde egreditur?*] ¶ He says this to Chremes: with indignation at seeing Davus

D. Ego commodiorem hominem, adventum, tempus, non vidi;
—S. Scelus,

Quemnam hic laudat? D. omnis res est jam in vado. S.
Cesso alloqui?

5 D. Herus est: quid agam? S. O salve, bone vir! D. Ehem
Simo! O noster Chreme!

Omnia apparata jam sunt intus. S. Curasti probe.

D. Ubi voles, arcesse. S. Bene sane; id enimvero hinc nunc
abest.

Etiam tu hoc respondes? quid istic tibi negoti est? D. Mi-
hine? S. Ita.

D. Mihine? S. Tibi ergo. D. Modo introii. S. Quasi
ego, quam dudum, rogem.

10 D. Cum tuo gnato una. S. Anne est intus Pamphilus?
crucior miser.

Elio, non tu dixisti esse inter eos inimicitias, carnifex?

D. Sunt. S. Cur igitur hic est? C. Quid illum censes?
cum illa litigat.

coming out at Glycerium's door. *Mecum præsidio, atque hospitibus.*] ¶ i. e. præsidio mei atque hospitibus, scil. Critonis. All that Davus says, down to *in vado*, is spoken to himself, as he comes out, not seeing Chremes and Simo. *Quid illud?*] ¶ Not understanding the purport of Davus' soliloquy, and surmizing ill.

3. *commodiorem*] He is admiring how Crito came at the very crisis of affairs. D. *adventum tempus.*] For, ad tempus ventum; i. e. venisse. Pronounce the words separately. E. ¶ Rather fanciful. *adventum, tempus.*] Al. *adventum ac tempus*; Al. *adventum ad tempus*; Al. *ad tempus adventum*. We should not recede from the vulgar reading. S.

4. *in vado.*] A person is properly *in vado*, who, in water, comes to a less deep part, where he is able *vadere*, and to use his feet. R. D.

5. *O salve, bone vir!*] ¶ The *O* imparts an air of respectful formality, which, as well as *bone vir*, is irony. *Ehem!*] ¶ He is somewhat disconcerted. *noster*] Latently implying that Glycerium is found to be a daughter of Chremes. D. ¶ Davus hereby refers to Chremes as "pater sponsæ," a new connexion about to be acquired, as was hoped, to his master's family. Hence he adds (dissembling) "Omnia apparata," scil. ad nuptias Philumenæ. He uses *noster*, then, to gratify Simo.

6. *Curasti probe.*] For Simo had said

above: "imo abi intro;—et quod parato opus est, para." D.

7. *Bene sane.*] ¶ You say well; for this is all that remains to be done, namely, that the girl be sent for.

8. *Etiam tu hoc respondes?*] Read *responde* on the authority of all our copies except one, and of Servius on *Æn.* xi. 373. where he says that *etiam* is hortatory. B. If we read "respondes," *etiam* has the force of censure. *Ad.* iv. 2. 11. "etiam taces?" R. D. *istic*] ¶ In *ædibus Glycerii.* *hoc*] Scil. *ad hoc*.

9. *Mihine?*] When we are not prepared to reply, we elude by protracting the time. D. *Quasi ego.*] ¶ Simo inquired, not as to the time of his entrance into the house, but as to the object of it; an answer to which Davus industriously evades. Simo, mild at first, now grows impatient.

10. *Cum tuo gnato una.*] ¶ This is a mere evasion; for he had gone in with Mysis and Crito.

11. *non tu dixisti*] ¶ He insists on this point the more vehemently, as Chremes is standing by, to whom he had stated (iii. 3. 20.) that Glycerium and Pamphilus had quarrelled; and besides, this supposed dissension between the lovers had been the most prominent of Simo's arguments, to extort the promise from Chremes. *carnifex?*] ¶ He appropriately calls him his *carnifex*, after having said "Crucior miser."

12. *Quid illum esse censes?*] ¶ i. e. "prop-

D. Imo vero indignum, Chremes, jam facinus faxo ex me audias. Nescio quis senex modo venit : illum, confidens, catus :

15 Cum faciem videas, videtur esse quantivis preti.

Tristis severitas inest in vultu, atque in verbis fides.

S. Quidnam apportas? D. Nil equidem, nisi quod illum audivi dicere.

S. Quid ait tandem? D. Glycerium se scire civem esse Atticam. S. Hem,

Dromo, Dromo. D. Quid est? S. Dromo. D. Audi. S. Verbum si addideris. Dromo.

20 D. Audi, obsecro. DR. Quid vis? S. Sublimem hunc intro rape, quantum potes.

DR. Quem? S. Davum. D. Quamobrem? S. Quia libet. rape, inquam. D. Quid feci? S. Rape.

ter quid illum hic (apud Glycerium) esse censet?"—For what purpose, think you, is he there? why, don't you know he is quarrelling with her? and persons cannot quarrel if they be not together. This is spoken to Simo, in ridicule of his having said (iii. 3. 20.) "ire sunt," &c., which Chremes all along discredited. He designates Glycerium's house by *hic*, as he is standing near the door.

13. *Imo vero*] ¶ Davus gladly breaks off the subject here; conceiving that a few questions more such as "Cur igitur hic?" might readily nonplus him, as he has fabricated. *Chremes*.] He speaks to Chremes, as the person, either, who is to be deterred from the nuptials; or, who is not interrupting him; or, whom he designs as his intercessor. Davus here represents that Pamphilus had entered the house, because a suit from Crito was threatening him, to compel him to marry Glycerium. D. Davus, to soften Simo's mind, irritated by the sarcasm of Chremes, attempts, as it were, to refute the opinion of the latter; for he says "Immo vero," i. e. "non cum illa litigat, sed, &c. Z. ¶ The words of Davus do not appear to imply any spirit of contradiction against Chremes. "Immo vero" marks transition to a new subject.

14. *Nescio quis*] Wisely said. For, if Davus seemed to know him, he might be deemed a partial and doubtful witness. D. *illum*.] The ancients used to write *ille*, *ellus*, and *ollus*. But it can be an adverb, *qu. en* or *ecce, illum*. D. *confidens*.] Here for *constans*. D. ¶ Of confident deportment, arising from consciousness of integrity; whence, a person "calculated to command deference and credit." *catus*.] Callidus, doctus, ardens; from *καλῶς*, whence *Cato*.

For such talents are attended with a fiery vigour. D. ¶ Davus makes a favourable representation of Crito, that his statements, to come, may be the more readily believed.

15. *videtur*] ¶ Hoogeveen renders this, ὅτε βλέπει εἰς πρόσωπον αὐτοῦ βούλεται τι εἶναι. i. e. "he appears to think himself a person of some consequence." *quantivis*] *Quamvis* implies contempt; *quantivis*, praise. D.

16. *Tristis severitas*] Often the grave and sedate are called *tristes*, since they are usually indisposed for joke and hilarity. R. D. ¶ "Oderunt hilarem tristes, tristemque jocosum." *in verbis fides*] See i. l. 7.

17. *Quidnam apportas?*] ¶ Might we be fanciful, and explain "what do you carry—what burthen are you conveying to our ears?" *nisi quod*] ¶ i. e. *nisi apporto id quod*. *Nisi* is not to be confounded with the preposition *præter*.

18. *tandem?*] ¶ He is irritated and impatient. *scire*] ¶ Is perfectly acquainted with her as such—is positive on the matter.

19. IAMBIC TETRAMETERS.—*Quid est?*] Scil. quod vis. *verbum si addideris*.] For Davus is saying, in the presence of Chremes, every thing which is opposed to the nuptials. D.

20. *Sublimem*] So raised, that he may not be able to touch the ground with his feet. Ad. iii. 2. 18. "sublimem medium arripere." R. D. ¶ "Hoisted up;" from *sublimen* (according to some *qu. superum limen*) the lintel of a door case. *quantum potes*.] i. e. *celerim*; for slaves show themselves slow to punish their fellows, hoping, by delay, to gain the indulgence of the angry masters. D. Or, *tantum*, quantum potes, *sublimem*.

21. *Quem?*] ¶ Pretending not to understand; to cause delay. Scil. quem *rapiam?*

D. Si quidquam invenies me mentitum, occidito. S. Nihil audio.

* Ego jam te commotum reddam. D. Tamen etsi hoc verum est. S. Tamen

Cura asservandum vinctum: atque audi'n'? quadrupedem constringito.

25 Age nunc jam; ego pol hodie, si vivo, tibi

Ostendam, herum quid sit pericli fallere;

Et illi, patrem. C. Ah, ne sævi tantopere. S. O Chreme, Pietatem gnati! nonne te miseret mei?

Tantum laborem capere ob talem filium?

30 Age, Pamphile: exi, Pamphile: ecquid te pudet?

Quia lubet.] Scil. mihi. *rape, inquam.*] Addressed to Dromo. D. *inquam.*] With this word the ancients either renewed a subject interrupted; or repeated an expression to give it emphasis. R. D.

22. *Nihil audio.*] ¶ I am deaf to any entreaty you can make.

23. A TROCHAIC TETRAMETER CATALECTIC. —*Commotum*] Citum, celerem. D. Mad. Dacier considers this explanation unworthy of Donatus, when *commotum reddere* here means *διακινῆν*, or, verberibus cædere. Z. ¶ *Donatus*, probably, understood “*commotum reddere*” as addressed to Dromo, slow in executing the order “*Rape.*” On the idiom see v. 1. 14. *Commotum reddam.*] i. e. I will cause that you shall not be “*animo otioso*,” as Davus had said, line 1. So Heaut. iv. 4. 8. “*dormiunt, pol ego istos commovebo.*” R. D. ¶ Adopt the interpretation given above from Zeunius. *hoc*] ¶ Scil. “*Glycerium se scire (ait) civem esse Atticam.*” S. *Tamen*] ¶ Sarcastically echoing Davus’ word. Al. *verum est?* S. *Tamen.* Cura, i. e. “*Tamen (etsi hoc verum est) te commotum reddam.*” See ii. 1. 14.

24. *Cura asservandum vinctum:*] ¶ *Cura eum utpote asservandum vinctum (in vinculis);*—“*Take charge of him as a person to be kept bound;*” put for, *Cura ut asservetur vinctus. quadrupedem*] In such a manner, that, like a beast, he may rest on all fours, with head sunk to the ground by a weight of logs; a punishment called in Attica *κυβανισμός*. R. D. This practice towards slaves was derived to the Romans from the Greeks, who took it from the Hebrews; so Matt. xxii. 13.

δῆσαντες αὐτοῦ πόδας καὶ χεῖρας. DA. Some explain this, as if Simo became appeased, and ordered, not Davus, but some beast in his stead to be fettered. Hence (they say) to Pamphilus complaining below, v. 4. 52. Simo answers “*haud ita jussi.*” E. Has he put *quadrupes* for a slave, a fugitive? So, Virg. *Æn.* vii. 500. “*Saucius at quadrupes nota intra tecta refugit.*” D. ¶ The last two interpretations are specious.

25. IAMBIC TRIMETERS.—*Age nunc jam;*] ¶ Denoting his determination and inflexibility. *hodie*] ¶ Before the day is at an end. *si vivo,*] ¶ As surely as I am alive. *tibi*] ¶ With emphasis, as opposed to *illi*, line 27.

27. *Et illi, patrem.*] ¶ i. e. “*Et illi (Pamphilo) ostendam, patrem quid sit pericli fallere.*” *Patrem* is opposed to “*herum.*” *ne sævi*] Plaut. *Bacchid.* iii. 3. 4. “*Leniter qui sæviunt, sapiunt magis.*” Servius on *Æn.* vi. 544. “*ne sævi, magna sacerdos.*” L.

28. *Pietatem*] Ellipsis of *vides* or something similar; and in irony for *impietatem*. D. *te miseret mei?*] ¶ The genitive *mei* depends on a substantive couched under *miseret*; qu. *te misericordia capit mei.* See note i. 1. 20.

29. *Tantum laborem capere*] Scil. *me*, to be implied from the preceding *mei*. R. D. ¶ This line is an example of the elliptical use of the infinitive in indignation. Compare v. 3. 8. The instances in Terence are frequent.

30. *ecquid te pudet?*] ¶ *Ecquid* is adverbial “*An secundum quid te pudet (pudor capit)?*” Does shame at all possess you?—Are you aught abashed? *exi,*] Scil. *ex Glycerii ædibus.*

ACTUS V.—SCENA III.

PAMPHILUS, SIMO, CHREMES.

QUIS me vult? perii, pater est. S. Quid ais, omnium—?

C. Ah,

Rem potius ipsam dic, ac mitte male loqui.

S. Quasi quidquam in hunc jam gravius dici possiet.

Ai'n' tandem? civis Glycerium est? P. Ita prædicant.

5 S. Ita prædicant? O ingentem confidentiam!

Num cogitat quid dicat? num facti piget?

Num ejus color pudoris signum usquam indicat?

Adeone impotenti esse animo, ut præter civium

Morem, atque legem, et svi voluntatem patris,

10 Tamen hanc habere studeat cum summo probro?

P. Me miserum! S. Hem! modone id demum sensi, Pamphile?

Olim istuc, olim, cum ita animum inducti tuum,

PAMPHILUS, coming out, is severely reprov-
ed by his father; but at length obtains leave
to introduce Crito.

1. IAMBIC TRIMETERS.—*Quis*] ¶ He hears
the voice of Simo (last line) calling him. *ais*,]
¶ This is spoken in a manner indicating ap-
proaching rant (male loqui) which Chremes
perceiving, endeavours to divert, by bringing
him to the point (*Rem—ipsam*) namely, to
ask whether what Davus had just said about
Glycerium be true. *omnium* ?] Scil. nequis-
simus; aposiopesis. R. D.

2. *mitte*] ¶ In the sense of *omitte*. *male
loqui*.] i. e. male dicere. Phorm. ii. 3. 25.
“Pergin’ hero absenti male loqui?” R. D.
¶ Meaning the same with *graviter dicere*; as
we may gather from next line.

3. *Quasi*] ¶ Referring to Chremes inter-
rupting him. *hunc*] ¶ A person so incorri-
gible. *jam*] ¶ Now, when he is seen coming
out from the very house which is the theatre
of his extravagancies. *gravius*] ¶ Scil. *æquo*,
justo; i. e. nimium grave. See i. 1. 25.

4. *tandem* ?] ¶ Impatient of interruption to
his torrent of indignation; and requiring an
explicit ready answer.—Simo is now very
much heated, as he sees total miscarriage
threatening his darling project of marrying
Pamphilus to Philumena. *civis Glycerium
est* ?] ¶ This is the *Rem—ipsam*, to which he
comes, as Chremes prompted.

5. *Ita prædicant* ?] ¶ The rage of disap-
pointment was at its height in Simo; and he
was but waiting for a word to lay hold on, to

give it full vent. *confidentiam* !] ¶ Assur-
ance, effrontery, “perfricta frons.” The
word is as frequently taken in a good sense;
so v. 2. 14. “confidens.”

6. *cogitat*] As is usual to the angry, he
changes from the second to the third person.
D. *facti piget* ?] ¶ Scil. *eum*; see v. 2. 28.
facti] ¶ Of the deed, significantly; meaning
the intrigue.

7. *usquam*] ¶ An adverb of place; “any
where;” i. e. “in any of his features,” or
“under any circumstances.”

8. *Adeone*] ¶ See iv. 2. 6. *impotenti*] One
who cannot moderate the affections of his
mind. Heaut. ii. 3. 130. R. D. ἀρεάτης.

9. *legem*,] The law passed by Pericles,
forbidding intermarriage with foreigners. A
person, neither of whose parents was an
Athenian, was considered ἀπολλος. ΑΝΘΝ.

10. *probro* ?] A general name for any
base action; but peculiarly applied to dis-
honourable intrigue. R. D.

11. *Me miserum* !] ¶ See iv. 1. 22. *modone
id demum sensi*,] ¶ “Have you just now at
last opened your eyes to it?” Comp. iii. 1.
12.

12. *Olim istuc, olim*,] He uses repetition,
to add strength to his words. Virg. Æn. ii.
602. “divum inclementia, divum, Has
evertit opes.” D. *istuc*] ¶ This word is re-
peated line 14. where its connexion appears.
ita] ¶ i. e. to such a degree, so firmly; or, for
hoc, i. e. *hoc* in animum ducti, scilicet “quod
cuperes — efficiendum esse.”—I prefer the

Quod cuperes, aliquo pacto efficiendum tibi :

Eodem die istuc verbum vere in te accidit.

15 Sed quid ego ? cur me exerceo ? cur me macero ?

Cur meam senectutem hujus sollicito amentia ?

An ut pro hujus peccatis ego supplicium sufferam ?

Imo habeat, valeat, vivat cum illa. P. Mi pater.

S. Quid, mi pater ? quasi tu hujus indigeas patris.

20 Domus, uxor, liberi inventi, invito patre.

Adducti, qui illam civem hinc dicant. viceris.

P. Pater, licetne pauca ? S. Quid dices mihi ?

C. Tamen, Simo, audi. S. Ego audiam ? quid ego audiam,

Chreme ? C. At tandem dicat sine. S. Age, dicat : sino.

25 P. Ego me amare hanc fateor ; si id peccare est, fateor id quoque.

Tibi, pater, me dedo. quidvis oneris impone, impera.

Vis me uxorem ducere ? hanc vi' amittere ? ut potero, feram.

Hoc modo te obsecro, ut ne credas a me allegatum hunc senem.

former. Compare the parallel, iii. 3. 40. and note. *tuum*] Prose writers, in this phrase, omit *meum*, *tuum*, *sum*. R. D.

13. *aliquo pacto*] ¶ By some means ; be the means good or bad.

14. *istuc verbum*] ¶ Scil. "miserum" (11.) i. e. "wretchedness befell you." Some interpret *accidit*, by *convenit*, i. e. "the word wretched became applicable to you."

15. *Sed quid, &c.*] Bentley reads: "Sed quid ego me autem exerceo." *macero* ?] ¶ iv. 2. 2.

17. *An ut*] ¶ i. e. *An* meam senectutem sollicito *ut*, &c.

19. *hujus*] Pointing to himself. Virg. *Æn.* ix. 205. "Est hic, est animus lucis contemtor." D. *indigeas*] ¶ You have no need of a virtuous father ; for, being irreclaimable, you are beyond the observance of his example or advice.

20. *liberi*] Maliciously, where there is but one. *inventi*,] i. e. non geniti ; as he had said, "hoc ego scio, neminem peperisse hic." D. ¶ Or, perhaps, he now begins to suspect that the infant seen was really Glycerium's ; see, then, iii. 3. 39.

21. *Adducti*,] ¶ Scil. quidam sunt. He alludes to the stranger (Crito) of whom he had just heard from Davus. Observe his malice here also in using the plural number. *hinc*] ¶ See v. l. 14. *viceris*,] A word of reluctant concession in anger. Cæs. B. G. v. 30. "vincite si ita vultis." R. D. ¶ "Prevail,"—have matters your own way—I care not. The subjunctive for the imperative ; see iv. 2. 21.

—Or, "you may possibly have prevailed," but do not flatter yourself ; then, see iv. l. 16, 17.

22. *licetne pauca* ?] ¶ Scil. *licetne* mihi pauca verba loqui ?

23. *Tamen*,] Although *tamen* is usually subjoined to another word ; it is however often put first, when something is to be supplied. R. D. However inexcusable he may be ; although he may have nothing to say for himself, *yet*, &c.

24. *At tandem*] Read *At tamen*, as iv. 2. 28. B. *dicat : sino*,] ¶ Or, omit the colon ; *dicat sino*, scil. *ut dicat sino*. The permission is scarcely extorted from him.

25. AN IAMBIC TETRAMETER.—*hanc*] ¶ He avoids to mention a name which might be offensive to Simo's ears. *fateor id*] ¶ Scil. me peccavisse.

26. TROCHAIC TETRAMETERS CATALECTIC. —*me dedo*,] ¶ Surrendering, like the conquered, at discretion. *oneris*] He follows up the metaphor, in saying, "ut potero, feram." D.

27. *hanc*] ¶ Glycerium ; whom he must lose, if he marries another. The reading in Z. is:—"hanc vis amittere," for which Faernus reads "hanc vis mittere." For, as B. observes, a wife already led home, *amittitur*, but one not yet taken, *mittitur*. *ut potero*,] This confession, made in the presence of Chremes, is well calculated to deter him from the marriage. D. *feram*,] ¶ Scil. onus *feram* uxorem ducendi et hanc amittendi.

28. *ut ne*] ¶ Ne for *non* ; as below, 31. *senem*,] Critonem.

Sine me expurgem, atque illum huc coram adducam. S. Ad-
ducas! P. Sine, pater.

30 C. Æquum postulat; da veniam. P. Sine te hoc exorem. S.
Sino.

Quidvis cupio, dum ne ab hoc me falli comperiar, Chreme.

C. Pro peccato magno paulum supplicii satis est patri.

ACTUS V.—SCENA IV.

CRITO, CHREMES, SIMO, PAMPHILUS.

MITTE orare. una harum quævis causa me, ut faciam, monet:
Vel tu, vel quod verum est, vel quod ipsi cupio Glycerio.

CH. Andrium ego Critonem video? certe is est. CR. Salvus
sis, Chreme.

CH. Quid tu Athenas insolens? CR. Evenit. sed hincine est
Simo?

5 CH. Hic. S. Men' quæris? eho, tu Glycerium hinc eviem
esse ais?

CR. Tu negas? S. Itane huc paratus advenis? CR. Qua de
re? S. Rogas?

Tune impune hæc facias? tune hic homines adolescentulos,

29. *expurgem atque—adducam*] ¶ i. e. *ut expurgem atque ut adducam. huc coram*] ¶ *Huc* is essential, for *coram* means merely *in* (not *into*) the presence of.

30. *da veniam*] ¶ Grant him the indulgence. *hoc*] Scil. *ut me expurgem et Critonem adducam. exorem.*] See iii. 4. 13.

31. *comperiar,*] A deponent verb; i. e. *comperiam*. G.

32. *paulum*] Adverbs are often used as nouns, so *paululum* and *satis*. E. *satis est*] Satisfacit.

Crito is brought out and unravels the mystery.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Mitte orare.*] ¶ Spoken to Pamphilus, who is conducting him out of Glycerium's house to meet Chremes and Simo, and has been entreating of him to exert himself to set matters right: to which entreaty lines 1, 2 are the reply. *faciam.*] ¶ Scil. divulge the matter, set affairs right.

2. *Vel—vel—vel.*] ¶ These are three reasons, any one of which (*harum quævis*) determines Crito to comply. *cupio.*] i. e. *faveo*.

Cæsar, B. G. i. 18. joins *cupere* and *favere*; where see annotators, R. D.

3. *Andrium.*] ¶ The poet wisely represents Crito as an old acquaintance of Chremes: to make his influence and importance the greater for bringing about the happy issue to the crisis.

4. *Quid tu Athenas insolens*] ¶ i. e. "*propter quid tu Athenas advenisti insolens*;" i. e. "*non solitus*" huc commeare. This is the primary meaning of *insolens*. Hor. Od. i. 5. 7. "*et aspera Nigris æquora ventis Emirabitur insolens*;" and Sall. Cat. "*insolens malarum artium.*" *Evenit*] ¶ The penultima is here long. "It has so fallen out." Crito answers thus, in order to evade further inquiries, and to come to the main point; as he does at once, in asking to be introduced to Simo.

5. *Hic*] ¶ Scil. *est ille*. *Men' quæris*] ¶ Any thing but a polite salutation: Simo treats him as a suborned impostor. *hinc*] see v. 1. 14.

6. *paratus*] ¶ "*adductus*," v. 3. 21. Ready with your part, having been previously instructed how to act it.

7. *Tune*] ¶ *You*, who are an utter stranger, and have no pretext for interfering, *facias.*]

Imperitos rerum, eductos libere, in fraudem illicis?

Sollicitando et pollicitando eorum animos lactans? CR. sanūne es?

10 S. Ac meretricios amores nuptiis conglutinas? [satis,

P. Perii. metuo, ut substet hospes. CH. Si, Simo, hunc noris Non ita arbitrere: bonus est hic vir. S. Hic vir sit bonus?

Itane adtemperate venit hodie in ipsis nuptiis,

Ut veniret antehac nunquam? est vero huic credendum, Chreme?

15 P. Ni metuam patrem, habeo pro illa re, illum quod moneam probe.

S. Sycophanta. CR. Hem! CH. Sic, Crito, est hic: mitte. CR. videat, qui siet.

Si mihi pergit, quæ vult, dicere; ea, quæ non vult, audiet.

Ego istæc moveo, aut curo? non tu tvum malum æquo animo feres?

Nam, ego quæ dico, vera an falsa audieris, jam sciri potest.

¶ See 3, 4, 19. *hic*] i. e. at Athens, where outrages are punished. D. *homines adolescentulos*,] ¶ Enallage of number. So, in indignation; Virg. *Æn.* vii. 359. "Exulibusne datur ducenda Lavinia Teucris?" Where the furious Amata speaks of *Æneas* alone. So, Heaut. ii. 4. 13.

8. *Imperitos rerum*] Not fortified against deceits by experience. R. D. *libere*] ¶ As becomes free men, not slaves. See i. 1. 11. *illicis*] ¶ From *in* and *lacio*, which from *lax*, deceit; whence, according to some, *lacto*, *oblecto*, *delecto*, *illecto*. But this class is better derived from *luc*; whence *lacto* metaphorically means to caress fondly, to entice, to allure, as in next line.

9. *lactans* ?] Read *lactas* ? and punctuate thus: "in fraudem illicis sollicitando, et pollicendo e. a. lactas ?" B.

10. *meretricios amores*] Cause that harlots may become wives. E.

11. *ut*] ¶ The same as ne non. *substet*] I fear lest Crito, discomfited by my father's language, may be unable to maintain his ground firmly. E.

12. *Hic vir sit bonus*] ¶ Scil. potestne esse ut *hic vir*, &c. Observe that, when the words of another are repeated, as here, with interrogation, the mood is generally changed: *est* becomes *sit*.

13. *Itane adtemperate*] ¶ "Opportunately to-such-a-nicety, that," &c. Al. "Itane adtemperate evenit, hodie in ipsis nuptiis ut veniret, antehac nunquam?"

14. *est—Chreme* ?] B. would remove the ? and make the clause ironical.

15. *Ni*] ¶ *Nisi*, si non. Pamphilus says aside to himself, that, were he not afraid of Simo's overhearing, he knew what he might profitably suggest to Crito, as an answer to rebut his argument against him (Crito) as having come exactly at this crisis, a fact which certainly looked suspicious. *moneam*] ¶ With the double accusative. See Heaut. iv. 1. 10.

16. *Sycophanta*] ¶ See iv. 5. 20. *Hem!*] Indicating rising anger; for he has just heard what he was most anxious to avoid; as he said above, "clamitent, me sycophantam." D. *Sic est hic*] i. e. Such is his nature; to wit, prone to anger. Phorm. iii. 2. 42. "sic sum;" i. e. tales sunt mores mei. R. D. ¶ See i. 1. 35. *Videat qui sit*] ¶ i. e. let him find his own level; I regard him not.

17. *Si mihi*, &c.] ¶ Hom. II. xx. 250. Ὅππῳ δ' ἐ' ἔπειθ' ἔπος, τοῖον δ' ἔπακούσας.

18. *moveo*] i. e. am I the author of them? —do I excite them? R. D. MSS. *metuo*. Al. *moneo*. L.

19. *Nam, ego quæ dico*, &c.] ¶ Construe, "Nam an audieris verba, quæ ego dico, quippe vera, an ea audieris quippe falsa, jam sciri potest." i. e. "the question, whether the words which I speak, and you heard me speak, be truths or falsehoods, can be ascertained forthwith." Or, "Nam, quoad verba quæ ego dico, an vera an falsa ea audieris, jam," &c. i. e. "as to what I am saying, it can at once be determined whether you have heard truths or falsehoods." He means:—Do you have a care to *your business*, and whatever

20 Atticus quidam olim, navi fracta, ad Andrum ejectus est,
Et istæ una parva virgo. Tum ille egens forte applicat
Primum ad Chrysidis patrem se. S. Fabulam inceptat. CH.
Sine.

CR. Itane vero obturbat? CH. Perge. CR. Tum is mihi cognatus fuit.

Qui eum recepit. Ibi ego audiui ex illo, sese esse Atticum.

25 Is ibi mortuus est. CH. Ejus nomen? CR. Nomen tam cito?
Phania. CH. Hem,

Perii. CR. Verum hercle opinor fuisse Phaniam. hoc certo scio,
Rhammusium se aiebat esse. CH. O Jupiter! CR. Eadem hæc,
Chreme,

Multi alii in Andro audivere. CH. Utinam id sit, quod spero.
eho, dic mihi,

Quid eam tum? Svamne esse aiebat? CR. Non. CH. Cujam
igitur? CR. Fratris filiam.

this is which seems to vex you; give yourself no uneasiness about *my words*, for (Nam) they shall not fall to the ground;—facts will immediately substantiate them.

20. *navi fractâ*,] ¶ Hence *naufragium*. To suffer shipwreck is, *navem frangere*.

21. *istæc*] ¶ She, concerning whom the dispute is. *unâ*] Scil. *unâ cum illo ejecta est. applicat*] *Applicare se ad aliquem*, means, to attach one's self to some one as patron; as foreigners and exiles used to do at Athens. Such a patron had a degree of right over him, his property, and the inheritance, if he should die intestate. R. D. *forte applicat*] ¶ I join *forte* in the sense with *Primum*, meaning that the father of Chrysis *happened* to be the *first* to whom the shipwrecked stranger applied in his distress. *Primum*, then, is an adjective.

22. *Fabula*] Either “a comedy, play;” or, “story, fable,” for *olim* is peculiar to the opening of a fable; as Her. Sat. ii. 6. 70. “olim Rusticus urbanum,” &c. D. Like our “once upon a time.” Græcè *πότε*.

23. *Tum*] This is altogether without meaning; substitute *tu*, and join it with *Perge*. B. ¶ This *Tum* appears to be merely connective, as Crito's narrative had met interruption. Join it, then, in sense, with *tum* of line 21. *tum—Tum*, “both—and,” or “as well—as.” We might, though not so well, make “*Tum* is—fuit” a parenthesis, and trace the connexion of *Qui*, line 24, to “Chrysidis patrem:”—“He then in distress joins himself to the father of Chrysis, as it happened, first, (besides he was a kinsman to me) who gave him shelter,” &c. *is*] Chrysidis pater.

24. *cum—ex illo*,] ¶ *Eum* means the “Atticus quidam;” as does also *illo*, which is evident from *sese*.

25. *ibi*] At Andros. *Nomen tam cito tibi?*] ¶ “Can I recollect the name in a moment for you?” He is endeavouring to recall it, while he says this; hence the imperfect sentence. *Phania*] Donatus is mistaken in supposing this to be spoken in a low voice; as is evident from the sequel. B. ¶ Concerning Phania, see Argument. *Hem*,] Some think that Simo says *Hem*, angry at Pamphilus for prompting Crito. D. ¶ That supposes that Pamphilus spoke “Phania.”

26. IAMBIC TETRAMETERS—*Perii*] Implying not despair but admiration. Eun. ii. 3. 68. R. D.

27. *Rhammusium*] ¶ Rhamnus, *Ῥαμνός*, was a district of Attica, in the tribe *Æantis*, between Athens and the Chersonesus. It had a temple of Amphiaras, and the statue of Nemesis.

28. *Multi alii*] This is called *testimonium cæcum*. An evidence is *manifestum*, which rests upon certain witnesses present; *cæcum*, in which we say that a multitude or the state know a fact; as Cic. Manil. 2. “testis est tota Sicilia.” D. *alii*] ¶ Others besides myself. *Utinam*] Chremes, having heard to a certainty, concerning his brother Phania; and suspecting that the girl whom Crito stated to have been shipwrecked with him, might be his daughter, thence says “*Utinam*,” &c. and asks whether Phania represented her as his own child. E.

29. *Quid eam*] ¶ Scil. appellabat, or “esse aiebat.” *svamne*] Scil. filiam. *Cujam*]

30 CH. Certe mea est. CR. Quid ais? S. Quid tu ais? P.
Arrige aures, Pamphile.

S. Qui credis? CH. Phania illic frater meus fuit. S. Noram, et scio.

CH. Is hinc, bellum fugiens, meque in Asiam persequens, proficiscitur.

Tum illam relinquere hic est veritus; postilla nunc primum audio,

Quid illo sit factum. P. Vix sum apud me; ita animus commotu' est metu,

35 Spe, gaudio, mirando hoc tanto, tam repentino bono.

S. Næ istam multimodis tvam inveniri gaudeo. P. Credo, pater.

CH. At mihi unus scrupulus etiam restat, qui me male habet. P. Dignus es,

Cum tva religione, odium. Nodum in scirpo quaris. CR. Quid istuc est?

See iv. 4. 24. *Fratris filiam*] ¶ *Fratris sui filiam* eam esse, aiebat Phania.

30. *arrige aures*,] i. e. listen attentively. Pamphilus exhorts himself to attention. Metaphor from beasts, which erect their ears at a sudden sound. Virg. *Æn.* i. 152. "arrectisque auribus adstant." R. D. Al. these words are attributed to Simo.

31. *Qui*] ¶ On what authority, or ground, do you believe so? ¶ *Noram et scio*] i. e. *I was acquainted with the man; and I know* that he was your brother. See i. 1. 26. and ii. 6. 10.

32. *persequens*,] i. e. following with perseverance. Virg. *Æn.* ix. 2. 17. "Quæ te sola, puer, multis e matribus ausa Persequitur." D. ¶ A person's having *persevered in following* another to a place, does not necessarily imply that he ever arrived there. Al. *prosequens*.

33. *Tum*] ¶ In time of war. *postilla*] *Post illa tempora*, for postea. *nunc primum*] Chremes had never, till now, heard his brother's fate.

34. *illo*] ¶ *De illo*. So. iii. 5. 7. and iv. 2. 26. *apud me*] ¶ i. e. *meimet compos*, *ἐμαυτοῦ κυρίως*. The opposite is *extra me*, *ἐμαυτοῦ ἐξιστηκώς*, when the person is "velox mente novâ," or "Dum peregrè est animus sine corpore velox." *ita*] ¶ i. e. to such a degree. Compare i. 2. 2. *metu, Spe*] Hope and fear are our visitors with respect to future events; pleasure and pain with respect to the present. D. ¶ Comp. i. 2. 10. "Sperantes jam, amoto metu." For, in our contemplation of the future, if either hope or

fear be present alone, we are naturally susceptible of the other.

35. *mirando hoc tanto*, &c.] ¶ *Mirando* is the participle, conforming, as an adjective, to *bono*. Literally: "in this so great and so sudden a blessing to be admired," or, "as an object of admiration." Whence it may be paraphrased "*commotus est admiratione hujus tanti, et tam repentini, boni*." The copula is omitted here by the figure *asyndeton*. Longinus, sec. 20. cites the following remarkable exemplification of it, Demosth. Mid. τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς, ὅταν κινδύλοις, ὅταν ἐπὶ λυγρῆς. The effect of this figure is to add weight and significancy to the words. 2 Cor. xi. 25, 26, 27, is a striking instance.

36. *Næ*] i. e. valde. E. ¶ But see note prol. 17. *multimodis*] i. e. multis de causis, valde, vehementer. Heaut. ii. 3. 79. Elsewhere Terence has "*miris modis*," "*omnibus modis*." R. D. *tuam*] ¶ That she is found to be *your* daughter. Bentley says that Simo is here addressing Pamphilus, and therefore proposes *civem* for "*tuam*." *Credo*,] A usual reply made to persons congratulating; as much as to say, *gratias ago*. R. D.

37. *At*] ¶ Introducing an objection. *scrupulus*] i. e. difficultas, molestia. Phorm. v. 8. 20. "qui fuit in re hac scrupulus." Metaphor from *scrupi* and *scrupuli*, little pebbles which annoy the feet in walking. R. D. *ctiam*] ¶ i. e. adhuc. i. 1. 89. *Male habet*] ¶ See ii. 6. 5.

38. *religione*] ¶ See iv. 3. 15. *odium*] Plaut. Truc. ii. 1. 1. "Haha, hercle qui-

CH. Nomen non convenit. CR. Fuit herele huic aliud parvæ.
CH. Quod, Crito?

40 Numquid meministi? CR. Id quæro. P. Egone hujus memoriam patiar meæ

Voluptati obstare, cum ego possim in hac re medicari mihi?

Non patiar: heus, Chreme, quod quæris, Pasibula est. CR. Ipsa est. CH. Ea est.

P. Ex ipsa millies audiui. S. Omnes nos gaudere hoc, Chreme, Te credo credere. CH. Ita me di ament, credo. P. Quid restat, pater?

45 S. Jamdudum res reduxit me ipsa in gratiam. P. O lepidum patrem!

De uxore, ita ut possedi, nil mutat Chremes. CH. Causa optima est:

Nisi quid pater ait aliud. P. Nempe. S. Id scilicet. CH. Dos, Pamphile, est

Decem talenta. P. Accipio. CH. Propero ad filiam. Eho mecum, Crito:

Nam illam me credo haud nosse. S. Cur non illam huc transferri jubes?

evit, quia introivit, odium." L. Vossius and others join *odium* with *dignus*, for *dignus ad odium*. But it is better to put a stop at *religione*, and explain *odium* for *homo odiosus*, as *sceles* for *homo scelestus*. And in "dignus es—religione" is an aposiopesis usual in the comic writers. R. D. ¶ *Odium* is the abstract for the concrete; as frequently in the Greek Tragedians. CEd. Tyr. I. ὁ τίχνα, Κάδμου τοῦ πάλαι νέα τροφή. *Nodum in scirpo*] i. e. you seek difficulties where none exist. *Scirpus* is a rush free from knots. R. D. *istuc*] ¶ Scil. quod scrupulo est tibi.

39. *Nomen*] ¶ Scil. Glycerium. This name was familiar to him from his conversations with Simo; and he knew that such was not the name of his lost daughter.

40. *Numquid*] Put for *Num*. Liv. vii. 25. "numquem plebeii consulis pœniteret." R. D. ¶ Not so. It means, "Do you at all recollect?" Num *secundum* quid meministi: "Have you any clue or hint of it to give?" *hujus*] Critonis. *memoriam*] ¶ i. e. the *faculty* so called. In the other sense of the word it should be his *want of memory*.

42. *heus*] Pamphilus uses this word, because Chremes has his eyes fixed on Crito. D. *quod quæris*] *nomen* quod quæris.

43. *hoc*] *Ob* or *propter* hoc.

44. *credo, credere*.] So. v. 5. 1, 2. "me putet Non putare." R. D. *restat*] He means, that his father may acquiesce in his marrying Glycerium. E.

46. *De uxore*.] i. e. quod ad uxorem attinet. Ad. ii. 1. 50. "de argento, somnium." R. D. ¶ i. e. *De Glycerio uxore* ducenda. *mutat*] ¶ See i. 1. 13. *Causa*] ¶ Scil. cur nihil mutem.

47. *nempe*. S. *Id scilicet*.] *Nempe* and *scilicet* are spoken at the same moment, each implying consent and approbation. D. A. *Id* is omitted. ¶ I understand *Nempe* to mean, "surely he will not object;" and it is not spoken instantaneously with *scilicet*, which seems rather in answer to *Nempe*. Donatus frigidly explains these words as being a hint to Chremes for the dowry.

48. *Decem talenta*.] ¶ Equal to £1937 10 0. See Heaut. i. 1. 93. *Accipio*.] Unless he had said *Accipio*, it would not have been a *dowry*; for the *giving* is confirmed by the acceptance. D.

49. *Nam illam*] ¶ Chremes bids Crito go with him, to introduce him to Glycerium; as neither, most probably, would be able to recognise the other from long absence. *huc*] ¶ To Simo's own house. *transferri*] Glycerium had been just confined.

- 50 P. Recte admones. Davo ego istuc dedam jam negoti. S. Non potest.
- P. Qui? S. Quia habet aliud magis ex sese, et majus. P. Quidnam? S. Vincit est.
- P. Pater, non recte vincit est. S. Haud ita jussi. P. Jube solvi, obsecro.
- S. Age, fiat. P. At matura. S. Eo intro. P. O faustum et felicem hunc diem!

ACTUS V.—SCENA V.

CHARINUS, PAMPHILUS, DAVUS.

PROVISO quid agat Pamphilus: atque eccum. P. Aliquis forsan me putet

Non putare hoc verum; at mihi nunc sic esse hoc verum lubet.

Ego deorum vitam propterea sempiternam esse arbitror,
Quod voluptates eorum propriæ sunt. Nam mihi immortalitas

50. *dedam*] I know not another instance of *dedo* in this sense. The expression usually is, *dare* istuc negotii. Probably Terence would rather hazard *dedam*, than write *Davo*—*dabo* in the same line. D.A.

51. *magis—majus.*] ¶ This paronomasia indicates the perfect good humour of Simo restored. *magis ex sese*] ¶ “more pertaining to himself, of greater importance to him.” Or, “another piece of trouble (negotium) more arising from himself,” i. e. from his personal situation.

52. *Haud*] Adopt the reading *At*. For the old man jokes on the double meaning of *recte*. B. ¶ It is not necessary to remove *Haud*: “I did not order so,” scil. that Davus should be “*non rectè* vincitus.” If, however, *At* be read, the meaning is the same: “But I ordered so,” scil. that he should be “*rectè* vincitus.”

53. *Age.*] ¶ Willing concession. Elsewhere unwilling, v. 3. 24. *matura.*] Al. *mature*. scil. fiat. ¶ Copyists frequently confound the imperative of the first conjugation with the cognate adverb. *Eo intro.*] He goes in to set Davus at liberty; as also to prepare for the nuptials, and the reception of the long lost Pasibula, whom he has desired to be carried to his house (49.)

Charinus appears, and overhears Pamphilus soliloquizing on his new happiness.

1. AN IAMBIC TETRAMETER.—*Proviso,*] See ii. 4. 1. *eccum.*] ecce illum.

2. TROCHAIC TETRAMETERS CATALECTIC.—*Non putare*] i. e. Let others think as they will; but I am confident that what I wish to be true, is true. D. *nunc sic*] Sic is absent from MS. L. *esse hoc verum*] i. e. what I am about to say (in next line) “Ego Deorum,” &c. G. ¶ But if we retain *sic*, we must refer it to “Ego Deorum,” &c. as in the Translation. Therefore refer each *hoc* to the happiness just befallen Pamphilus, and explain *sic* (which I would rather expunge): “I wish all this sudden joy to be true, and not merely imaginary *on this condition* (sic)” viz. if it is to be permanent. Which meaning can be obtained by following the train of the sense as far as “*intercesserit.*” Bentley changes *lubet* into *liquet*, i. e. constat, certum est.

3. *Ego Deorum, &c.*] This whole sentence he has borrowed from Menander's Eunuch; an instance in point with “contaminari non decere fabulas.” D.

4. *propriæ*] ¶ See iv. 3. 1. and compare Virg. *Æn.* iii. 85. “Da propriam, Thymbrae, domum—et mansuram urbem.” *mihi immortalitas, &c.*] i. e. beatissimus sum. The same sentiment occurs, Heaut. iv. 3. 15. and Hec. v. 4. 3. R. D. ¶ “For, if no sorrow interrupt this joy (in other words, *si hæc volup. prop. fuerit*) immortality has been

5 Parta est, si nulla ægritudo huic gaudio intercesserit.

Sed quem ego mihi potissimum optem, cui nunc hæc narrem, dari?

C. Quid illuc gaudi est? P. Davum video. nemo est, quem mallem, omnium.

Nam hunc scio mea solide solum gavisurum gaudia.

ACTUS V.—SCENA VI.

DAVUS, PAMPHILUS, CHARINUS.

PAMPHILUS ubinam hic est? P. Dave. D. Quis homo est?

P. Ego sum. D. O Pamphile.

P. Nescis quid mihi obtigerit. D. Certe: sed quid mihi obtigerit, scio.

P. Et quidem ego. D. More hominum evenit, ut, quod sim nactus mali,

Prius rescisceres tu, quam ego illud, quod tibi evenit boni.

5 P. Mea Glycerium suos parentes repperit. D. Factum bene!

C. Hem!

P. Pater amicus summus nobis. D. Quis? P. Chremes. D. Narras probe.

obtained by me (in other words, *vit. semp. adeptus sum.*)” Hence the force of *Nam* is evident.

6. *potissimum*] ¶ See ii. 6, 23. *narrem*,] ¶ A person in extravagant joy generally feels impatient to divulge it. Compare Heaut. i. 2. 12. This, too, frequently, gives relief to sorrow. *dari?*] *obviam* dari. Eum. iv. 3. 5. R. D.

7. *quem mallem*,] ¶ Scil. mihi dari; or rather, *mallem* governs *quem* transitively. “For whom I more wish.” See note i. 2. 1.

8. *solide solum*] ¶ See v. 4, 51. *gavisurum gaudia*,] The Latins, imitating the Greeks, often adjoin to neuter verbs, the accusative of their cognate noun; e. g. *iusjurandum* jurare, *servitutem* servire, *bellum* bellare, *cœnam* cœnare, *somnium* somnare, *errorem* errare, *vitam* vivere. R. D. ¶ In such instances the accusative is related to the verb only in import, being added merely for the purpose of definition. In similar Greek idioms the dative case may be put for the accusative. See Matth. G. Gram. sec. 413, obs. 5.

Charinus overhears Pamphilus and Davus talking of the late events, and procures the mediation of the former with Chremes, to get Philumena for him.

1. TROCHAIC TETRAMETERS CATALECTIC.—*hic*] ¶ Davus knows that he is not far off. *Quis homo est?*] ¶ Scil. qui me vocat. Compare ii. 2. 7. *Ego sum. D. O Pamphile.*] Bentley prefers *Ego sum Pamphilus*.

2. *scio*,] *Persensi*. D. ¶ Davus has just been released from fetters.

3. *ego*,] Scil. quod tu passus sis, Dave, scio. E. *More hominum*] Because the fame of ill is swifter than that of good. D. *nactus*] *Nancisci*, *adipisci*, *potiri*, are applied in reference to things either good or bad. *Potiri*, in reference to the latter, occurs Phorm. iii. 1. 5. R. D.

4. *rescisceres*] ¶ See note Hec. v. 4. 28. *ego*] Scil. resciscerem.

5. *Hem!*] ¶ Overhearing with astonishment.

6. *Pater*] ¶ Her father; scil. Chremes.

P. Nec mora ulla est, quin eam uxorem ducam. C. Num ille somniat

Ea, quæ vigilans voluit? P. Tum de puero, Dave? D. Ah, desine :

Solus est, quem diligant di. C. Salvus sum, si hæc vera sunt.

10 Colloquar. P. Quis homo est? O Charine, in tempore ipso mi advenis.

C. Bene factum. P. Audistin? C. Omnia: age, me in tvis secundis respice.

Tuus est nunc Chremes. facturum, quæ voles, scio, esse omnia.

P. Memini: atque adeo longum est, nos illum expectare, dum exeat.

Sequere hac me. intus apud Glycerium nunc est. tu, Dave, abi domum.

15 Propera, arcesse, hinc qui auferant eam. quid stas? quid cessas? D. Eo.

7. *eam*] Al. *jam*, correctly; as Ad. iv. 5. 66. B. *somniat*] Virg. Ecl. viii. 108. "Credimus? an, qui amant, ipsi sibi somnia fingunt?" D.

8. *quæ vigilans*] ¶ Comp. Hor. Sat. ii. 5. 100. *de puero*,] ¶ Scil. quid narras? or, quomodo valet? *desine*,] ¶ Rest easy. He is the very darling of the gods.

9. *Solus est*,] Al. Solus es; correctly; and read with Faernus *diligunt*; as in the proverb, ὃν οἱ θεοὶ φιλοῦσιν, ἀποδνήσκει νόος. B. *quem diligant*] ¶ So, persons doomed to misfortune were said to be born, "iratis diis." The subjunctive may be easily explained here:—"He is the only one for the gods to love," i. e. He is the only one worthy of their regard.

10. *Colloquar*,] ¶ He here first speaks aloud; *colloquar*, scil. cum his. *Quis homo est?*] ¶ Pamphilus heard him say, *Colloquar*. To avoid shortening the *τ*, Bentley expunges the *O* before *Charine*.

11. AN IAMBIC TETRAMETER.—*respice*,] *Respicere* is qu. retro aspicere; i. e. do not forget one whom you precede in felicity. D. Soph. CEd. Colon. εὐδαίμονες γίνεσθαι, κατ' ἐπιτραχίαν Μίμνησθαι μου. L.

12. A TROCHAIC TETRAMETER CATALECTIC. —*Tuus est*] ¶ i. e. is your friend, is at your disposal, under your influence.

13. *Memini*.—*adeo*] ¶ I am bearing your situation in mind; and accordingly, for us to be waiting until Chremes may come out of Glycerium's house (see v. 4. 48.) is dilatory; wherefore let us go in thither at once where we shall see him. *longum est*] The ancients generally said, *longum est*, not, *longum esset* or *foret*, as moderns speak. R. D.

14. Zeunius reads, "Sequere hâc me intus ad Glycerium nunc. tu," &c. *domum*] ¶ To Simo's house.

15. *Propera, arcesse*] Al. *Propere arcesse*; as Heaut. iv. 4. 22., and Hec. v. 3. 10. L. *auferant eam*] ¶ Glycerium transferant ad ædes nostras. See v. 4. 49, 50. and notes. *Auferant*] Those who themselves walk are said abduci. R. D. Farnabius seems to explain this word as *rapiant*:—*auferant*] For a girl, when given in marriage, was, by pretence, snatched away from the bosom of her mother or nearest relative; because similar conduct towards the Sabines had proved so happy to the Romans. FAR.

Ne expectetis, dum exeat huc: intus despondebitur:
Intus transigetur, si quid est quod restet. Ω. Plaudite.

* CALLIOPIUS RECENSUI.

17. *si quid est, quod restet.*] ¶ This clause is the subject of *transigetur*. Some join these words with *plaudite*, meaning: All that remains now is, for you to applaud. Ω] The origin of this mark at the conclusion of the play is a matter involved in doubt. Bentley thinks, from Hor. Ep. ad Pis. 154. that ω is a corruption for εα, i. e. *cantor*; as it was his duty, when the actors retired, laying down the right and left pipes, to ex-

claim "*Plaudite*."—Or, according to Cook, for 'Ωδός, *cantor*.—Another supposition is, that this ω was originally εσ, put for ελας εχλας, to indicate that the word *Plaudite* was pronounced by the *whole company* of actors.—Mad. Dacier, with more probability, attributes it to the hands of copyists, who marked the end of pieces, by the last letter of the Greek alphabet; as the beginning by the first.

* Calliopius, as I conceive, was some critic, who corrected these plays according to the ancient copies. As Vettius Agerius Basilius revised Horace; Nicomachus Dexter Victorianus, Livy. So, likewise, Calliopius adjoined this name, whether it be real or fictitious, to the plays which he revised. L.

APPENDIX SPURIA.

P. Te expectabam. est de tua re, quod agere ego tecum volo.

Dedi operam, ne me esse oblitum dicas tuæ gnatæ alteræ.

Tibi me opinor reperisse dignum te atque illa virum.

CHA. Dave, ah perii. de meo amore ac vita nunc sors tollitur.

CHR. Non nova istæ mihi conditio est, si voluissem, Pamphile.

CHA. Occidi, Dave, perii! CHR. Sed id quamobrem non volui eloquar.

Non idcirco, quod eum affinem mihi nollem.—P. Hem, tace.

CHR. Sed amicitia nostra, quæ est a patribus nostris tradita,

Non aliquam partem studii adductam tradi liberis,

Nunc cum copia atque fortuna utrique ut obsequeretur, dedit, detur. P. Bene

Factum: abi, atque age gratias homini. CHA. Salves, Chremes amicorum

Meorum omnium mihi carissime, quod mihi commodum est, gaudio,

Quam id, quod a te expeto, me reperisse, ut habitus antehac fui

Tibi animum, quo adeumque applicaris studium exinde ut erit,

Tute existimaveris id ita esse facere ex me conjecturam ex me licet.

Alienus abs te tamen quis tu esses, noveras, ita res est. CHR. Gnatam tibi meam

Philumenam uxorem, et dotis sex talenta spondeo.

THE
HEAUTONTIMOREUMENOS.

ARGUMENT.

CHREMES, an Athenian, gave injunctions to his wife Sostrata, while pregnant, that the issue, if a girl, should be put to death. Sostrata, being delivered of a daughter, instead of obeying the order, privately consigned the infant to Philtera, an old woman of Corinth, to be exposed; giving her a certain ring to be exposed along with it. Philtera called the child Antiphila, and reared it as her own. When Antiphila was grown up, Clinia, son of Menedemus, became enamoured of her, and was on the point of marrying her, when his father, hearing of the affair, was so exasperated, and treated him with such severity, as to induce him to fly from his country. Menedemus, however, relented; became the prey of remorse; sold his property, and purchased a piece of land, in which he laboured daily, living in self-denial and wretchedness. [Hence the play is called “*ἑαυτὸν-τιμωρούμενος*, the self-punisher.”] Clinia, after an absence of three months, returns to Athens, and betakes himself to the house of his friend Clitipho, son of Chremes, as he dared not to meet his father. Thence Syrus, the slave, is sent for Antiphila, and brings not only her, but also Bacchis, a courtesan, mistress of Clitipho. Therefore, to deceive Chremes, at whose house they must all appear, the young men pretend that Bacchis is Clinia’s mistress, and that Antiphila is one of her train. In this way Antiphila is conducted to the house of her parents, and is discovered to Sostrata by the ring.—Here follows an artful policy of Syrus, to procure from Chremes the sum of ten minæ promised by Clitipho to Bacchis, in such a manner that Chremes may not think that Bacchis appertains to Clitipho. This policy having succeeded, the *éclaircissement* ensues;—Antiphila is given to Clinia; and the anger of Chremes against Clitipho on account of Bacchis is soon appeased, on the latter promising to marry, and amend his conduct.

We must suppose that the argument of this play includes a period of two days; while those of the other plays extend only to one day.

A R G U M E N T

BY

SULPICIUS APOLLINARIS.*

-
- IN militiam proficisci gnatum Cliniam,
 Amantem Antiphilam, compulit durus pater :
 Animique sese angebat, facti pœnitens.
 Mox ut reversus est, clam patre divertitur
- 5 Ad Clitiphonem. is amabat scortum Bacchidem.
 Cum arcesseret cupitam Antiphilam Clinia,
 Ut ejus Bacchis venit amica, ac servulæ
 Habitum gerens Antiphila, (factum id, quo patrem
 Suum celaret Clitipho.) hic technis Syri
- 10 Decem minas meretriculæ aufert a sene :
 Antiphila Clitiphonis reperitur soror.
 Hanc Clinia, aliam Clitipho, uxorem accipit.

* See note on page 5.



P R O L O G U S.

NE cui sit vestrum mirum, cur partes seni
Poeta dederit, quæ sunt adolescentium,
Id primum dicam: deinde, quod veni, eloquar.
Ex integra Græca integram comœdiam
5 Hodie sum acturus Heautontimorœumenon;
Duplex quæ ex argumento facta est simplici.
Novam esse ostendi, et quæ esset. nunc, qui scripserit,

1. IAMBIC TRIMETERS.—*Ne cui sit*] ¶ This might be rendered imperatively; “Let it not be a matter of surprise, why,” &c. putting a colon at “*adolescentium.*” *seni*] By *senex* he means himself, now an old man. C. ¶ The person who speaks this prologue is L. Ambivius Turpio;—he and L. Attilius Prænestinus are the principal actors in the play, representing Chremes and Menedemus.

2. *Poeta dederit,*] Prologues were usually delivered by young men, who immediately withdrew to give place to the actors. R. D.

3. *quod veni, eloquar.*] Palmerius and Guyetus are wrong in inverting the order here, by reading, “*Id dicam deinde; primum quod veni eloquar.*” For, this prologue-speaker does not, as usual on similar occasions, retire from the stage, but enters at once on the performance of the *Chremes*. Therefore, explain *id primum dicam*, scil. why the poet has committed the part of a prologue-speaker to me, who am not a young actor; and *Deinde quod veni eloquar*, i. e. the play itself, to act which I have come hither, I will perform after this recital. B. But E. thinks that Ambivius fulfills the promise “*quod veni eloquar,*” at line 16, &c., by refuting the objections started against this play by the malicious; lines 10—15 being occupied in giving the reasons “*cur partes seni,*” &c. ¶ Construe *quod veni*, thus: *id propter quod veni*; and follow Bentley.

4. *integrâ*] ¶ Not corrupted by its own argument being blended with the argument of any other Grecian play, to form the basis

of one Latin play; as the Perinthian and Andrian of Menander were said *contaminari*, by being combined to supply the Andrian of Terence. *Integra* is explained by many, “untouched by any previous Latin writer:” and perhaps more correctly. *integram*] *New, original*, in the Latin language. *comœdiam*] Terence borrowed his *Hecyra* and *Phormio* from Apollodorus; the remaining four from Menander. C.

5. *Heautontimorœumœnon*] Hor. Sat. i. 2. 18. “*vix credere possis Quam sibi non sit amicus: ita ut pater ille Terenti, Fabula quem miserum nato vixisse fugato Inducit, non se pejus cruciaverit, atque hic.*” L. qu. *ἑαυτὸν τιμωροῦμενος.*

6. *Duplex*] ¶ “Which comedy has been composed double (i. e. with a double plot; where there are duplicates of the principal characters, e. g. two fathers, two sons, two mistresses), though formed on the model of a Greek play whose argument is simple (i. e. with a simple plot, where there is only one father, one son, one mistress).” Bentley and others read, “*Simplex quæ ex argumento facta est duplici,*” i. e. where the play is *one*, but the argument *double*.—The art of double plots, practised so successfully by Terence, constitutes a striking distinction between him and Plautus. He saw the expediency of this device to fascinate a Roman audience, strangers to that refinement of taste which relishes even rude simplicity.

7. *quæ esset.*] i. e. quo nomine vocaretur. C. *qui scripserit.*] *Qui* is often put for

Et cuja Græca sit, ni partem maximam
Existimarem scire vestrum, id dicerem.

10 Nunc, quamobrem has partes didicerim, paucis dabo.

Oratorem esse voluit me, non prologum:
Vestrum judicium fecit: me actorem dedit.

Sed hic actor tantum poterit a facundia,
Quantum ille potuit cogitare commode,

15 Qui orationem hanc scripsit, quam dicturus sum.

Nam quod rumores distulerunt malevoli,

quis, whether interrogatively or otherwise. See *So aliqui* is often met for *aliquis*. See Duker, Flor. i. 18. p. 193. R. D. *scripserit*.] ¶ i. e. wrote this play about to be acted.

8. *cuja Græca*] ¶ The Greek original was written by Menander. See C. on 4. above, and And. iv. 4. 24. on *cujus*.

10. *Nunc*.] ¶ See end of note on 3. above. *didicerim*.] As poets are said to *teach* plays, so actors are said to *learn* their parts. R. D. ¶ Compare Hor. Ep. ii. 1. 133. "Discerit unde preces, vatem nisi Musa dedisset." Od. iv. 6. ult. "Reddidi carmen, docilis modorum Vatis Horati." *dabo*.] i. e. dicam, narrabo. Virg. Ecl. i. 19. "iste Deus qui sit da Tityre nobis." R. D. ¶ So the Greeks use *διδόναι*. Comp. Lucret. iii. 356. "Si non ipsa palam quod res dedit ac docuit nos."

11. *Oratorem*] It is the law of nations that an *orator* should be heard, and should be exempt from injury. For this reason he professes himself an *orator*, not a *prologus*. And an *orator* is, one who asks; an *exorator*, one who obtains; as in Hec. alter prol. 2. Also one, to whom a cause is given to be pleaded is called *orator*. C. The business of a prologue-speaker was either to give the argument, commend the poet, or ask a hearing. E.

12. *Festrum judicium fecit*.] ¶ He has made the decision yours; has left the judgment (of the cause in which he is orator) at your disposal. *actorem*] ¶ I would interpret *actorem*, not an *actor* in this play, as performing the *Chremes* in it (this is Bentley's view); but as specially applied to his office of *orator*. The word appears to be used here in its primary import; distinguished from *orator*, in designating a *person pleading for another*, while *orator* means a *pleader in the abstract*. Mad. Dacier translates the word in this and the following line, *l'avocat*. *Agere* and *actor* are very often applied to pleading; and sometimes absolutely, as: Plin. ix. Ep. ult. "Si agendi necessitas instat, quæ frequens hyeme." Quintil. vi. 1. "Quæ enim est actoris infantia," &c. So, I think,

iv. 1. 29. "Quid cum illis agas," &c., means, "what pleading or reasoning can you hold with those," &c. Hence such phrases as Phorm. ii. 3. 72. "Actum, aiunt, ne agas;" a judicial expression, importing, that all the pleading in the case is over, and the evidence summed up. The suit in which Ambivius is *actor* here, is given at line 26, &c.

13. *Sed*] That the spirit of vanity, inconsistent in a prologue, may be removed, for *sed* read *si*; i. e. "provided that my voice and gesture," &c. B. ¶ But *poterit* is the indicative mood, and B. thus uses it as if it were the subjunctive.—However *sed* is unobjectionable, nay, rather forcible, if we interpret *tantum* for *tantummodo*, "as much and no more." Virg. Ecl. ix. 11. "*sed carmina tantum* Nostra valent, Lycida, tela inter Martia, quantum Chaonias dicunt, aquilâ veniente, columbas." So *τασοῦτο* is used for *τασοῦτο μόνον*. Æsch. Eumen. 20. *τασοῦτο μῆκος ἔκτεινον λόγου*, where see Abresch. vol. ii. page 23. Ambivius, then, in effect says: "But I neither expect success with you from my own powers, nor will I attribute it to them, if I obtain it; for the defence (or *play*, as B. would explain) has been supplied by the abler hand of the poet." *hic actor*] *δυστυχῶς*. See ii. 3. 115. *Tantum*.] qu. tam multum; *quantum*, qu. quam multum. *poterit a facundia*.] ¶ "Will have influence, effect, from the delivery." Thus *a* often seems to be used in the sense of *per*, and is confounded with it, though quite distinct. A man is *facundus* when he speaks the words of another; but, in order to be *eloquens*, he must compose the words also.

14. *commode*.] ¶ *Aptly* to his purpose; i. e. bene. So in Hec. i. 2. 33.

15. *orationem*] ¶ As he calls himself the deliverer (*orator*) of it, line 11.

16. *Nam*] ¶ Often intimating the commencement of a subject, of which the speaker had given previous notice. As here, and And. i. 1. 24. *quod*] ¶ The antecedent is *id negotium*, line 18. *rumores distulerunt malevoli*.] Either, "which malicious reports

Multas contaminaſſe Græcas, dum facit
Paucas Latinas; factum hic eſſe id non negat,
Neque ſe pigere: et deinde facturum autumat.

20 Habet bonorum exemplum: quo exemplo ſibi
Licere id facere, quod illi fecerunt, putat.
Tum quod malevolus vetus poeta dictitat,
Repente ad ſtudium hunc ſe applicaſſe musicum,
Amicum ingenio fretum, haud natura ſua:

25 Arbitrium veſtrum, veſtra exiſtimatio,
Valebit. quamobrem omnes vos oratos volo,
Ne plus iniquum poſſit quam æquum oratio.
Facite æqui ſitis; date creſcendi copiam,
Novarum qui ſpectandi faciunt copiam

30 Sine vitiis: ne ille pro ſe dictum exiſtimet,

have diſſeminated, *viz.* that he has corrupted," &c.; or, "which the reports of his malicious rival (Lanuvius) have," &c.

17. *contaminâſſe*] See And. prol. 16.

18. *hic*] ¶ Scil. poeta Terentius. *id*] ¶ The antecedent to *quod*, line 16, unleſs the latter be uſed adverbially, "as to the fact that." *non negat*,] ¶ He confeſſes the *contaminatio*, not in this play (for it is *integra* and *ex integra Græca*), but with reſpect to other plays. *Non negat* is here put for *proſtitetur*, as we muſt translate it, to ſhow the connexion of *Neque ſe pigere*; and reſolve *Neque into et non*; i. e. *et proſtitetur* ſe non pigere, wherein *se* is the object of the impersonal *pigere*.

20. *bonorum*] Scil. ſcriptorum; i. e. Plautus, Nævius, Ennius; as he acknowledges in the prologue to the Andrian. C.

22. *malevolus vetus poëta*] See And. prol. 7. *dictitat*,] ¶ Frequentative. Harps inceſſantly, as it were, on the one ſtring.

23. *hunc—musicum*,] i. e. hunc poetam elegantem. *Musicus* is *elegans*; *ἀμύστος*, *inelegans*. C. Thus *hunc musicum* would be the ſubject of *applicâſſe*; and *ſcribendi*, or ſomething ſimilar, muſt be underſtood to *ſtudium*. ¶ Rather connect *ſtudium musicum*, i. e. "the dramatic art." The ancients applied *musica*, as Da. obſerves, to what we call belles lettres.

24. *Amicūm*] For *amicorum*, ſcil. Lælius and Scipio, in whoſe frienſhip Terence was very intimate. Terence refutes this charge, likewise, in the prologue to his *Adelphi*. C. *naturā*] On natural abilities of his own.

25. *Arbitrium veſtrum*, &c.] In other words, "Veſtrum iudicium fecit," line 12. E. *exiſtimatio*,] i. e. iudicium. So in Cicero, *exiſtimare* and *exiſtimator*, for *iudicare* and

iudex. See Gronov. Liv. iv. 41. R. D. Since his having been connected with ſuch men, is no cauſe for ſhame, he takes little care to have the charge refuted; he merely leaves the matter to their deciſion. E.

26. *Valebit*.] ¶ Your deciſion ſhall be the prevailing one. And becauſe all power in this reſpect lies with you, I deſire to beſpeak at leaſt your impartiality. *oratos volo*,] ¶ Ambivius is the *orator*; his words, the *oratio*; and his hearers, the *orati*. Literally, "I wiſh you all entreated;" i. e. I beg that you will give ear to my ſuit.

27. *iniquūm*.] ¶ For *iniquorum*. Of the unfavourable, of his enemies. *æquum*] ¶ Either for *æquorum*, and contraſted with *iniquūm*; or, the nominative, ſcil. *quam æquum eſt*. I prefer the former conſtruction, which gives more force to "Facite *ut* æqui ſitis." He means then: "Let the ſpeech of the poet's friends, not of his enemies, prevail; but your ſpeech will be the prevailing one at all events; therefore, I have to beg that you will be on the ſide of his friends.

28. *date*] ¶ Scil. poetis iis, qui, &c. *creſcendi*] ¶ Scil. quoad famam. Virg. Ecl. vii. 25. "Pastores hederâ creſcentem ornate poetam." Hor. Od. i. 12. 45. "Creſcit, velut occulto arbor ævo, Fama Marcelli."

29. *Novarum—ſpectandi*] ¶ A very unuſual conſtruction for the gerund, inſtead of *Novas ſpectandi*; or, with the participle, "Novarum ſpectandarum," ſcil. *fabularum*. The only way in which it can be ſtrictly explained, is to conſider *ſpectandi* (as it is doubtleſs a ſubſtantive) as if *ſpectaculi*, on which *fabularum* implied to *Novarum* can depend grammatically.

30. *Sine vitiis*.] ¶ Scil. *fabularum sine vitiis*, i. e. *sincerarum*; in which nothing o f

Qui nuper fecit servo currenti in via
 Decesse populum: cur insano serviat?
 De illius peccatis plura dicet, quum dabit
 Alias novas, nisi finem maledictis facit.

- 35 Adeste æquo animo; date potestatem mihi,
 Statariam agere ut liceat per silentium:
 Ne semper servus currens, iratus senex,
 Edax parasitus, sycophanta autem impudens,
 Avarus leno, assidue agendi sint mihi
- 40 Clamore summo, cum labore maximo.

a heterogeneous nature is introduced. *ne ille pro se*, &c.] ¶ Let not the vanity of Lanuvius imagine, that I make this request of you in behalf of him (*pro se*); far be it that he should rank among those "Novarum qui spectandi faciunt copiam *Sine vitiiis*." This one fact, viz: "nuper fecit—populum," is ample proof that *vitium* in his plays must exclude *him* from the number. *ne ille*, &c. is connected in the sense with *oratos volo*; like *Ne plus iniquum*, &c.

31. *nuper*] ¶ In *fabula nuper edita, servo currenti in viâ*] It was a peculiar characteristic of a slave to run through the streets; as we learn from Plautus. Hence the saying of Severus in *Æl. Lampred*. "ingenuum currere, nisi in sacro certamine, non debere." L. His adversary is herein censured for not preserving the proper deportment of the character. For what is more inconsistent with the deportment of a slave than that "populus in via decedat, et insano serviat." C. Terence condemns him, not for representing the slave as running and clearing the way before him; but for making such a scene a principal feature in the play. DA. ¶ The point of *vitium*, I think, lies in "Decesse populum."

32. *Decesse populum*:] The emendation of Perizonius, "Dixisse populum" is excellent. For Terence blames Lavinus for having represented the people *speaking* on the stage to a slave. Bentley approves this. R. D. *cur insano serviat?*] i. e. why should Terence trouble himself in speaking in behalf of a fool? DA. ¶ Better than the meaning given by C. in his last note; whose explanation there, however, may be adopted, if the words *et insano serviat* be expunged from the note. See note on 37.

33. *dicet*.] ¶ Scil. Terentius. *dabit*] Scil. Lanuvius.

34. *nisi finem*] ¶ Compare And. prol. 23.

35. *Adeste*] ¶ See And. prol. 24.

36. *Statariam*] Scil. *fabulam*; *comœdia* was, *stataria*, i. e. in which there is not any

great confusion or exertion; or *motoria*, i. e. abounding in active movements; or *mixta*, i. e. which was tempered with a degree of both the former. Z. Calpurnius seems to have understood *statariam* as in a measure synonymous with *per silentium*; i. e. to act the play *with success* (*statariam*) as a piece is said *stare* when it is approved of. *per silentium*:] ¶ C.'s view of this seems to be: Not interrupted, as often happens, by gladiatorial games, &c. For when the people became clamorous in the demand for such exhibitions, they generally succeeded in obliging the actors of the play then in performance to give place to their favorite scenes of riot. But Ambivius seems to solicit a preference for the *stataria comœdia*; that he may not be obliged to act the *iratus senex*, *edax parasitus*, &c. in the *motoria comœdia*;—characters, the support of which demand great bodily exertion.

37. *servus currens*.] ¶ Probably these words imply a sarcasm against Lanuvius; as much as to say: "The *servus currens* (see 31.) and similar noisy characters, which form the only prominent features in Lanuvius' plays, are the last to which I aspire." I think we may conclude from lines 30—40. that that poet's pieces were all *motoriæ*; whence the propriety of *insanus* applied to him.

38. *parasitus*.] ¶ *παράσιτος* (one who *eats with another*) is a person who makes adulation his profession, in order to maintain a perpetual seat at the rich man's table. *sycophanta*] See And. iv. 6. 20.

39. *semper—assidue*] ¶ *Semper* means *always*, i. e. every time I act in a play; *assidue* means, *with unremitted exertion*, while supporting the particular character assigned me in each play.

40. *Clamore*] ¶ Either, exertion of lungs on the part of the actor; or, rather, *applause* from the spectators. Thence the meaning of this line is:—Such scenes are very amusing, no doubt, to the audience; but cost the actor full abundance of fatigue.

Mea causa, causam hanc justam esse, animum inducite,
 Ut aliqua pars laboris minuatur mihi,
 Nam nunc novas qui scribunt, nihil parcent seni:
 Si quæ laboriosa est, ad me curritur:

45 Sin lenis est, ad alium defertur gregem.

In hac est pura oratio. experimini,
 In utramque partem ingenium quid possit meum.
 Si nunquam avare pretium statui arti meæ,
 Et eum esse quæstum in animum induxi maximum,

50 Quam maxime servire vestris commodis;—

Exemplum statuite in me, ut adolescentuli
 Vobis placere studeant potius, quam sibi.

ACTUS I.—SCENA I.

CHREMES, MENEDEMUS.

QUANQUAM hæc inter nos nuper notitia admodum est,

41. *Meâ causâ, causam hanc justam*] ¶ Paronomasia and adliteration. Thus Cic. cited by Juv. Sat. x. 122. "O fortunatam natam, me consule, Romam;" and Dryden's version, "Fortune foretuned the dying notes of Rome, Till I thy consul sole consoled thy doom." Soph. Œd. Col. 1339. ὡστ' ἐν δόμοισι τοῖσι σοῖς στήσω δ' ἄγων. *causam hanc*] ¶ *This plea* which I have advanced, for your observing silence, and not interrupting me in the play. The *causa* is contained, lines 37, 40. *animum inducite*,] ¶—See And. prol. 8. The preposition in the verb is often repeated, as "in animum induxi," 49.

44. *Si quæ*] *Siqui* and *siquis*; *siquæ* and *siqua* are used indiscriminately. R. D. ¶ *Si quæ*] Scil. comœdia or fabula, as implied from the substantive to *novas*. If any play be one which requires energy of voice and gesture, I, as being more experienced, am called upon to act it with the company of which I am the head. Compare "noster grex," Phorm. prol. 33.

45. *defertur*] ¶ Scil. comœdia lenis agenda. *gregem*] Peculiarly applied to actors, as Phorm. prol. 33. R. D.

46. *pura*] ¶ Language not dressed up in the extravagancies and specious embellishments to be found in that of the *motoria* and *mixta fabulæ*. So, Hor. Sat. i. 4. 54. "paris versum perscribere verbis," simple, di-

vested of pomp; where Horace is speaking of the character Menedemus in this very play.

47. *In utramque partem*] ¶ How far I may prevail towards the mastery of each branch, scil. as well of the *stataria*, as of the *motoria*.

50. *Quam maxime*] ¶ See And. i. 1. 169. *servire vestris commodis*,] Do every thing which your conveniences demand. R. D. He has said more in using *commodis*, than if he said, *voluptatibus*. C.

51. *Exemplum statuite*] ¶ In the instance of me establish a precedent, &c. *adolescentuli*] This may mean, *young poets*, as Terence himself was at this time but in his thirty-second year. DA. Rather, *young actors*.

52. *Vobis placere—quam sibi*] *Sibi placens* is αἰθάρης, αὐταίριτος. So, *sibi sufficiens*, αὐτάριτος. L. ¶ Explain "placere sibi" by *servire suis commodis*, contrasted with "placere vobis," i. e. *servire vestris commodis*; heedless of your entertainment, provided they obtain their immediate object, viz. "pretium artis suæ." Compare Hor. Ep. i. 9. 9. "Dissimulator opis propriæ, mihi commodus uni."

MENEDEMUS acquaints Chremes with the circumstances of Clinia's departure from home, and of his own laborious occupations.

I. IAMBIC TRIMETERS.—*nuper*] ¶ I. c. III.

Inde adeo quod agrum in proximo hic mercatus es,

Nec rei fere sane amplius quidquam fuit;

Tamen vel virtus tua me, vel vicinitas,

5 Quod ego in propinqua parte amicitiae puto,

Facit, ut te audacter moneam et familiariter,

Quod mihi videre praeter atatem tuam

Facere, et praeter quam res te adhortatur tua.

Nam, prohi deum atque hominum fidem! quid vis tibi?

10 Quid quaris? annos sexaginta natus es,

Aut plus eo, ut conjicio: agrum in his regionibus

Meliorem, neque preti majoris, nemo habet;

per constituta; for *nupera*, which is read in some editions; the scansion admits of either.

2. *adeo*] ¶ For *vero*. See Tursellinus. "Inde vero orta (notitia) nempe quod," &c. *proximo*] Scil. loco or solo.

3. *Nec*] ¶ Equivalent to *et non*; i. e. *et quamquam non*;—"and although, to say the truth, there was not almost any circumstance besides," which would tend to make us mutually acquainted, "yet," &c.

4. *virtus*] He thus names the austere and laborious life which Menedemus has been following; for from this he has formed his judgment of him. DA. *vicinitas*] ¶ *Vicinia* is said to differ from *vicinitas*, in that it means a conjunction of *streets* or *dwellings*; while *vicinitas* is, more properly, the intercourse among the *inhabitants*. Both words are found used in the singular for *vicini*.

5. *in propinqua parte amicitiae*] Whether amicitiae be taken as the genitive or as the dative, convenient sense will not be obtained. Correct thus: "Quod ego esse in aliqua parte am. p." B. Refer *Quod* to both *virtus* and *vicinitas*; so that line 5. may be introduced to account for Chremes presuming to do, on the score of *virtus* and *vicinitas*, that which is more the part of *amicitia*, and *familiaritas*. Therefore *propinqua pars amicitiae* seems to be a thing or office which approaches nearest to the influence, nature, and office of friendship. So at least the Greeks say *ἡ μέγιστη συγγενία*. Z. Read *propinqui*. S. Demosthenes, as Schneider reminds us: *ἡ μέγιστη συγγενία τοῦ ἀγαθού*, in part beneficium hoc numerabit, i. e. beneficium hoc existimabit. And *vicinitas* is admirably said to be a thing bordering on friendship. The letters *a* and *i* are often confounded in MSS. Bo. i. e. "which, in my opinion, holds the first rank after friendship." *Amicitia* is the dative. Terence in this follows Hesiod, who makes three degrees, *friend*, *neighbour*, *subject*. Also Cic. 5. De fin. "—deinde amicitia,

post vicinitatibus, tum civibus." DA. ¶ The reading of S. is satisfactory, and to it the notes of Bo. and DA. are to be applied.

6. *audacter—familiariter*] *Audacter*, because he is about to find fault; *familiariter*, because he is accosting him, as if he had been previously acquainted. C.

7. *praeter*] ¶ Here, as also in next line, for *supra*. Comp. its use, And. i. 1. 31. and Hor. Epod. 3. 9. "Ut Argonautas praeter omnes candidum Medea mirata est ducem." 8. *et praeter quam*] ¶ *Praeter* for *supra*; i. e. *et facere supra quam res*," &c. If *Quod* be a conjunction, *facere* must be taken absolutely, "to act." However I prefer to construe:—*moneam super hoc* (opere) quod videre facere, &c. *res—tua*] ¶ Your fortune, income; which surely is not so contracted as to render a laborious life advisable.

9. *Nam*,] ¶ Used interrogatively, like γάρ, especially where surprise dictates the language. See And. ii. 6. 18. and comp. Eur. Orest. 477. κίνου γὰρ ὅτι πίφουσι, τοιοῦτος γιγνός;

10. *Quid quaris?*] ¶ What further wealth are you endeavouring to amass? This absolute use of *quaro* is frequent;—below 87. Adel. v. 3. 27. "Conserve, quere, parce?" and ib. v. 4. 15. "Contrivi in quaerendo vitam."—It is natural for a man, appearing as Menedemus now does, to be suspected as a miser.

11. *plus eo*] Supply tempore. Liv. xxvii. 50. "per omnes dies ex quo," also Hec. iii. 4. 7. R. D. Bentley, instead of shortening *ut*, omits *eo*.

12. *Meliorem*,] Referring to its produce; *pretii majoris* refers to its worth in the general estimation. E. *pretii majoris*,] So Sall. Jug. 85. "hominem multarum imaginum." R. D. *nemo*] For *quisquam*. C. ¶ The Greek idiom of the double negative. I have translated *nemo* literally, and *neque* as if it were *aut*.

Servos complures. Proinde quasi nemo siet,
Ita tute attente illorum officia fungere.

- 15 Nunquam tam mane egredior, neque tam vesperi
Domum revertor, quin te in fundo conspicer
Fodere, aut arare, aut aliquid ferre: denique
Nullum remittis tempus, neque te respicis.
Hæc non voluptati tibi esse, satis certo scio.
- 20 At enim, dices, quantum hic operis fiat, pœnitet.
Quod in opere faciendo operæ consumis tuæ,
Si sumas in illis exercendis, plus agas.
- M. Chreme, tantumne est ab re tua uti tibi,

13. *Servos complures.*] Read either, with Guyetus, *Servi complures*; or, *Servos non plures*, using *non* in the same manner as *neque*. Certainly the vulgar reading is not correct, for *complures* has no comparative force, as the sense requires. B. ¶ As the text stands, we must supply “habes.” *Proinde quasi*] *Proinde* is for *perinde*; joined with *quasi*, Phorm. ii. 3. 35.; with *et, ac*. Nep. Lysand. 2. R. D. *nemo siet*,] ¶ Scil. tibi servus.

14. *fungere.*] Used anciently with the accusative, as Adel. iii. 4. 18. R. D.

15. *manè*] Here an adverb. It sometimes appears a noun. Virg. Georg. iii. 325. “jam mane novum.” Pers. Sat. iii. 1. “jam clarum mane fenestras intrat.” C. *vesperi*] For *vespere*, from *vesper*. R. D. ¶ Used as an adverb.

16. *quin*] ¶ Qu. *quæ non*; here for *ut non*. *in fundo conspicer*, &c.] It is disputed whether Menedemus is working on his land when Chremes accosts him; or is returning home from it, carrying his working implements. If the former were the fact, Terence would be guilty of violation of theatrical management; for, as the scene is the same throughout, Menedemus would, of necessity, be present during the whole play, to see and be seen. Therefore Menedemus, having worked all day, and light failing, is returning home, carrying instruments of husbandry. Da.

17. *ferre: denique*] Mad. Dacier reads *ferre denique*, meaning “or finally (your work at an end, and as you return home) carrying some” burthen. She adduces a passage from Cicero, 1. De fin. where these words of Terence are thus cited. As to *denique*, lawful at the end of a sentence, she compares Eun. i. 2. 78. and Phorm. ii. 2. 11. ¶ As the text stands, *denique* means, “in fine,” “to sum up all in a word.” *aliquid*] Put for *aliud quod*. R. D. ¶ Rhunken, then, interprets *ferre* as *facere*, and “*aliquid ferre*” would mean, “to be engaged in some other labour.” But see Z. on 37.

18. *respicis.*] ¶ *Retro aspicis*; for persons, in stopping to look back, have generally an opportunity of calm reflection. See note v. 6. 11.

19. *satis certo*] ¶ “Full assuredly.” *Satis* often is augmentative, for *valde*, as And. i. 1. 104. It is not very often joined to adverbs. Cicero has written “*satis commode*,” and “*satis bene*.” The passage And. i. 1. 104. is, strictly, an instance also; as an adverb is nothing but an abbreviation for a substantive and preposition.

20. *At enim, &c.*] Read with Muretus, *me* for *dices*. Comp. Servius, on Virg. Ecl. ii. 34. and Æn. i. 552. where *pœnitet* is explained by *parum videtur*. B. ¶ We can understand *quoad* to *quantum*, i. e. “as to the quantity of work done here, I am dissatisfied,” *me* being implied. Under B.’s reading, I would explain the line just as if *dices* were there. However Rhunken explains:—“But I am vexed to see so little work done, for while you are occupied in your toils, the slaves are remiss,” not having you to stimulate them.

21. *opere—opera*] *Opere* is the action, and the person which performs the work; *opus*, the result and end of the *opera*. See Virg. Æn. viii. 415. C. ¶ *Opera* here means exertion in the abstract, as it is implied to *sumas in illis exercendis*.

22. *illis exercendis,*] ¶ In keeping them to their duty. *plus agas.*] ¶ This is one of those cases in which exhortation does more than example.

23. *ab re tuâ*] i. e. from your family affairs. *Ab re tua* also is used for *contra utilitatem tuam*; as *e re tua* for *pro re tua*. C. ¶ The meaning, I am sure, is: “is so much idle time afforded you by your fortune, that,” &c. i. e. does your property make you so independent, that you can lavish time on the affairs of others? Compare Æsch. Eumen. 577. ὦν ἔχεις αὐτὸς κρᾶτι· τί τοῦδ᾽ σοι μετισταὶ πράγματα λαίγι.

Aliena ut cures, eaque nihil quæ ad te attinent?

25 C. Homo sum: humani nihil a me alienum puto.

Vel me monere hoc, vel percontari, puta;

Rectum est, ego ut faciam: non est, te ut deterream.

M. Mihi sic est usus: tibi ut opus facto est, face.

C. An cuiquam est usus homini, se ut cruciet? M. Mihi.

30 C. Si quid laboris est, nollem: sed quid istuc mali est,

Quæso? quid de te tantum meruisti? M. Eheu!

C. Ne lacryma; atque istuc, quicquid est, fac me ut sciam.

Ne retice: ne verere: crede, inquam, mihi,

Aut consolando, aut consilio, aut re, juvero.

24. *eaque*] Menander: "Α μὴ προσήκει μήτ' ἄκουσ, μήτ' ἔρα. L. *eaque*] ¶ i. e. et ut cures ea, &c.

25. *Homo sum*:] It appears from Augustine, that this line, when delivered, so charmed the hearers, that the whole theatre rang with applause. DA. *Homo sum*:] ¶ I am a human being: I consider none of the incidents or casualties, which befall my fellow creatures, to be matters of unconcern to me. —This is intended as a courteous reproof for the *Aliena* of Menedemus.—Compare Soph. Œd. Col. 569. ἔξωδ' ἀνὰ δ' ἄν, &c. and Æn. i. 628. "Haud ignara mali miseris succurrere disco."

26. *monere—percontari*,] ¶ Consider that I am either advising, or enquiring. If what you are doing be right, I shall prove an enquirer merely, for I will then follow your example (*ego ut faciam*):—if what you are doing be wrong, I shall prove an adviser, for I will then endeavour to dissuade you from it (*te ut deterream*). Thus there is an *hiasmus*, or reverse order of words, as *monere* is connected in sense with "te ut deterream;" *percontari* with "ego ut faciam."

27. *Rectum est?*] ¶ Understand si id quod facis, ut] ¶ With the view that, non est?] ¶ i. e. si id, quod facis, non est rectum. *deterream*.] This verb does not always imply intimidation or threat, but often merely, discouragement, dissuasion. Ad. i. 2. 64. R. D.

28. *sic est usus*:] ¶ i. e. sic factu est usus; and *usus* for opus, as an aptote. Hec. iii. 1. 47. *opus facto*] So Sall. Cat. 1. "nam et priusquam incipias, consulto, et ubi consulueris, mature facto opus est." The ablative of the past participle is here put for the infinitive; as there *consulto*, i. e. consulere; and *facto*, i. e. facere. C. ¶ The ancients used the participle in the ablative for the supine in *u*; or, in other words, declined substantives of the fourth declension like those

of the second. So, the genitives *ornati, tumulti*, And. ii. 2. 28. *face*.] More usually *fac*.

29. *Mihi*.] ¶ Scil. est usus cruciati.

30. Do not, with Guyetus, set this line down as spurious; but correct "Si quid labori est;" or, "Si quid laboris, nollem," which is preferable; for *quid mali* follows. B. *Quid laboris*] *Labor*, like πόνος, often means a heavy trouble, or misfortune. Virg. Æn. i. 242. And. iv. 3. 5. R. D. *nollem*:] ¶ Scil. percontari; lest I might awaken painful recollections. Or, explain:—If it be any trouble to answer me, *nollem percontari*, lest I might appear too inquisitive and presuming. Or, I would not wish it so, i. e. I would be sorry for you. But rather explain with DA. "If it be any real and serious calamity, which reasonably demands this conduct in you, "nollem te detertere."

31. *de te meruisti?*] Both *mereo* and *mereor* are used. C. ¶ What so great (vengeance) have you deserved at your own hands?

32. *fac me ut sciam*.] ¶ Comp. Eun. v. 8. 5. "Scin' me in quibus sim gaudiis," and Eun. iii. 5. 18. A species of attraction borrowed from the Greeks; whereby a transitive verb, when used absolutely, attracts to itself the accusative of an adjoining word, which should strictly be the subject of a verb following. So, in the N. Test. ὁὐα σε τις εἴ. Aristoph. Sub. 1113. Τοὺς κριτὰς ἃ κερδαίνουσι βουλόμεσθ' ἕμιν φράσαι.

33. *retice*:] *Reticemus* in sorrow; *obtecemus* in shame; *tacemus* in secrecy. Virg. Æn. ii. 94. "nec tacui demens." C. *crede*, —*mihi*:] i. e. entrust to me that secret, which you hide. Therefore put a colon at *mihi*. B. ¶ "Be assured, I will aid you," &c. But I prefer the other pointing.

34. *Aut consolando*, &c.] What further than these three can be looked for in friendship? C. *juvero*.] ¶ The subjunctive is not without force here:—"I may perhaps be able to assist you." See And. iv. 1. 16, 17.

- 35 M. Scire hoc vis? C. Hac quidem causa, qua dixi tibi.
M. Dicetur. C. Istos rastros interea tamen
Appone: ne labora. M. Minime. C. Quam rem agis?
M. Sine me, vacivum tempus ne quod dem mihi
Laboris. C. Non sinam, inquam. M. Ah, non æquum
facis.
- 40 C. Hui, tam graves hos, quæso? M. Sic meritum est meum.
C. Nunc loquere. M. Filium unicum adolescentulum
Habeo. ah, quid dixi habere me? imo habui, Chreme:
Nunc habeam, neene, incertum est. C. Quid ita istuc? M.
Scies.
Est e Corintho hic advena anus paupercula.
- 45 Ejus filiam ille amare cœpit perditæ,
Prope jam ut pro uxore haberet: hæc clam me omnia.
Ubi rem rescivi, cœpi non humanitus,
Neque ut animum decuit ægrotum adolescentuli,
Tractare: sed vi, et via pervulgata patrum.

35. *hoc*] ¶ This affliction which weighs me down. *causâ*,] ¶ The reason for his wishing to know is "aut consolando—juvero." *De* is implied to "causa." *causâ, quâ dixi*] ¶ For "causa, quam dixi;" The relative attracted to the antecedent. Most frequently this construction can be accounted for by ellipsis, as: de causa, de qua me dixi id scire voluisse.

36. *rastros*] *Rastrum* is the form of the singular; *rastrî*, of the plural; derived from *radere*. C.

37. *Appone*,] i. e. ad pedes tuas pone. *Apponere* is put for *deponere* in Terence, and Plautus; for which later writers use *exponere*. SAL. *Apponere* does not mean, to lay down completely, as having finished the work; but, to put by, as intending soon to resume. G. F. *ne labora*,] ¶ Not, "do not labour" for Menedemus is not at present at work (See DA. above, 16.) but, "cease to live in such drudgery and unhappiness;" as *laboris*, line 30. *quam rem agis*?] i. e. quid tibi vis? as he says, iv. 4. 18. See Benti. on Hor. Sat. ii. 6. 29. R. D.

38. *Sine me*,] ¶ Scil. laborare; or on the principle illustrated, line 32. *tempus—Laboris*] ¶ "Let me not give to myself any time of (or, time which is seasonable for) privation, as leisure." i. e. "devote to my contentment (vacivum dem mihi) any hours which-ought-to-be-allotted-to-wretchedness, (laboris)."

40. *tam graves hos*,] ¶ Scil. rastros non appones? He probably puts his hand to them

in saying "hos." *Hui* expresses sympathy. *Sic*] ¶ For *tale*. Compare And. v. 4. 16. "I deserve to be weighed down."

41. *Nunc*] From this word we may infer that Menedemus, however reluctantly, has laid down the *rastrî*: whence Chremes asks him to tell his griefs *now*, since he is at ease. *unicum*] ¶ *Unicus* means *only*; thence implying also, *dearly loved*, ἀγαπητός.

43. *Quid ita istuc*?] ¶ Scil. dicis. *Quid ita* is for *cur*, as in Cicero and Livy.—What reason have you for thinking that you have him not now?

44. *e Corintho*] ¶ Scil. profecta. *hic*] At Athens.

45. *perditæ*,] ¶ So violently as to abandon himself completely to his passion.

46. *jam*] ¶ By the time it came to my knowledge. *ut*] ¶ *ita perditæ* ut. *hæc clam me*] ¶ The whole intrigue had been concealed from me.

47. *rescivi*,] ¶ See Hec. ii. 1. 11. *cœpi—tractare*] Scil. illum. *humanitus*] Φιλανθρώπως. L. ¶ Under the influence of fellow-feeling.

48. *decuit*] ¶ Scil. me tractare, implied. *animum—ægrotum*] See And. i. 2. 22.

49. *viâ*] A monosyllable here, as in Hec. i. 1. 16. B. *viâ pervulgatâ*] ¶ Scil. by growing angry, and passionate towards him. Horace, "quavis stomachetur eodem Quo pacto personatus pater." At *viâ pervulgata* supply *tractabam*. Some, however, read only a comma at *patrum*.

- 50 Quotidie accusabam: Hem, tibi ne hæc diutius
 Licere speras facere, me vivo patre,
 Amicam ut habeas prope jam in uxoris loco?
 Erras, si id credis, et me ignoras, Clinia.
 Ego te meum esse dici tantisper volo,
- 55 Dum quod te dignum est facies: sed si id non facis,
 Ego, quod me in te sit facere dignum, invenero.
 Nulla adeo ex re istuc fit, nisi ex nimio otio.
 Ego, istuc ætatis, non amor operam dabam,
 Sed in Asiam hinc abiit propter pauperiem; atque ibi
- 60 Simul rem et gloriam armis belli repperi.
 Postremo adeo res rediit; adolescentulus
 Sæpe eadem et graviter audiendo victus est:
 Putavit me et ætate et benevolentia
 Plus scire et providere, quam se ipsum sibi:
- 65 In Asiam ad regem militatum abiit, Chreme.

50. *Hem!*] An interjection of indignation. C.

52. *ut habeas*] ¶ Understand *scilicet*, that this line may be explanatory of *hæc—facere*.

53. *id*] ¶ Nempe, tibi hæc diutius licere facere.

54. *dici*] ¶ Impersonal. "I wish it to be said," *tantisper*] *Tantisper* requires after it *dum*, for *donec* or *quamdiu*. In Liv. i. 3. "ei ad puberem ætatem incolome mansit. tantisper tutela muliebri;" some explain it by *tantummodo*, some by *interea*. C. ¶ *Tantisper* here means "so long;" as also in the passage of Livy, where there is ellipsis: *tantisper* dum ad puberem ætatem pervenisset. Hence it comes to be explained by *interea*.

55. *te*] ¶ i. e. *pro te*. *Pro* with *dignus* is seldom expressed. *id*] ¶ Scil. quod te dignum sit. *si id non facis*,] "as surely as you are not now doing that, I will perhaps find (see note on *juvero*, 34.) what," &c. *si non facias* would mean, "in case you may not do." *Si vivo* is "as surely as I am now alive; *si vivam*, "if I may be then alive."

56. *in te*] ¶ "In your case;" or, "in opposition to you," according as *te* is the ablative or accusative. I prefer the latter. Compare below, i. 2. 24. "ne quid in illum—faxit."

57. *adeo*] ¶ See i. 1. 2. *istuc*] ¶ Scil. "Amicam ut habeas prope jam in uxoris loco." *otio*.] "Diuturna quies vitis alimenta ministrat." C. ¶ *Otium* is, the state of having nothing to do.

58. *istuc ætatis*] ¶ Scil. cum essem in isto loco (*istuc*) ætatis: "when I was at that period of life" in which you now are. Hoo-

geveen considers *istuc* as the adjective, under a construction analogous to ellipsis of *κατά*, as: τὸ μέσον τῆς ἡμετέρας—medio die. *non amor*] The old man, according to Horace's precept, Ep. ad Pis. 173. is represented "laudator temporis acti se puero." C.

59. *pauperiem*,] *Paupertas* is applied to the middle class, *pauperies* to mendicants. C. ¶ So, Hor. Ep. i. 1. 46. "Per mare pauperiem fugiens, per saxa, per ignes."

60. *belli*] For *in bello*; as *militiæ* for *in militia*, Ad. iii. 4. 49. R. D. *repperi*.] For *acquirere*, as Pindar uses ἔξούειν. DA.

61. *adeo*] For *eo* res rediit. So also Phorm. i. 2. 5. R. D.

62. *Sæpe eadem et graviter*] ¶ "Hearing the same reproofs repeated frequently and with severity." *victus est*:] Was diverted from the intrigue. This verb implies yielding to compulsion. C.

63. *Putavit*] ¶ He began to reflect. See And. i. 1. 86. *benevolentia*] Al. *sapientia*; but retain the present reading. For as *plus scire* refers to *ætate*, so *providere* refers to *benevolentia*. B.

64. *scire*] ¶ Scil. ætate, i. e. from experience. *providere*,] ¶ Scil. *benevolentia*, i. e. from having his real welfare at heart. *se ipsum*] ¶ Scil. *scire* aut *providere*; but *sibi* is to be attached to *providere* only.

65. *In Asiam ad regem militatum*] Three points to be made here: He went away—into a foreign land,—into bondage, in a measure,—and into hardship and peril. E. Although we may yield to Mad. Dacier, that Menander lived at the time of king Seleucus: how-

C. Quid ais? M. Clam me est profectus: menses tres abest.

C. Ambo accusandi: etsi illud inceptum, tamen,

Animi est pudentis signum, et non instrenui.

M. Ubi comperi ex iis, qui ei fuere conscii,

70 Domum revertor mœstus, atque animo fere

Perturbato, atque incerto præ ægritudine.

Assido: accurrunt servi: soccos detrahunt:

Video alios festinare, lectos sternere,

Cœnam apparare: pro se quisque sedulo

75 Faciebat, quo illam mihi lenirent miseriam.

Ubi video hæc, cœpi cogitare: Hem, tot mea

Solius solliciti sunt causa, ut me unum expleant?

Ancillæ tot me vestiant? sumtus domi

Tantos ego solus faciam? sed gnatum unicum,

80 Quem pariter uti his decuit, aut etiam amplius,

ever those are not to be opposed who understand here, on account of the usage of words, the king of the Persians. For often the argument of plays is derived from more ancient history. Z.

66. *menses*] ¶ Understand *per*, or *ad*.

67. *Ambo*, &c.] ¶ As well the son as the father; although, in one point of view, the son's conduct in the affair is rather to his credit; as bespeaking compunction for error, and a manly spirit. *illud inceptum*] ¶ Scil. "In Asiam ad reg. mil. abire." *tamen*] ¶ Yet; for all that.

68. *pudentis*] Al. "prudentis." *non instrenui*] "Not disobedient." E. ¶ *Instrenuus* rather means, *πάροχος*, inactive, weak, unmanly.

69. *comperi*] ¶ Scil. concerning Clinia's departure. *ei*] ¶ *Conscius* takes a dative of the *person*, and a genitive of the *thing*. Hor. "*mens sibi conscia recti*." We may here supply, *conscii malarum artium*; which Menedemus from tenderness omits.

71. *incerto*] Perhaps we may read *inerti*, i. e. omnis consilii experti, stupenti. B. ¶ "distracted, so great was my affliction."

72. *Assido*:] i. e. juxta aliquid sedeo; qu. *ad* (i. e. juxta) *sedco*. Or, the compound for the simple. *Sedemus* desidia, Virg. *Æn.* xii. 15. "sedent spectentque Latini;" *residemus* otio, *Æn.* i. 722. "jam pridem resides animos;" *presidemus* with respect to a charge entrusted; *assidemus* in a matter, which engages us frequently. C. ¶ The primitive meaning of *Assideo* is strongly marked in Hor. Ep. i. 5. 13. "nimiumque severus Assidet insano," i. e. proximus sedet. *soccos*] Comic actors wore the *soccus*, as tragic actors

the *cothurnus*. So that the former is often put for *comedy*; the latter, for *tragedy*. C. ¶ It was usual to take off the sandals, when about to recline, and especially at table, as here (*Cœnam apparare*).

73. *lectos sternere*,] The ancients reclined at their meals on couches placed round. Three couches formed a *triclinium*. Adel. iv. 2. 46. C. ¶ Hence the solemnity of *lecti-sternium* derives its name. Hesiod. Theog. 797. *στρωτοῖς ἐν λειχίσσῃ*.

74. *apparare*:] *Apparare* implies a degree of dignity and even pomp. *Præparare* the providing of things useful, or likely to be so. C. *pro se*] ¶ As far as he was able—*pro virili*—according to Livy's phraseology.

75. *Faciebat*,] ¶ "Each acted as well as he could; with the view that they might," &c. *lenirent*] ¶ Anacolouthon in number. He should say, strictly, "leniret." *Lenirent* is put for "lenem facerent."

76. *video hæc, cœpi*] Punctuate: *video, hæc cœpi*. B. *hem*,] ¶ As if recollecting himself, and taking a dispassionate view of all around him.

77. *Solius*] ¶ Conforming to *mei*, the primitive implied in the possessive "mea." *solliciti*] "Busily engaged," as iii. 1. 52. R. D. *expleant?*] ¶ Satisfy to the full; as in And. i. 2. 17. and ii. 2. 2.

78. *vestiant?*] Be employed at the loom, and thence supply garments for me. C. ¶ To *vestiant?* and *faciam?* understand *oportet ut, decet ut*, or something similar.

80. *pariter*] ¶ Scil. cum me. *his*] ¶ Scil. bonis; or, servis ancillisque. Prefer the former, on account of "*hæc utenda*." *amplius*,] ¶ Scil. uti his.

Quod illa ætas magis ad hæc utenda idonea est,
 Tum ego hinc ejeci miserum injustitia mea.
 Malo quidem me dignum quovis deputem,
 Si id faciam. nam usque dum ille vitam illam colet

- 85 Inopem, carens patria ob meas injurias,
 Interea usque illi de me supplicium dabo,
 Laborans, quærens, parcens, illi serviens.
 Ita facio prorsus: nihil relinquo in ædibus,
 Nec vas, nec vestimentum: corrasi omnia.
 90 Ancillas, servos, nisi eos, qui opere rustico
 Faciendo facile suntum exerceant suum,
 Omnes produxi ac vendidi. inscripsi illico
 Ædes mercede: quasi talenta ad quindecim

81. *illa atas*] ¶ i. e. atas ubi ille est.

82. *Eum*] ¶ A demonstrative pronoun is often in a measure redundant, being added in connexion with the verb at the close of a sentence parenthetical, or otherwise intricate, in order to recall the sense. So *οὗτος* is used in all genders and cases. Sometimes this redundancy is employed, for emphasis or perspicuity, even in a simple sentence, as Sall. Cat. 1. "Quasi injuriam facere, id demum esset imperio uti."

84. *Si id faciam.*] Si utar solus bonis meis. E. *vitam—colet*] Cic. Att. xii. 28. "nunc nec victum nec vitam illam colere possum." R. D. *illam*] ¶ i. e. Qualem dicunt esse.

85. *injurias.*] ¶ *Injustitia* is injustice, iniquity, in the abstract; *injuria*, an instance of it, an action coming under that head.

86. *usque*] ¶ Scil. donec ille in patriam redeat. *illi de me supplicium dabo.*] ¶ i. e. "illi de me supplicium sumendum dabo." Literally, "I will give to him the taking of vengeance of me;" i. e. I will make him the instrument of my punishment. *De me supplicium sumam* would mean, "I will inflict punishment on myself." See And. iii. 5. 17. We cannot but observe how apposite is the maxim of Simo:—And. v. 3. 17. "An ut pro hujus peccatis ego supplicium sufferam."

87. *quærens.*] ¶ See i. 1. 10. *illi serviens.*] ¶ He may well call himself *serviens*, when he submits to be, in effect, chastised by him. The detail of his reflections (*cœpi cogitare*, 76.) ends here; thence he begins at "Ita facio prorsus," to describe to Chremes how he had carried, and is still (*prorsus*) carrying, those reflections into execution.

88. *ædibus.*] ¶ This word, when it means a house, uses the plural only.

89. *vas.*] ¶ *Vasa* comprehends furniture and moveables of every kind, as in Sall. Cat. 5.

"colligere vasa." R. D. *vestimentum* :] *Vestimenta* are the *vestes* of Virgil; for covering couches, and for tapestry. DA. *corrasi omnia.*] I have gathered all together. *Libradere* is, to take off by force. *Corradere omnia* implies the collecting of every particle, as if he had scraped the walls themselves. Sometimes *corraderet* means to procure with difficulty. Adel. "minas decem corradet." C.

91. *Suntum exerceant*] We should, no doubt, admit the emendation *exerceant*, anciently for *exsarcirent*, i. e. compensarent. The expressions *damnum sarcire*, *resarcire*, &c. are well known. R. D. ¶ *Sumptum suum* means, "the sum which I expend in supporting them;" and *exerceant* means, "earn by their labour." Mad. Dacier reads *victum exerceant*, i. e. gain their livelihood; as Xenophon says *ἐκπονὴν τὰ βίοντα*. *sumptum exerceant*] i. e. effect that the action *sumendi* may continue; that is, to afford, by daily labour, as much as is spent on the necessities of life. SWA.

92. *produxi*] Applied to things and persons exposed to sale. C. *inscripsi*] *Inscribere ædes* is to notify by a placard exposed in public either that the house is for sale, or for hire. R. D. Bentl. and E. rightly understand by this the *letting*, not the *sale* of the house. For Cuperus shows that *merces* is not purchase money, but profit arising from things, the title to which belongs to ourselves, but the use to others. Besides, the price of property to be sold was never set up in public. Z.

93. *Ædes mercede: quasi*] Scil. mercede locandas. DA. prefers the reading, "*Ædes: mercedem quasi.*" &c. and remarks that he speaks of his house at Athens. *quasi*] When joined to numerals, this signifies *ferè*, *circiter*. R. D. *talanta ad quindecim*] ¶ The use of *πρὸς* with a numeral is similar: Xen. Hist.

Coegi: agrum hunc mercatus sum: hic me exerceo.

95 Decevi tantisper me minus injuriæ,

Chremes, meo gnato facere, dum fiam miser;

Nec fas esse ulla me voluptate hic frui,

Nisi ubi ille huc salvus redierit meus particeps.

C. Ingenio te esse in liberos leni puto,

100 Et illum obsequentem, si quis recte aut commode

Tractaret. verum nec tu illum satis noveras,

Nec te ille; hocque fit, ubi non vere vivitur.

Tu illum nunquam ostendisti quanti penderes,

Nec tibi ille est credere ausus, quæ est æquum patri.

105 Quod si esset factum, hæc nunquam evenissent tibi.

M. Ita res est, fateor: peccatum a me maximum est.

C. Menedeme, at porro recte spero, et illum tibi

Salvum adfuturum esse hic, confido, propediem.

Gr. 1. ὥστε ἀπολίσσεται αὐτῶν πρὸς ἑπτακοσίους. *A sum amounting to fifteen talents, i. e. L. 2906. 5. 0. of our money.* Of the Grecian coins, the *talent*, equal to L. 193. 15. 0., contained 60 minæ; the *mina*, equal to L. 3. 4. 7. contained 100 drachmæ; the *drachma* being $7\frac{3}{4}$ d. Thus 1000 drachmæ, or 10 minæ, equal L. 32. 5. 10.

94. *Coegi*:] i. e. collegi. A word properly applied concerning things sold, from which money is acquired. Hence *coactiones argentariæ* in Suetonius. *Cogere* and *redigere*, pecuniæ, are the same. See Bent. on Hor. Ep. ii. 69. R. D. ¶ Hence *coactor*, a receiver of the monies at public sales. *exerceo*] Mad. DA. suggests that the conduct of the *Menedemus* here torturing himself on account of Clinia's absence, was derived from the *Odyssey*, i. 189. describing the misery of Laertes on behalf of Ulysses.

95. *Decevi*] ¶ See And. i. 3. 14.

96. *tantisper—dum fiam miser*:] ¶ “So long as while I indulge in wretchedness.” We thus see the difference, at least with Terence, between *tantisper dum* when followed by a future indicative (see above, 55.) and when followed by a present subjunctive, as here.

97. *Nec*] ¶ i. e. *Et decevi non fas esse frui*] Properly, to derive enjoyment from use. C.

98. *meus particeps*] A son is so designated, because he has, while his father lives, the use of the property, but afterwards the possession. R. D. ¶ I would explain, “qui voluptatis eum me particeps sit.”

99. *liberos*] It appears that ancient orators and historians gave the name *liberi*, in the plural, to a single child. So Hec. ii. 1. 15. C. ¶ Comp. And. v. 4. 7.

100. *Si quis*] Above he had blamed *both*, when he said, “*Ambo accusandi*,” now he defends *both*; saying that one is “*ingenio leni*,” and the other “*obsequentem*.” E. ¶ *commode*] Qu. *cum modo*. In a manner convenient—adapted—to his disposition; or, with leniency, by fair means.

101. *noveras*,] ¶ See And. ii. 6. 10.

102. *hocque fit*,] Al. *hoc qui fit*; Al. *hoc ibi fit*. Read *hoc quod fit*, i. e. id quod fieri solet, ubi non *vere* (i. e. recte et ratione,) vivitur. B. ¶ *Vere* might mean, “with mutual sincerity.” I would put the comma, at *fit*, after *ubi*, joining *ubi hoc fit*.

103. *quanti penderes*,] This metaphorical use of *pendo* is taken from the ancient practice of weighing brass and silver, before the coinage of money. Thence *pendere pœnas*; for the most ancient punishments consisted in fines. Thence also *pendere* to estimate or value. C. ¶ See And. i. 5. 59.

104. *quæ est æquum patri*.] ¶ i. e. *ea quæ est æquum* (ἴσους, τὸ δίκαιον) *ut filius credat patri*.

105. *hæc*] ¶ Scil. mala. So, And. ii. 2. 3. al. “*hoc—evenisset*.”

106. *peccatum a me maximum est*:] Perizon. ad S. Min. iv. 4. p. 619. construes this:—“*negotium quod a me peccatum est maximum est*.” But explain *a me* as *a parte mea*. R. D. ¶ And. i. 1. 129. seems to determine the point.

107. *Menedeme, at porro*] Read thus: “*Menedeme,—spera illum*,” &c. L. *porro*] ¶ Often used for *autem* or *ἔτι*,—certainly, moreover, yet, in fine. See And. iv. 3. 16. *rectè spero*,] i. e. I hope that all will end to your wishes. *Recte* is used in general con-

- M. Utinam ita di faxint. C. Facient. nunc, si commodum est,
 110 Dionysia hic sunt: hodie apud me sis volo.
 M. Non possum. C. Cur non? quaso, tandem aliquantulum
 Tibi parce: idem absens facere te hoc vult filius.
 M. Non convenit, qui illum ad laborem impellerim,
 Nunc me ipsum fugere. C. Sicine est sententia?
 115 M. Sic. C. Bene vale. M. Et tu. C. Lacrymas excussit
 mihi,
 Miseretque me ejus. sed ut diei tempus est,
 Monere oportet me hunc vicinum Phanium,
 Ad cœnam ut veniat: ibo, visam si domi est.
 Nihil opus fuit monitore: jamdudum domi
 120 Præsto apud me esse aiunt: egomet convivas moror.
 Ibo adeo hinc intro. sed quid crepuerunt fores
 Hinc a me? quisnam egreditur? huc concessero.

cerning things that are arranged as they ought, and as we wish. R. D.

109. *si commodum est,*] ¶ Connect this with "hodie apud me."

110. *Dionysia*] ¶ The Bacchanalia or Orgies, festivals celebrated through the Grecian states, in honour of the god of wine, called by the Greeks *Διονύσιος*. These festivals were very numerous; the most famous were the Great Dionysia, called *ἁγιστὰ* or *τὰ κατ' ἄστυ*, held in the month Elaphebolion. Calpurnius seems to understand the Dionysia, here spoken of, to be the *τρίτην*, occurring every third year, instituted by Bacchus, in memorial of his Indian expedition, which occupied three years. The Dionysia were introduced into Tuscany and thence to Rome, but were at last prohibited, U. C. 566, on account of the scenes of immorality which they encouraged. Mad. Dacier understands here the Dionysia "in the fields;" which were celebrated through the villages of Attica in successive days, and only in one village each day, that the course at each might be greater. Hence "Dionysia hic sunt:" i. e. "The Dionysia are celebrating here to-day." Thus *hodie* is much better joined to *hic sunt* than to "apud me." *sis*] ut sis. *apud me sis*] i. e. mecum cœnes. Juv. Sat. v. 18. "una simus ait;" and i. 2. 11. "ut nobiscum hodie esset." R. D. ¶ *Chez moi*. Compare i. 2. 8.

112. *idem—hoc*] ¶ Scil. te tibi parere.

113. *impellerim*] Z. has *impulerim*, which violates the metre. Faernus gives *impellerim*; Bentley reads, "qui illum ad laborem hinc populerim."

114. *fugere*] ¶ Scil. laborem. *Sicine est sententia?*] ¶ Scil. tibi. i. e. *sicine sentis*.

Est is used here in the sense of *stat*:—Ovid. Met. i. 242. "Quas meruere pati, sic stat sententia, pœnas."

115. *Bene vale.*] ¶ *Recte valere* was also used. I would put a point at *Bene*, and understand *est*, conveying the sense of our sarcastic "very well." *Et tu*] ¶ Scil. Bene vale. Menæmus in saying this, proceeds on his way, leaving the stage. Consequently, Dæ. makes scene 2. commence at "Lacrymas excussit."

116. *Miseretque me ejus*:] ¶ See And. v. 2. 28. *ut diei tempus est,*] *Diei* is here redundant, as Sall. Jug. 52. "jam diei vesper erat." R. D. ¶ "As is the time of day," or, "considering the time of day." Comp. ii. 1. 38.

117. *Monere oportet*] B. would read "Tempu' est monere," expunging "oportet." As Illec. iv. 2. 21. "tempus est concedere." B. The ancients used to remind their guests by servants called *monitores* to come to supper. Comp. Luke xiv. 17. R. D. *hunc*] ¶ As he is near his house, he designates him by *hunc*.

118. *ibo, visam*] Mad. Dacier thinks that Chremes, in saying these words, approaches Phania's door; but, that on hearing from a servant meeting him, that Phania was already at his house, he returns saying "Nihil opus," &c. Thus the stage is not deserted. Z.

120. *Præsto—esse*] i. e. adesse. *Præsto* is scarcely connected with any verb but the simple verb substantive. For *præsto adsum* is rather poetical. C. ¶ *Præsto* is an adverb.

121. *quid*] ¶ i. e. propter quid; as *τί* for *διὰ τι*. *crepuerunt*] Comp. And. iv. 1. 58.

122. *a me?*] ¶ See And. iii. 1. 3. *egre-*

ACTUS I.—SCENA II.

CLITIPHO, CHREMES.

NIHIL adhuc est quod vereare, Clinia: haudquaquam etiam cessant:

Et illam simul cum nuntio tibi hic adfuturam hodie scio:

Proin tu sollicitudinem istam falsam, quæ te excruciat, mittas.

CH. Quicum loquitur filius?

5 CL. Pater adest, quem volui. adibo. pater, oportune advenis.

CH. Quid id est? CL. Hunc Menedemum nostin' nostrum vicinum? CH. Probe.

CL. Huic filium scis esse? CH. Audivi esse in Asia. CL. Non est, pater:

Apud nos est. CH. Quid ais? CL. Advenientem, e navi egredientem, illico

Adduxi ad cœnam: nam mihi magna cum eo jam inde usque a pveritia

ditur?] ¶ Clitipho is coming out. *huc*] ¶ "To this side,"—out of open view.

7. IAMBIC TETRAMETERS.—*esse*;) ¶ Scil. quendam huic filium. *Non est,*] Scil. in Asia.

8. *Apud nos*] Not *penes* nos; for a thing is *penes* nos, which is possessed by us, is in our power; as, "*penes principem salus nostra est.*" C. ¶ *Chez nous.* On *Quid ais?* see And. i. 1. 110. *Advenientem* may be translated as a past participle. The Latin active voice is deficient in not being furnished with a past participle. The defect is, in a measure, atoned for by the multitude of deponent verbs which the language affords. A supper given to friends coming from abroad was called *adventitia*.

9. *Adduxi ad cœnam*;) ¶ See And. iii. 3. 40. Rhunken prefers the reading *abduxi*; for, "Verbs compounded with *a* or *ab* are elegantly construed with the preposition *ad*, as *avolare ad equites*, *avocare ad bellum*, *adducere in interiorem partem ædium*; on which see Drak. on Liv. i. 57. "*avolant Romam.*" R. D. *jam inde usque a pueritia*] ¶ Construe:—"close and unbroken intimacy subsisted between us as far back (*usque*) as from boyhood, being cherished thence (*inde*) to the present time (*jam*)."
Thus also, *magna semper familiaritas* is equivalent to, *magna et perpetua familiaritas*, like "*semper lenitas*," And. i. 2. 4.

CLITIPHO apprizes his father of the arrival of Clinia at their house. Hence some remarks on the conduct of Menedemus and Clinia.

1. A TROCHAIC TETRAMETER.—*Nihil*, &c.] ¶ Clitipho, coming out of his father's house, is speaking to Clinia, whom he has left within, anxiously awaiting the arrival of his mistress Antiphila, who has been sent for. *haudquaquam etiam cessant*;) ¶ i. e. They have not yet been so long in coming, that they can fairly be said to be slow;—they have scarcely had time to arrive. *cessant*;) ¶ Scil. nuncius et Antiphila. On *etiam*, see And. i. 1. 89.

2. A TROCHAIC TETRAMETER CATALECTIC.—*adfuturam hodie*] ¶ i. e. jam, statim, adfuturam esse.

3. A TROCHAIC TETRAMETER.—*sollicitudinem*] ¶ See And. i. 5. 26. On *mittas* for *mitte*, see And. iii. 4. 19.

4. A TROCHAIC DIMETER CATALECTIC.

5. TROCHAIC TETRAMETERS CATALECTIC.—*quem volui*.] Scil. adesse. Or rather *quem* is the object to *volui*. See And. i. 2. 1.

6. *Quid id est?*] ¶ i. e. why do you say that I am come *opportunè*? On *nōsti*, see And. i. 1. 26. and And. ii. 6. 10.

10 Fuit semper familiaritas. CH. Voluptatem magnam nuntias.
Quam vellem Menedemum invitatum, ut nobiscum esset,
amplius;

Ut hanc lætitiā nec opinanti primus objicerem ei domi!

Atque etiam nunc tempus est. CL. Cave faxis: non est opus,
pater.

CH. Quapropter? CL. Quia enim incertum est etiam, quid se
faciat. modo venit:

15 Timet omnia; patris iram, et animum amicæ, se erga ut sit,
suæ.

Eam misere amat: propter eam hæc turba atque abitio evenit.
CH. Scio.

CL. Nunc servulum ad eam in urbem misit, et ego nostrum
una Syrum.

CH. Quid narrat? CL. Quid ille? se miserum esse. CH. Mi-
serum? quem minus credere est?

10. *Voluptatem*] ¶ The son of Menedemus being to dine at my house affords me great pleasure.

11. *invitatum*,] Scil. fuisse. *amplius*,] This must be joined with *invitatum*. For Chremes is sorry that, upon Menedemus refusing his invitation "apud me sis volo," he did not press him *farther* to come. R. D. ¶ Guyetus explains *amplius*, "besides the other guests." Then Chremes would be wishing that a thing had been done, which he at the same time knows to have been done;—therefore follow Rhunken without doubt. *Amplius* is from *ampliter*; Chremes wishes he had used more *ampliatio* in his invitation; had reasoned more with Menedemus to induce him to come. I would propose the following explanation, though perhaps fanciful: "How I would wish for Menedemus, who was invited (but refused), that he might be entertained at our house so much better than he could expect," i. e. by meeting his lost and longed-for son.—The word *ampliter*, applied to entertainment at table, occurs Plant. Casin. ii. 8. 65. Id. Merc. prol. 98. Thence Chremes immediately marks wherein the unusual excellence of the entertainment would consist, "hanc lætitiā —objicerem domi." There is no necessity to take *esset* for *ederet*.

12. *nec opinanti*] ¶ See And. i. 2. 9. *primus*] That I might be the first to present, &c. *objicerem*] Things which befall unexpectedly, are said *objici*. R. D.

13. *etiam nunc tempus est*,] ¶ "Even now (i. e. the present moment) is time;" i. e.

it is not even now (late as it may appear) too late to give Menedemus a more urgent invitation. *Cave faxis*:] ¶ i. e. ne facias; scil. ne Menedemum amplius invites ad cœnam. *non est opus*,] ¶ Scil. ita factu. See And. i. 5. 53. The meaning is, not "there is no need," but, "it ought not to be done;" on which idiom see on *inutiles*, And. i. 5. 53.

14. *Quia enim*] ¶ *ἔπεὶ*, similarly used in replying, occurs e. g. CEd. Col. 391. See And. v. 4. 1. *incertum*] ¶ See And. i. 5. 30. and on *etiam*, And. i. 1. 89. *se faciat*,] ¶ Ellipsis; see And. iii. 5. 8.

15. *animum*] ¶ See And. i. 5. 38., and above, i. 1. 32. *ut*] For quomodo. *siet*,] *Sit* here is the same as *sese habeat*.

16. *Eam misere amat*:] ¶ So, And. iii. 2. 40. "misere hanc amaret," and above, i. 1. 45. "amare cœpit perditæ;" as we would say, "to distraction." *turba*] ¶ The falling out with his father. In the same sense, And. ii. 3. 6. "illæ turbæ," where see note. *abitio*] ¶ Scil. Clinke in Asiam. *Scio*] ¶ Clitipho was not aware that Menedemus had told his father the whole affair.

17. *servulum*] ¶ This was Dromo; thence the diminutive. See ii. 2. 12. *in urbem*] A further proof of the justice of Mad. Dacier's opinion, that the scene of this play is in the country. C.

18. *narrat*?] ¶ Distinct from *dicit* or *loquitur*;—what account does he give of himself? *ille*?] ¶ Emphatical; scil. a person under circumstances so pitiable. *quem*]

Quid reliqui est, quin habeat quæ quidem in homine dicuntur bona,—

20 Parentes, patriam incolumem, amicos, genus, cognatos, divitias? Atque hæc perinde sunt, ut illius animus, qui ea possidet:

Qui uti scit, ei bona: illi, qui non utitur recte, mala.

CL. Imo ille fuit senex importunus semper: et nunc nihil magis Vereor, quam ne quid in illum iratus plus satis faxit pater.

25 CH. Illene?—sed reprimam me: nam in metu esse hunc, illi est utile.

CL. Quid tute tecum? CH. Dicam. ut ut erat, mansum tamen oportuit.

Fortasse aliquantum iniquior erat præter ejus libidinem:

¶ Observe, *quem* is not governed by *credere*; for this verb invariably takes the dative of the person. Construe, “*quem esse miserum minus credere par est?*” or, “whom should we believe to be less wretched?” The ellipsis to *credere* here is supplied in Hor. Epist. i. 15. 25. “*tibi nos accredere par est.*”

19. *Quid reliqui*, &c.] ¶ “What obstacle now remains, wherefore he should not (see note, ii. 3. 25.) have,” &c. So *quid reliquum est*, or *relinquitur*; so, *quid rei*, *quid cause*, *quid novi*, *quid cæne*, &c. *quidem in homine*] ¶ i. e. “at least in man’s estate;”—as far as human experience goes. *dicuntur*] Scil. a vulgo. For, according to philosophers, riches of the mind only are *bona*. C.

20. *divitias?*] ¶ An addition essential, in a measure, to the enjoyment of the rest; for, as Horace says, “*Et genus, et virtus, nisi cum re, vilior algâ est;*” and where *divitiæ* exist, the rest are under control, “*divina humaneque pulchris Divitiis parent.*”

21. *perinde sunt, ut illius animus, qui?*] So, Phorm. i. 3. 18. and Sall. Jug. 4. “*ac non perinde habeantur, ut eorum, qui ea sustinet, virtus est.*” W. *animus*, scil. est.

22. *uti scit,*] ¶ Who knows to use them, i. e. knows their real use; and who thence utitur recte. *bona?*] ¶ Scil. sunt hæc. In the one case, these attendants are, what they are intended for, scil. *bona*, blessings;—in the other, they are converted into *mala*, so many misfortunes.

23. *Immo*] ¶ i. e. You cannot include *Parentes* in the list of his blessings, for ille (Menedemus, ejus parens) fuit, &c. *importunus*] ¶ Unseasonable in the exercise of his parental rigour;—always at cross pur-

poses with him; and translate, “he always acted the cross-grained old man” towards him.

24. *plus satis*] ¶ More than enough, i. e. than he deserves, or, than moderation would dictate. *pater.*] Either the nominative, meaning Menedemus; or, the vocative, meaning Chremes. C. ¶ The latter. Clitipho thus, in a manner, asks his father what he thinks on the matter; whence the reply *Illene?*

25. A TROCHAIC TETRAMETER CATALECTIC.—*Illene?*] ¶ i. e. Menedemus in illum plus satis fecerit? To which he was going to add, *minime faciet*, or something similar; but stops short and mutters to himself, “sed reprimam—utile.” *sed reprimam me.*] ¶ I must not let my son know that Menedemus relents; for he would of course tell Clinia; whence the fear of the latter would be removed, which it is his father’s advantage should be kept up. N. B. *Hic* throughout this dialogue refers to Clinia; *ille* to Menedemus. *utile.*] ¶ For a son who fears his father is more likely to be dutiful, and reform in himself what is amiss; which of course is the father’s gain.

26. IAMBIC TETRAMETERS.—*tecum?*] Scil. loqueris, meditaris. *Dicam.*] ¶ I will tell you what I was thinking; viz. *ut ut*, &c. He says this, that he may not appear to Clitipho, as concealing anything; though he takes care to suppress what he was at first going to say. *ut ut erat,*] ¶ “Howsoever the state of the case was;” even supposing his father alone to have been in fault; yet he should not have left home. Or *ut ut erat*, “however severe Menedemus may have been,” it behoved Clinia to have remained.

27. *iniquior erat*] ¶ i. e. minus æquo animo ferebat. *Iniquus* is the contrary of æquus. “*Iniquior erat pater præter filii*

Pateretur, nam quem ferret, si parentem non ferret suum?

Huncine erat aequum ex illius more, an illum ex hujus, vivere?

30 Et quod illum insinulat durum, id non est. nam parentum
injurie

Uniusmodi sunt ferme: paulo qui est homo tolerabilis,

Scortari crebro nolunt; nolunt crebro convivari;

Præbent exigue sumtum: atque hæc sunt tamen ad virtutem
omnia.

Verum ubi animus semel se cupiditate devinxit mala,

35 Necesse est, Clitipho, consilia consequi consimilia.

Scitum est, periculum ex aliis facere, tibi quod ex usu siet.

libidinem." Comp. Eun. ii. 1. 6. "iniquo patiari animo;" and And. i. 2. 16. He was the more excusable in being *iniquus* against what was mere *libido*.

28. *Pateretur*.] ¶ Scil. oportuit ut Clinia pateretur, manerctque.

29. *Huncine*.] ¶ See note 25. above.

30. *Et quod illum*, &c.] ¶ "Et id negotium, quod illum Clinia insinulat utpote durum, non est durum." Here insinulo takes an accusative of the person (*illum*) and of the thing (*quod*). It more frequently takes a genitive of the thing; as Phorm. ii. 3. 12. "Si herum insinulabis avaritiæ, male audies." *Illum*, as before, means Menedemus. *injurie*] *Injuria* for *severitas*, as v. 2. 39. CAN.

31. *Uniusmodi*, &c.] ¶ There are three ways of explaining this passage.—1. Understand *ei* before *paulo*, removing the stop at *ferme*; "of the same kind towards that son who is little manageable; they do not," &c.—2. Understand *eum* before *paulo*; "they do not allow that son who is unmanageable," &c.—3. Consider *est homo tolerabilis* as an enallage of number (And. v. 4. 7.), supplying *filias* to *scortari*. This Bentley approves.—Under the last interpretation, again, some take *paulo tolerabilis* for *paulo tolerabilior*, and put emphasis on *crebro* and *exigüe*; i. e. "Fathers who are a little more indulgent, allow dissipation; seldom, however; and affording the means with a sparing hand."—ADOPT explanation 2. For, Chremes mentions two cases in which the *injurie*, so called, of parents exist, viz. where the son is inclined to dissipation ("paulo tolerabilis," and where he has totally abandoned himself to it ("se cupiditate devinxit malâ.") He says that the *injurie* (as the sons consider them) of all parents are pretty much alike, respectively, in these two several cases; i. e. that, in the former, the fathers in general abridge the son's indulgences, in order to

curb the evil propensities;—but that, in the latter, such as is the case of Clinia, they in general apply remedies as desperate as are the maladies. Therefore "*paulo—tolerabilis*" represents the son in the former case; "*verum ubi—mala*" represents him in the latter;—"Scortari—sumtum" represents the fathers' severity (*injurie*) in the former case; "*consilia consequi consimilia*" represents their severity in the latter.

33. *sumtum*.] i. e. money for his expenditure. Comp. v. 1. 57. *hæc sunt tamen ad virtutem omnia*.] ¶ "These things (i. e. these instances of severity) nevertheless (i. e. although the son thinks harshly of them) all tend to conduct him to the ways of rectitude." See And. iii. 2. 2.

34. *ubi animus semel*] Χαλεπὸν χοροῖον κῶνα γελῶσαι, and Hor. "Ut canis a corio nunquam absterrebitur uncto." W1. *cupiditate devinxit malâ*.] ¶ Has linked itself to debasement by eagerness in pursuit of evil.

35. *consilia consequi consimilia*.] ¶ It in that case is found imperative on fathers to pursue analogous plans of treatment. See latter part of note on 31. These words are generally explained: "When a young man has abandoned himself in toto, it follows, that he (the young man) must pursue plans of conduct agreeable to the *cupiditas mala*." But this destroys the harmony subsisting among the parts of this sentence; as shown on 31. Observe the elegance of "Clitipho;" Chremes thus calling his son's attention to the useful moral which he himself may derive from the facts relative to his friend Clinia.

36. *periculum*] ¶ For *tentamentum*, see And. iii. 3. 34. *tibi quod*] ¶ i. e. ut videas id quod. Bentley reads "quid." *ex usu*] ¶ *Ex* is here in the sense of κατὰ, secundum; i. e. "conformable to your interest;" so, e naturâ, ex consuetudine, e com-modo, &c. This might be expressed by

CL. Ita credo. CH. Ego ibo hinc intro, ut videam, nobis quid cœnæ siet.

Tu, ut tempus est diei, vide, sis, ne quo hinc abeas longius.

ACTUS II.—SCENA 1.

CLITIPHO.

QUAM iniqui sunt patres in omnes adolescentes iudices!

Qui æquum esse censent, nos jam a pueris illico nasci senes,

Neque illarum affines esse rerum, quas fert adolescentia.

Ex sua libidine moderantur, nunc quæ est, non quæ olim fuit.

5 Mi si unquam filius erit, næ ille facili me utetur patre;

Nam et cognoscendi et ignoscendi dabitur peccati locus:

Non ut meus, qui mihi per alium ostendit suam sententiam.

“quod usui sit,” or “quod usus sit,” as Hec. iii. 1. 47. *Ex usu* occurs also, Hec. iv. 1. 33. and iv. 3. 10.

37. *Ita credo.*] ¶ See And. i. 2. 21. *quid cœnæ*] Cœnæ is the genitive. But if you read “nobis cœnæ quid siet,” it is the dative; as Plaut. Truc. iii. 1. 2. “ut Bubus glandem prandio depromerem.” B. *quid cœnæ*] ¶ For *quæ cœna*; compare above, 19.

38. *ut tempus*] ¶ See i. 1. 116. *vide sis.*] ¶ Scil. vide si vis. *ne quo hinc*] It is asked, why Chremes does not bring Clitipho in with him at once to dinner? Mad. Dacier conjectures, that, as some sacred rites were to be performed before dinner, and Chremes perhaps had to converse with his coevals, the father did not choose his son to be present. Z. *longius.*] ¶ Too far. See on *Libera*, And. i. 1. 25.

Clitipho, impressed by what his father has just said, censures, in a soliloquy, the general conduct of men towards their sons; thence touches on the circumstances of himself with respect to his mistress, Bacchis.

1. IAMBIC TETRAMETERS.—*iniqui*] ¶ Translate “partial,” as it is connected with *iudices*. Line 2. shows wherein lies their partiality. There seems to be antithesis between *iniqui* here, and *æquum*, next line.

2. *censent*,] ¶ “Pass sentence, that it is,” &c. *a pueris illico nasci senes*,] ¶ “To be born old men forthwith from infancy;” i. e. to be old men at the moment of our birth.

3. *Næque*] ¶ i. e. Atque non. *illarum*

affines] *Affinis* is joined indifferently to the genitive or dative. Adel. v. 8. 25. “*Affinis nobis.*”

4. *libidine*] *Libido* seems here put for *voluntas, arbitrium*. So Hec. ii. 2. 3. Horace has painted the character of a Chremes:—“*difficilis, querulus, laudator temporis acti se puero, castigator, censorque minorum.*” W. *moderantur*,] Scil. nos. *nunc quæ est*, &c.] ¶ Which subsists in them at their present time of life, not that which subsisted in their past time of life.

5. *næ*] See And. prol. 17.—I think that *næ* or *ne* is no other than the Greek *μή*.

6. *Nam et*, &c.] ¶ For I shall find opportunity not only of learning his errors, but also of forgetting them, i. e. dabitur *mihi* locus cognoscendi *peccata* et ignoscendi *peccatis*. BUT rather construe:—“opportunity shall be afforded to his errors, both of becoming known to him, and of meeting forgiveness.” (See, however, note on 7.) These gerunds, being substantives, depend on *locus*. Bentley reads *peccati*.

7. *Non ut meus*,] ¶ i. e. Non me utetur *tali patre ut est meus*, qui, &c. *Ut* is for “qualis.” *per alium*] ¶ By the example of Clinia; i. 2. 34, 35, 36. EXPLAIN this and the foregoing line thus:—If I shall ever have a son, each of us shall have opportunity of knowing and of forgiving the delinquencies of the other; I will not be like my father, expecting in my son conduct which I never observed myself when I was his age, and resorting to the hypocritical expediency of

Perii! is mihi, ubi adbibit plus paulo, sua quæ narrat facinora!
Nunc ait, periculum ex aliis facito, tibi quod ex usu siet.

10 Astutus! næ ille haud scit, quam mihi nunc surdo narret
fabulam.

Magis nunc me amice dicta stimulant; Da mihi, atque affer
mihi.

Cui quid respondeam, nihil habeo: neque me quisquam est
miserior.

Nam hic Clinia, etsi is quoque suarum rerum satagit, attamen
Habet bene ac pudice eductam, ignaram artis meretriciæ.

15 Mea est potens, procax, magnifica, sumtuosa, nobilis.

Tum, quod dem ei, Recte est: nam nihil esse mihi religio est
dicere.

bringing before him the bad conduct of another to enforce my own precept, unable to adduce good example from my own past life. Thus we see the elegant force of *aliū* and *suam*, and their antithesis. *sententiam*.] ¶ His canon, his precept. Perhaps there is reference to the term *judices*, line 1.

8. *Perii*!] Wondrous! monstrous! *is*] ¶ Contemptuously of his father. *plus paulo*,] ¶ i. e. paulo plus *æquo*. See And. i. 1. 25. *facinora*?] ¶ Scil. quæ juvenis fecit. *Facinus* is properly a criminal act, an outrage.

9. *Nunc*] ¶ When the fumes have evaporated. *periculum*, &c.] See i. 2. 36.

10. *Astutus*:] ¶ Irony. How cunning he fancies himself; little reflecting that I know what he was himself, and that precept coming without good example justly finds my ears closed. *quàm mihi nunc surdo*] Hor. Ep. ii. 1. 199. "Scriptores autem narrare putaret asello Fabellam surdo." Virg. Ecl. x. 8. "non canimus surdis." W. ¶ *Quàm* belongs to *surdo*; though we cannot, in English, conveniently connect *how* with an adjective, unless the substantive to that adjective be of the third person. *fabulam*.] For I value his speech as little as I would an idle story. C.

12. *Cui quid*] For *quid*, read, with some books, *quod*. B. *nihil*] ¶ Scil. *secundum* nihil; thus equivalent to *non*, as *οὐτ* for *οὐ*. See And. ii. 6. 9. If *quod* be read, *nihil* need not be elliptical.

13. *quoque*] ¶ As well as I. *satagit*, *attamen*] It appears from Charisius, that *satis agit*, *tamen* was anciently read here. Then, after *etsi* follows *tamen*, never *attamen*. B. Bailey, in his Facciolatus, proposes *satagit*, *tamen* without the change of a single letter. Comp. Plaut. Bacch. iv. 3. 23. "Nunc agitas sat tute tuarum rerum." *sa-*

tagit,] *Satagere* is, to be overwhelmed in business, to be in trouble, as *πολυπραγμονεῖν*. DA. ¶ As to the construction of *satagit* here with the genitive;—"The apparent substitution of the genitive case for the ablative—considered by some a Grecism—may be accounted for by considering *negotio*, together with a governing preposition, understood. According to this view, *Integer* (in *negotio*) *vita* imports, *Integer* in *vita*;—*Desine* (a *negotio*) *querelarum* imports, *Desine a querelis*;—*Admonere* (de *negotio*) *egestatis* imports, *Admonere de egestate*;—*Implentur* (ex *negotio*) *Bacchi* imports, *Implentur ex Baccho*." Phillips, Latin Exercises, chap. ix. (g)

14. *eductam*,] Scil. *amicam*. *artis meretriciæ*.] ¶ The "Nota—meretricis acumina" of Horace, Ep. i. 17. 55. On adjectives taking the genitive, see Hec. iv. 4. 60.

15. *potens*,] ¶ Controlling me, making me do as she pleases. *procax*,] *Procare*, as Pompeius says, is, *poscere*. Whence *procaces meretrices*, from their incessantly demanding; and *proci*, i. e. uxorem *poscentes* in matrimonium. Therefore *procax* means, *petax*, *dispoliatrix*. C. *magnifica*,] Sumptuous in her furniture, dress, &c., and eager for costly entertainments. C. *nobilis*,] i. e. notable, known to many, from having many lovers. C.

16. *quod dem ei*,] ¶ Scil. *secundum* quod; "as to what I can give her; to her demands I can only answer Recte est," i. e. "'Tis well;" promising to fulfill her wishes, and holding out hopes. *nihil esse*] Scil. quod dem ei. *religio est dicere*.] ¶ I imagine it inauspicious, ominous, to say absolutely that I have nothing to give, and I prefer to cherish hope. *Religiosus*, according to Sabinus, means, made holy, set apart, from *relin-*

Hoc ego mali non pridem inveni; neque etiamdum scit pater.

ACTUS II.—SCENA II.

CLINIA, CLITIPHO.

SI mihi secundæ res de amore meo essent, jamdudum, scio,
Venissent: sed vereor, ne mulier, me absente, hic corrupta sit.
Concurrunt multæ opiniones, quæ mihi animum exaugeant:
Occasio, locus, ætas, mater, cujus sub imperio est, mala;

5 Cui nil jam præter pretium dulce est. CLIT. Clinia—CLIN.
Hei misero mihi!

CLIT. etiam caves, ne videat forte hinc te a patre aliquis
exiens?

CLIN. Faciam. sed nescio quid profecto mihi animus præsigit
mali.

CLIT. Pergine istuc prius dijudicare, quam scis, quid veri siet?

quo, as *ceremonia* from *carco*. See Pius on Lucret. i. 64. and And. iv. 3. 15.

17. *Hoc—mali*] ¶ Scil. want of money. *pridem*] ¶ When I first involved myself. *scit*] Scil. how I am situated.

Clinia expresses to Clitipho his fears concerning Antiphila, as they stand awaiting the return of Syrus and Dromo (See text, i. 2. 17.)

1. IAMBIC TETRAMETERS.

2. *Venissent*:] ¶ The messenger Dromo (*servulus* i. 2. 17.) and Syrus. *vereor*,] A person *veretur*, who is alarmed with reason; *formidat*, who is alarmed without reason. C.

3. *animum exaugeant*:] I think that the verse should be written thus:—*Concurrunt multa, opinionem hanc quæ mihi animo exaugeant*. Since *exaugere animum*, ἀυξάνω, refers, not to sorrow, but to joy, Palmerius and others substitute *exaugeant*. But it is better to read *animo*. For we find in Latin, *augere*, damno, commodis, honoribus, latitia, &c. Then the change from *opiniones* is necessary, since the enumerations following are not properly to be classed as *opiniones*. B. ¶ “Many fancies combine together to heighten my mind” as to these fears, or, “to heighten the state of my mind.” Compare And. iii. 2. 31. “*Multa concurrunt simul, qui conjecturam hanc nunc faciam*.” Ad. iv. 4. 17. “*Tot concurrunt similia*,” I

must confess I do not see any absolute difficulty in this passage.

4. *Occasio*,] In her being handsome, and an object of admiration perhaps to many. *Ætas*, as she is in the flower of youth, which is in most cases prone to swerve. On *mater*, *cujus*, &c., compare Juv. Sat. vi. 240. “*Scilicet exspectes, ut tradat mater honestos, Aut alios mores, quam quos habet? utile porro Fileolam turpi vetulæ producere turpem*.” C. *mater*,] Scil. Philtera, the “*anus Corinthia*” iii. 3. 39, who was supposed to be her mother; and was “*haud impura*” (iv. 1. 16.) at least when she got Antiphila. See Argument; and note ii. 4. 8., end.

5. *jam*] ¶ In her old age, and when she has no character to maintain; whose main object would be to make as much gain of Antiphila as possible. *misero*] ¶ See And. iv. 4. 4.

6. *Etiam caves*,] ¶ i. e. nonne etiam caves. Compare And. v. 2. 8. *hinc*] Al. *hic*, correctly; for *a patre* is not a meo, but, a tuo, scil. Menedemo. B. *a patre*] See And. i. 3. 21.

7. *Faciam*,] ¶ i. e. id faciam, scil. eavebo. *præsigit*] According to Festus, *præsigire* is, *acutè sentire*. Whence the old women called *sagæ*, and dogs called *sagaces*. Comp. Cic. Div. i. 31. “*is igitur, qui ante sagit, quàm oblata res est, dicitur præsigire*,” i. e. futura ante sagire. W.

8. *istuc*] ¶ Scil. præsagium. *quid veri*]

CLIN. Si nil mali esset, jam hic adessent. CLIT. Jam aderunt.

CLIN. Quando istuc erit?

10 CLIT. Non cogitas, hinc longule esse? et nosti mores mulierum:
Dum moliantur, dum conantur, annus est. CLIN. O Clitipho,
Timeo. CLIT. Respira: eccum Dromonem cum Syro;—una
adsunt tibi.

ACTUS II.—SCENA III.

SYRUS, DROMO, CLITIPHO, CLINIA.

Ai'n' tu? D. Sic est. S. Verum interea, dum sermones cadimus,
Illæ sunt relictæ. CLIT. Mulier tibi adest, audi'n' Clinia?

CLIN. Ego vero audio nunc demum, et video, et valeo, Clitipho.

D. Minime mirum; adeo impeditæ sunt: ancillarum gregem

¶ For quid verum, as *nil mali* for *nullum malum*. See i. 2. 19.

9 *istuc*] ¶ i. e. *istuc jam*. Comp. And. i. 5. 36. Every moment seems an hour to the lover in suspense.

10. *longule*] i. e. *aliquantum longè*. B. *esse?*] ¶ Scil. *ubi habitat Antiphila*.

11. *moliantur*.] Al. *molliantur*; while they are applying unguents to soften the skin. *conantur*.] Al. *comantur*. Al. *comantur*. Servius on Æn. iv. 133. seems to have read *cunctantur*. "Conantur," i. e. when they are about to go, but go not; when they move, but advance not. B.

12. *Respira*.] ¶ Literally "recover breath," a very appropriate address to a person under violent apprehension—*examinatus metu*—. See And. i. 1. 104. *Dromonem*] Dromo belongs to Clinia; Syrus to Clitipho. See i. 2. 17. *tibi*.] ¶ "within your view," or, "to quiet your fears."

Syrus and Dromo come up, followed soon after by Antiphila, and Bacchis, which last Syrus brought at his own suggestion. Clinia's fears relative to Antiphila revive, as he sees the train of women attending Bacchis and her pomp, but are calmed by Syrus, who explains these appearances, and in what situation he found Antiphila. Thence, after some argumentation with Syrus, the young men approve of his scheme; namely, to pass off Bacchis as Clinia's mistress at the house of Chremes, and to have Antiphila conducted to Sostrata. This is all with a view to get for Clitipho the sum of money promised to

Bacchis. Syrus does not now explain his scheme, but the young men are obliged to rest satisfied, and entrust their fortunes for the present to the slave.

I. TROCHAIC TETRAMETERS CATALECTIC.—*Ai'n' tu?*] ¶ Syrus and Dromo are heard talking to one another, as they come up, on something irrelevant (See line 25.), from which Syrus diverts the other's attention to the subject of their errand, by "Verum," &c. Bentley and Zeunius would ascribe the whole, from *Sic* to *relictæ*, to Dromo; on the grounds that it would be unnatural for Syrus, after having shown by *Ai'n' tu* his inclination to keep up the former subject, to interrupt it by *Verum*, &c., and that Dromo should be the first to recall to mind the matter of the errand, as it concerned his own master; not to mention Syrus' reply, "Minime mirum." *sermones cadimus*.] One who speaks frequently and much, is said *sermones cadere*. E. Or, *serimus*. See Serv. on Æn. vi. 159. "Multa inter sese vario sermone serebant." L. So, *κρίπτει τὰ ῥήματα*.

2. *Mulier tibi*] ¶ Clitipho and Clinia are at the side of the stage opposite to that at which the slaves enter, and are not regarded by them till line 15, or spoken to by either of them, till line 23. Therefore this dialogue is carried on independent of that between Syrus and Dromo, though arising from the talk between the latter being overheard. *Mulier*] ¶ He knows that she is not far off by "Illæ—relictæ." *audisne*, scil. *quod narrat servus*.

4. *Minime mirum*.] ¶ Scil. *illas esse*

5 Ducunt secum. CLIN. Perii! unde illi sunt ancillæ? CLIT.
Men' rogas?

S. Non oportuit relictas: portant quid rerum!—CLIN. Hei
mihi?

S. Aurum, vestem! et vesperascit, et non noverunt viam.

Factum a nobis stulte est. abi dum tu, Dromo, illis obviam.

Propera: quid stas? CLIN. Væ misero mihi, quanta de spe
decidi!

10 CLIT. Quid istuc? quæ res te sollicitat autem? CLIN. Rogi-
tas quid siet?

Vide'n' tu? ancillas, aurum, vestem;—quam ego cum una an-
cillula

Hic reliqui? unde esse censes? CLIT. Vah! nunc demum
intelligo.

S. Di boni, quid turbæ est? ædes nostræ vix capient, scio.

Quid comedent? quid ebibent? quid sene erit nostro miserius?

15 Sed video eccos quos volebam. CLIN. O Jupiter, ubinam est
fides?

Dum ego propter te errans patria careo demens, tu interea loci

relictas, that they are left; i. e. that we have outstripped them. *impeditæ sunt: ancillarum*] ¶ Asyndeton. The force of *adeo* is continued to the latter clause, though the copula is omitted. *ancillarum greges*] So, in Chrysostom, *οἰκίαν ἀγέλας*. It was anciently unseemly for matrons to appear in public unattended. This custom prevailed to such extravagance, that it was nothing thought of, if they were not seen leading after them troops of families, like predatory bands. L.

5. *Men' rogas?*] ¶ Do you ask me, as if I knew ought of your mistress?—Clitipho little thinks that he sees the cavalcade of his own mistress, Bacchis.

6. *relictas:]* Scil. eas esse. *quid rerum,]* See And. iv. 4. 6.

7. The *i* in *abi* is short. *et vesperascit, &c.]* Reason why they should not have been left behind on the road; for who can be safe, while he carries any thing of value, at night, and on an unknown road? C.

8. *abi dum]* ¶ Parelcon. See And. i. 2. 13. *Aurum, vestem!]* ¶ See iii. 1. 43.

9. *Propera:]* Compare And. v. 6. 15. *Γῶ]* Clinia grows more distrustful, on hearing Syrus speak of *aurum, vestem*. C. *quantâ de spe]* ¶ From what a pinnacle of hope have I fallen! So, iv. 8. 11.

10. *quid siet?]* ¶ Scil. quod me sollicitat.

11. *quam]* ¶ Scil. vidèn' illam quam. *unde esse censes?]* ¶ From what sources, think you, could she be thus supplied, unless from the largesses of other lovers, whom her infidelity has admitted. *Esse, scil. ancillas, aurum, vestem, in the sense of suppeterc, nunc demum intelligo.]* ¶ Scil. quod te sollicitat.

13. *Di boni,]* ¶ See note on 2. On *quid turbæ*, see And. iv. 4. 6. *nostræ]* i. e. my master's, *capient,]* Contain them all; hence *capax, capacious, and capacity*.

14. *quid—miserius?]* ¶ He might as well, for the metre, say *quis miserior*; but the neuter gender has an air of contempt. See And. i. 5. 16.

15. *Sed video eccos]* ¶ i. e. video, ecce, illos. So, *ellum, ellas*, for *ecce illum, ecce illas*; a syncope the more readily adopted, as *ecce* like *hocce* was anciently written with single *e*. *quos volebam.]* ¶ See And. i. 2. 1. *Jupiter,]* qu. Ζεῦ πάτρι.

16. IAMBIC TETRAMETERS. —*propter te errans]* ¶ A vagrant on account of you; for, if I had resigned my attachment for you, I might have remained at home. *demens,]* ¶ Fool that I was; when treachery from you has requited my infatuation. *interea loci]* In the Bembine, is found written: “*loci,*

Collocupletasti te, Antiphila, et me in his deseruisti malis:

Propter quam in summa infamia sum, et meo patri minus sum obsequens:

Cujus nunc pudet me, et miseret, qui harum mores cantabat mihi,

20 Monuisse frustra; neque potuisse eum unquam ab hac me expellere:

Quod tamen nunc faciam: tum, cum gratum mi esse potuit, nolui.

Nemo est miserior me. S. Hic de nostris verbis errat videlicet,

Quæ hic sumus locuti. Clinia, aliter tuum amorem, atque est, accipis:

Nam et vita est eadem, et animus te erga idem ac fuit;

25 Quantum ex ipsa re conjecturam cepimus.

CLIN. Quid est, obsecro? nam mihi nunc nil rerum omnium est, Quod malim, quam me hoc falso suspicari.

παρίκλον, for *loci* is added to words of all significations. Ennius: *Flamma loci postquam conclusa est turbine sævo*.] FAERN. ¶ Neither Clinia nor Clitipho have yet the least suspicion that Bacchis is at hand; consequently they explain what they hear the slaves saying, as referring to Antiphila.

19. *Cujus—pudet—miseret*,] ¶ See And. v. 2. 28. On *harum*, the plural, see And. v. 4. 7. “of women of this character,” i. e. meretricum, *cantabat*] ¶ Used to dwell upon to me frequently, as inculcating a lesson. Plaut. Trinum. ii. 2. 10. “Hæc dies noctesque tibi canto, ut caveas.” Hor. Ep. i. 1. 54. “Et maribus Curiis et decantata Camillis.” *cantabat*] Borrowed from songs often repeated; whence, those who say the same thing often, eandem cantilenam canunt, Phorm. iii. 2. 10. W.

20. *Monuisse frustra*;] ¶ i. e. *cum reputo monuisse eum frustra*, of whom I am now ashamed, &c., to think that he has warned in vain, and that he was not able, &c. *expellere*.] *Expellere* loco, domo, urbe, finibus, are correct; but not, *amicâ*. Therefore read *aspellere*, i. e. abigere. B.

21. *Quod*] ¶ “Which (scil. ab hac me expellere) I will now however do.” *tamen nunc*] ¶ Now, however late. *gratum*] ¶ Of singular import here; “when my so doing might have been to me a means of entering into favour (gratia)” with my father. There is a parallel use of it in Cicero, Phil. ii. 46. “quam sit pulchrum, beneficio gra-

tum, famâ gloriosum, tyrannum occidere;” where *gratum* is, “likely to gain the favour” of fellow-citizens. *nolui*.] Scil. expellere.

22. *videlicet*,] Scil. videre licet; i. e. “one may perceive.” Syrus says this to himself; for Dromo has gone back to meet the cavalcade (line 8.) *Hic* means Clinia.

24. IAMBIC TRIMETERS.—*vita*] Scil. *amicæ tuæ—Antiphilæ. et animus*] ¶ He adds this, because, though her manner of life was uncorrupted, yet her *affections* might have been alienated. The idioms *animus est idem ac fuit* should be thus explained, if we follow Hunter on Liv. i. 9.:—“est idem ac fuit idem,” “is the same and was the same,” or, “is and was the same.” So, also, when the copulative is translated *than*.—“aliter tuum amorem, atque *aliter* est, accipis,” “you estimate of your love as being under *some* circumstances, and it is under *other* circumstances.” This explanation, though ingenious, is inapplicable to many passages, e. g. Cic. Verr. iii. 46. “Quod ille aliter, atque ut edixerat, decrevisset.”

25. *cepimus*.] ¶ Scil. ego Dromoque. We may suppose them to have been talking to one another on this topic, when they came in sight (line 1. above). Bentley approves of *fecimus*, as more consistent with the style of Terence and Plautus.

26. *mihi*] ¶ “which I would more wish for myself,” i. e. to happen with respect to me.

27. *quam me hoc*] ¶ Than that I falsely suspected, te me deseruisse.

S. Hoc primum, ut ne quid hujus rerum ignores; anus,
Quæ est dicta mater esse ei antehac, non fuit:

30 Ea obiit mortem: hoc ipsa in itinere alteræ
Dum narrat, forte audiui. CLIT. Quænam est altera?

S. Mane; hoc, quod cœpi, primum enarrem, Clitipho:
Post, istuc veniam. CLIN. Propera. S. Jam primum omnium,

Ubi ventum ad ædes est, Dromo pultat fores:

35 Anus quædam prodit: hæc ubi aperuit ostium,
Continuo hic se coniecit intro: ego consequor:
Anus foribus obdit pessulum; ad lanam redit.
Hinc sciri potuit, aut nusquam alibi, Clinia,
Quo studio vitam svam, te absente, exegerit;

40 Ubi de improvise est interventum mulieri.
Nam ea res dedit tum existimandi copiam

28. *Hoc primum,*] ¶ Disce, or, dicam. *hujus rerum*] ¶ Of Antiphila's affairs. *anus,*] ¶ i. e. anus Corinthia, Philtera. Compare ii. 2. 4.

30. *Ea*] Philtera. *obiit*] See And. i. 3. 18. *ipsa*] Antiphila. *alteræ*] ¶ Anciently for *alteri*. So, Lucret. ii. 778. "Efficitur quiddam quadratum, unæque figuræ." The *altera* here is Bacchis, whose talk with Antiphila, as they went along, Syrus partly overheard.

32. *Mane;*] ¶ Syrus knows well that the explanation of *altera* will create such confusion (as it in fact does, 69, 70, 71.) that he will have no opportunity of quieting Clinia, which is essential to the success of his scheme (see argument to this scene). He therefore baffles the question, and proceeds. See And. iv. 1. 34. *enarrem,*] ¶ Scil. sine ut enarrem, i. e. ad finem narrem.

33. *istuc*] ¶ To that subject; namely, about the "altera." *Jam primum omnium,*] ¶ 'This pomposity in the commencement of the servant's narrative is humorous. With these words the celebrated Roman historian opens.

34. *ædes*] Plant. Cas. "Insectatur omnes per ædes domi." The *ædes* is part of the *domus*: namely in which are *conclavia*. Servius on Æn. 2. "Ædes (plural) is applied to the whole building; but Varro states that *ædes* (singular) is applied to an enclosed place with four corners." SCH.

35. *Anus quædam*] There used to be, among the rest of the household, certain old female servants, whose duty consisted in consulting about the manner in which their mistress's hair should be arranged, and to judge concerning her dress. Juv. Sat. vi.

497. "Est in consilio matrona, admotaque lanis," &c. L.

36. *hic*] ¶ Scil. Dromo; and not spoken *δεικτικῶς*; for Dromo is not present; but referring to him as the person whose name he had just mentioned, line 34. *coniecit*] That he might take Antiphila by surprise. W. ¶ Or, fling himself in violently, as was natural for a rough underling to do.

37. *Anus*] ¶ Scil. quæ aperuit. *ad lanam redit.*] Indicating integrity of life. So, And. "pudicè vitam—agebat, lana ac tela victum queritans. C. ¶ And one can judge of the habits of the mistress from those of her domestics.

38. *Hinc*] The Bembine and others correctly read *Hic*; for *alibi* follows. B. ¶ Then the force would be: *In a case like this*, scil. "Ubi de improvise," &c. At present anacolouthon subsists. *aut nusquam alibi,*] ¶ Or in no instance otherwise.

39. *exegerit;*] This verb has different meanings in the expressions, *exigere vitam*, *exigere fabulam*, and *exigere opus*, importing therein respectively, to *pass*, to *expel*, to *finish*. The first is exemplified in this passage; the second, And. prol. 27. C.

40. *de improvise*] "Many adjectives appear to be taken substantively, when in the neuter gender, from the quality being attached to some indefinite conception, (such as, *thing*, *matter*, *quantity*, *degree*, &c.) whereof that most comprehensive neuter substantive—*negotium*—is the adequate representative." Phillips, Latin Exercises, chap. ix. (e.)

41. *Nam*] ¶ This is the reason why "Hinc sciri—exegerit." *ea res*] ¶ Scil.

Quotidianæ vitæ consuetudinem;

Quæ, cujusque ingenium ut sit, declarat maxime.

T'exentem telam studiose ipsam offendimus,

45 Mediocriter vestitam veste lugubri,

Ejus anvis causa, opinor, quæ erat mortua:

Sine auro tam ornatam, ita uti quæ ornantur sibi:

Nulla mala re esse expolitam muliebri:

Capillus passus, prolixus, circum caput

50 Rejectus negligenter; pax. CLIN. Syre mi, obsecro,

Ne me in latitiam frustra conjicias. S. Anus

Subtemen nebat. præterea una ancillula

Erat: ea texebat una, pannis obsita,

Neglecta, immunda illuvie. CLIT. Si hæc sunt, Clinia,

55 Vera, ita uti credo, quis te est fortunatior?

improvisa interventio. *existimandi*] Judicandi; for *æstimare* means, to consider; *existimare*, to judge; for we first *consider* things on which we are afterwards to form judgment. C.

43. *Quæ*,] ¶ Scil. Quotidianæ vitæ consuetudo. *ut*] For quomodo. *declarat*] ¶ Evidence is said to speak; "Res loquitur ipsa, judices." *marimè*.] More than any thing else.

44. *telam*] ¶ See And. i. 1. 48. "ἱστὸν ἰπποχρῶμένην" *φιλοπόνως. ipsam*] ¶ Herself, the mistress of the house. So, Hor. "pater ipse domûs." *offendimus*,] ¶ Came upon by surprise; supervenimus.

45. *Mediocriter*] ¶ Referring to the quality of the dress.

46. *anvis*] It appears that Varro and Nigidius, most learned Romans, wrote e. g. *senatûs* and *domûs* as genitives. C. ¶ The dative *anvi* is found. *Anvis* here means Philtera; comp. lines 29, 30.

47. *ornatam*,] ¶ Scil. offendimus. *uti*] ¶ i. e. ita *ornatam* uti *ornantur illæ* quæ ornantur sibi. *sibi*,] Not with a view to please lovers. For reputable women are anxious to dress reputably, for *their own* satisfaction. C.

48. *Nulla malâ re*] Al. *Nulla malam re*, i. e. maxillam. By *res muliebres* were meant, paints and pastes used for artificial beauty. Antiphrila had employed none of these arts. L. Guyetus considers this line spurious. Correct thus: "Nullâ malâ re interpolatam muliebri." *Interpolare* means to fashion a new form from an old one. The word is applied similarly in Plautus. B.

49. *Capillus*] ¶ This word originally was used in the singular only. *passus*,] i. e.

sparsus. Virg. *Æn.* i. 484. "crinibus Iliades passis." Some verbs, different in the present, have the same præterites. So, *patior* and *pando* have, each, *passus*. C. *passus*, *prolixus*.] Read *sparsus*, *promissus*. B.

50. *Rejectus*] ¶ Scil. erat. *pax*.] In the Bembine margin the following note is found: "tranquillantis, admirantis et sollicitudinem admittentis." Badly; for *pax* is meant as a desire for silence. B. ¶ As our use of *peace*; for, "say no more, be at rest." *mi*,] ¶ This adjective, used in this way to an inferior, implies approbation and condescension; when used to an equal, it implies affection and regard; sometimes, in either case, importunity.

51. *Anus*] ¶ The same as she in line 37.

52. *Subtemen*] Explained in the Bembine; dictum ab eo quòd *subeat stamen*. B. ¶ From the *lana* are made the two *fila*, namely *stamen* and *subtemen*. The *stamen* attached to the *pecten* (or moveable slay) forms the groundwork of the *web* (*tela*), which latter is made by the *subtemen* being thrown, by means of the *shuttle* (*radius*), across the *stamen* underneath. *nebat*:] ¶ Scil. e *lanâ. una ancillula*] ¶ The same, probably, mentioned by Clinia, line 11. "eum unâ ancillulâ."

53. *Erat*.] ¶ i. e. aderat; as ἔστι for παρίσται. *ea texebat unâ*,] Menander; καὶ θαλασπιανὴς ἑνὴ μίᾳ. Αὐτὴ συνύφανεν, ἑνὴ παρῶς διακτιμένη. W.

54. *illuv'e*.] ¶ From *in* and *lavo*, i. e. lavo; it can be applied to any thing which is *illota*, unwashed.

55. *te*] ¶ Scil. *præ te*. *Præ* is the preposition of comparison.

Sci'ne hanc, quam dicit sordidatam et sordidam?

Magnum hoc quoque signum est, dominam esse extra noxiam,

Quum ejus tam negliguntur internuntii:

Nam disciplina est eisdem, munerarier

60 Ancillas primum, ad dominas qui affectant viam.

CLIN. Perge, obsecro te, et cave ne falsam gratiam

Studeas inire. quid ait, ubi me nominas?

S. Ubi dicimus redisse te, et rogare uti

Veniret ad te, mulier telam deserit

65 Continuo, et lacrymis opplet os totum sibi, ut

Facile scires desiderio id fieri tuo.

CLIN. Præ gaudio, ita me di ament, ubi sin nescio:

56. *Sci'ne hanc,*] ¶ Scil. ancillulam. *Sci'ne* is in the sense of "Do you mark?" as drawing Clinia's attention to the circumstance of her being *sordidata* (i. e. pannis obsita) and *sordida* (i. e. immunda illuvie). He shows, in the next two lines, wherein consists the importance of this fact. *quam dicit sordidatam*] ¶ This ellipsis might be referred to the figure *oropism*; "whom he speaks of as being meanly dressed." So, Soph. *Ed. Col.* 1573. *λίγας Οἰδῖπουν δλωλότα.*

57. *quoque*] ¶ Besides the testimony afforded by the appearance of the mistress herself. *extra noxiam,*] ¶ For *innocentem*, as *Hec. ii.* 3. 3. Or explain, "beyond injury—out of harm's way." *Dominam* does not particularly mean Antiphila; the sentence is one of universality.

58. *tam*] ¶ Scil. *tam negliguntur*, quàm hujus Antiphilæ internuntia neglecta est. *internuntii*:] The Bembine Scholiast writes: "*Internuntii* is put for *servi*;" but the sentence is thus: "*Qui non negliguntur, si essent internuntii.*" But correct, "negligitur ejus internuntia." For the mistress here had no man-servants. B. ¶ See, however, end of note on 57.; and in order to make this *general* case, which Clitipho is contemplating, parallel to the case of Antiphila, explain *internuntii*, "those who otherwise might be supposed to be the *internuntii*," i. e. persons kept for carrying messages of a clandestine nature between lovers. *Comp. Hor. Od. iii.* 7. 9. "Atqui sollicitæ nuncius hospite."

59. *disciplina*] ¶ A maxim to which adepts in the art are trained. *eisdem,*] This word has created doubts with commentators. Perhaps we should read, "Nam disciplina est secta," as *Gell. xx.* 1. "pro disciplina sectæ quam colo." B. ¶ *Idem* here, I conceive, as frequently elsewhere, when in connexion with *qui*, is best rendered by *is*

etiam, is quoque:—"For it is an established practice for *those*, who aim at an introduction to mistresses, *also* to bribe the maids in the first instance." The only difficulty here appears to arise from *eisdem* preceding *qui*, whereas in such a force it usually follows it; as:—"Cic. *Muren.* 18. "Luculli exercitus, qui ad triumphum convenerat, idem comes L. Muræno præstò fuit." *Id. Manil.* 18. "Nos quoque, qui—poteramus, iidem oris Italiæ maritimis ac portubus nostris carebamus," &c. &c.

60. *affectant*] Servius explains this, "viam præparant;" as also *Virg. Georg. iv.* 562. "viamque affectat Olympo." C.

61. *falsam gratiam*] Calpurnius seems to explain this, "favour in which you will be deceived," by losing it, as soon as the fact shall be known by me. ¶ Rather explain: "my favour imposed upon" by you—"favour bespoken from me by deceit, falsehood." Translate the passage; "and take care lest you are eager (in representing thus) to enter into favour ill-deserved." Observe *cavē*.

62. *quid ait,*] ¶ What does Antiphila say, when you give my name?

64. *deserit*] Read, with the Bembine, *desinit*: for *desere telam* is to depart from the web; *desinere* is, to discontinue the work. B.

65. *Continuo,*] ¶ Immediately on hearing the name, when I told her "redisse *τε*" nominatim. *sibi* is for *suum*; the primitive for the possessive. *ut*] ¶ For *ita ut*. See the parallel, *And i.* 1. 108.

66. *Facile scires*] ¶ For, "Facile aliquis sciret, One might readily know." Compare *And. i.* 1. 108. and *Eurip. Orest.* 308. *Κἀν μὴ νοῆς γὰρ, ἀλλὰ δοξάζης νοεῖν, Κάματος βοσποῖσιν, ἀπορία τε γίγνεται. tuo.*] ¶ The possessive for the primitive; as vice versa in preceding line. *id*] ¶ Her bursting into tears.

67. *ita*] ¶ "On this condition," namely,

Ita timui. CLIT. At ego nihil esse sciebam, Clinia.

Agedum vicissim, Syre, dic quæ illa est altera.

70 S. Adducimus tvam Bacchidem. CLIT. Hem! quid Bacchidem?

Eho, sceleste, quo illam ducis? S. Quo ego illam? ad nos scilicet.

CLIT. Ad patremne? S. Ad eum ipsum. CLIT. O hominis impudentem audaciam! S. Heus,

Non fit sine periculo facinus magnum nec memorabile.

CLIT. Hoc vide. in mea vita tu tibi laudem is quæsitus, scelus:

75 Ubi si paululum modo quid tete fugerit, ego perierim.

Quid illo facias? S. At enim—CLIT. Quid enim? S. Si sinas, dicam. CLIN. Sine.

CLIT. Sino. S. Ita res est hæc nunc, quasi cum—CLIT. Quas, malum, ambages mihi

that what I say be true; i. e. so surely may the gods love me, as I know not where I am for joy; and *sic* was used also, in the same sense, when a prayer or entreaty was preferred, as; Hor. Od. i. 3. 1. "Sic te Diva potens Cypri—regat,—reddas incolumem, precor, Et serves animæ dimidium mere," i. e. "on this condition," namely, that you grant my prayer.—Id. Sat. ii. 3. 300.

68. *Ita timui.*] See And. i. 2. 2. *nihil esse sciebam.*] ¶ "I knew that you had no cause for fear," i. e. "I was right in my conjecture that you," &c.; for Clitipho could not have then known it as a fact.

69. *vicissim.*] ¶ In turn. Now, as you have satisfied Clinia, pray (*dum*, see And. i. 1. 2.) answer the question which I asked you, line 31. (where, and on 32. see notes.) *illa—altera.*] ¶ With whom, you said, Antiphila was conversing, as they journeyed.

70. *quid Bacchidem?*] ¶ *Propter* quid adducitis Bacchidem?

71. ΤΡΟΧΑΙΟ ΤΕΤΡΑΜΕΤΡΟΣ ΚΑΤΑΛΕΚΤΙΚ. —*Quo ego illam?*] ¶ Scil. *ducam*. See And. ii. 1. 14. *nos* means, nostrum domum. "to our own house to be sure."

72. *O*] ¶ Taking the accusative. See And. iv. 1. 22. *Heus*] ¶ Calling him to reason.

73. *non fit, &c.*] Juvenal. xiv. 224. on the contrary, says, "Nullus enim magni sceleris labor." L. Menander in Gellius: *μύγα καὶ περιβόητον ἔργον*. B. *nec*] ¶ For *et*, on the principle of Zeugma;—*nec* fit sine periculo facinus *memorable*.

74. *Hoc vide!*] Usually said to those who essay arduous matters. C. ¶ See And. ii. 2. 13. on "me vide." *in mea vitâ*] ¶ On *vitâ*, see And. v. 1. 3.; and on *in filiâ*, see And. iii. 3. 34. Antithesis is between "meâ" and "tu." *laudem is quæsitus.*] ¶ See And. i. 1. 107. *Is* for "pergis." *scelus:*] ¶ For *sceleste*; by Metonymy, abstract for concrete. See And. v. 4. 38.

75. *Ubi*] ¶ Scil. in quarendo tibi laudem. *si—quid tete fugerit.*] If any part of your scheme fail. E. ¶ Or, "If any word should escape your lips," which would betray me. *perierim.*] ¶ Scil. oportet ut; non potest esse quin. "I must inevitably perish."

76. *illo*] ¶ i. e. *de illo*, scil. Clinia. Eugraphius seems to interpret, *deinde*. Bentley reads, *illâ*, i. e. *de Bacchide*; evidently to be preferred. *Quid enim?*] ¶ Repeating his word *enim* with impatience. He is irritated at Syrus commencing with *Atenim*, which is often a word of indignation and reproof; e. g. Phorm. iii. 2. 2. "P. Audi quod dicam. D. Atenim tædet jam audire eadem millies." *sine.*] ¶ Comp. And. v. 3. 29, 30.

77. *quasi cum—*] He may be supposed to mean, that Clitipho wants to gain his wishes without danger, *as when* one would wish to gain victory, without fighting; or something similar. E. *malum.*] ¶ An interjection;—as *odium*, And. v. 4. 38.—or, the nominative case, (denoting Syrus,) subject to "occipit."

Narrare occipit? CLIN. Syre, verum hic dicit: mitte: ad rem redi.

S. Enimvero reticere nequeo. multimodis injurius,

80 Clitipho, neque ferri potis, est. CLIN. Audiendum hercle est: tace.

S. Vis amare: vis potiri: vis, quod des illi, effici:

Tvum esse in potiundo periculum non vis. haud stulte sapis: ~ Siquidem id sapere est, velle te id, quod non potest, contingere. Aut hæc cum illis sunt habenda, aut illa cum his mittenda sunt.

85 Harum dvarum conditionum nunc utram malis, vide:

Etsi consilium, quod cepi, rectum esse et tutum scio.

Nam apud patrem tua amica tecum sine metu ut sit, copia est:

Tum, quod illi argentum es pollicitus, eadem hac inveniam via: Quod ut efficerem, orando surdas jam aures reddideras mihi.

90 Quid aliud tibi vis? CLIT. Siquidem hoc fit. S. Siquidem, experiendo scies.

78. *hic*] ¶ i. e. Clitipho; *δυσπραγῆς*. *mitte*, scil. ambages narrare.

79. *Enimvero*] ¶ “*But* I cannot be silent, *for*” I have reason on my side. See And. v. 1. 4. *multimodis*] ¶ See And. v. 4. 36.

80. *potis, est.*] ¶ Al. *es*. See And. ii. 6. 6. *Audiendum hercle est:*] ¶ The man is determined to be heard out; and we may as well let him have his way quietly. *tace.*] He sees from Clitipho’s countenance and look, that he is about to interrupt. B.

81. *quod des illi.*] ¶ Scil. Bacchidi. These statements of Syrus we know to be true from Clitipho himself, ii. 1. 11, &c.

82. *haud stulte*] i. e. prudenter. Ovid, Art. Amat. iii. 253. “*quam non stultè, Menelae, reposeis.*” Bentley on Hor. Sat. ii. 3. 158. explains this formula. R. D. *stultè sapis:*] ¶ Oxymoron, whereby words of opposite meaning acquire point by juxtaposition. Euripides was partial to this figure (see Valckenaer on Hippol. 1034.), as was also Horace.

83. *sapere*] ¶ Put for the substantive; “an instance of wisdom.” *velle te id,*] ¶ “Scilicet, te velle id contingere, quod non potest contingere;” or, omitting the comma at *potest*: “that you wish for that which cannot befall you.”

84. *hæc—his*] ¶ Scil. The dangers attendant on the three advantages mentioned

line 18. *illis* and *illa* mean the advantages themselves.

85. *dvarum conditionum*] ¶ Those mentioned in the preceding line, viz. the possession of the dangers as well as of the advantages,—and the resignation of both. As the dangers and advantages are inseparable.

86. *rectum*] ¶ *The* right plan, and *a* safe one. *scio:*] ¶ I am convinced; whatever your opinion on the subject may be.

87. *Nam*] ¶ Here is a reason why the plan is *tutum*. To satisfy his mind the better, he considers all the supposed obstacles to safety, viz: *apud patrem tuum*,—*tua amica*,—and *tecum*. To obviate all which, he says, his scheme presents abundant provision (*copia*).

88. *argentum*] ¶ The sum promised to Bacchis was ten minæ, iv. 7. 7. *eadem hæc—viâ:*] Scil. by your mistress being with you at your father’s house. *inveniam*] ¶ See And. iii. 3. 39.

89. *efficerem.*] *Efficiamus* things which we accomplish with labour and difficulty. C. ¶ Connect, “*orando ut efficerem.*” *jam*] ¶ “By this time.”

90. *S. Siquidem?*] He repeats the word of Clitipho, because he perceives by his use of it, that he still doubts. C. ¶ “*The siquidem* of the matter, you shall know by the trial;” i. e. you shall know that there is no *siquidem* (or, *doubt*) in it, that all will be smooth.

CLIT. Age age, cedo istuc tvum consilium, quid id est? S. assimilabimus

Tuam amicam hujus esse. CLIT. Pulchre. cedo, quid hic faciet sua?

An ea quoque dicetur hujus, si una hæc dedecori est parum?

S. Imo ad tram matrem abducetur. CLIT. Quid eo? S.

Longum est, Clitipho,

95 Si tibi narrem, quamobrem id faciam: vera causa est. CLIT. Fabulae:

Nil satis firmi video, quamobrem accipere hunc mi expediat metum.

S. Mane, habeo aliud, si istuc metuis, quod ambo confiteamini Sine periclo esse. CLIT. Hujusmodi, obsecro, aliquid repperi.

S. Maxime:

Ibo obviam hinc: dicam, ut revertantur domum. CLIT. Hem,

100 Quid dixti? S. Ademtum tibi jam faxo omnem metum,

In aurem utramvis otiose ut dormias.

CLIT. Quid ago nunc? CLIN. Tune? quid boni est. CLIT. Syre, die modo

91. *istuc*] ¶ *That* plan, which is to effect such wonders. *consilium*,] ¶ Scil. die, profer; or, the *nominativus pendens*; see Hee. iii. 1. 6.

92. *hujus esse*.] ¶ i. e. Clinie amicam esse. *Pulchrè*.] ¶ Scil. consultum; as "Benè factum," in And. v. 6. 11. and "Probè" (scil. pronunciatum) in And. ii. 5. 7. *suâ*?] ¶ De *suâ* amicâ.

93. *una hæc*] ¶ Scil. Antiphila. *dedecori est parum?*] "Little contributes to disgrace."

94. *Imo*] ¶ So far from being seen with him, or seeming to be his. *abducetur*.] Antiphila. *eo?*] ¶ Scil. abducetur Antiphila. *Longum est*,] See And. v. 6. 13.

95. *vera*] i. e. justa. Eun. v. 4. 3. "quàm veram laudem." R. D. *Fabulae*.] See And. i. 3. 19.

96. *Nil satis firmi*] ¶ *Satis firmi consilii*; i. e. non satis firmum consilium. *firmi* means, of sufficient steadiness whereon to rest.

97. *Mane, habeo aliud*,] This he says in mockery; for he means to go up to Bacchis and bid her return home. For the mind of the young man, fastidious from the presence of what he wishes, cannot be awakened better, than by the threat of removing it. E. *aliud*,] Scil. consilium. *ambo*] The *a* of *ambo* is twice shortened in Plautus; but not elsewhere, as far as I know. II.

98. *Hujusmodi*,] ¶ *Quod sit sine periculo*.

99. IAMBIC TRIMETERS.—For *hinc* read *huic*, i. e. Bacchidi; and for *revertantur* read *revertatur*. For, Antiphila cannot be included; otherwise Clinia would immediately exclaim. B. ¶ But the plural may well be applied to Bacchis and her train of attendants.

100. *Ademptum—faxo*] ¶ See And. v. 1. 14.

101. *In aurem utramvis*] ¶ *ἐν ἀμφότεραις τὰ ὦτα καθεύδων*, i. e. to repose in perfect security. Plaut. Pseud. i. 1. 121. "De istâ re in oculum utrumvis conquiescito."

102. *quid boni est*.] ¶ *Quid* for *aliquid*; and *est* for *adest*.—AL. *quod boni est*; i. e. "that which is the part of a good man," scil. *agam*, in answer to *Quid ago nunc?* Syrus, by *Age modò*, finishes the sentence for him. Rhaukenius gives *quod boni est* as spoken by Syrus, who then completes his own interrupted sentence by adding *age modò*, i. e. "Age modò quod boni viri est."—AL. *quid boni* —, omitting *est*, and suspending the sense to *Datur*, line 104.; i. e. "*aliquid boni datur*."—AL. *quod boni* —, likewise omitting *est*, and suspending the sense to *Datur*; i. e. "quod boni datur, fruire, dum licet,"—"enjoy, while you may, the advantage which is presenting itself." This last

Verum. S. Age modo : hodie sero ac nequicquam voles.

CLIN. Datur : fruare, dum licet : nam nescias,

105 Ejus sit potestas posthac, an nunquam, tibi.

CLIT. Syre, inquam. S. Perge porro, tamen istuc ago.

CLIT. Verum herele istuc est : Syre, Syre, inquam, heus, heus, Syre.

S. Concaluit. Quid vis? CLIT. Redi, redi. S. Adsum; dic, quid est?

Jam hoc quoque negabis tibi placere. CLIT. Imo, Syre,

110 Et me, et meum amorem, et famam, permitto tibi.

Tu es judex : ne quid accusandus sis, vide.

S. Ridiculum est te istuc me admonere, Clitipho :

Quasi istic minor mea res agatur, quam tua.

is adopted by Bentley. ¶ I would read *quid boni est?* in saying which Clinia turns and looks at Syrus, "What good advice is there for him (Clitipho)?" which Clitipho seconds by "Syre, dic modo verum." But it is one of those passages on which it is, and perhaps ever will be, impossible to decide. *Syre, dic modo verum.*] Read *modo*; *verum*, i. e. "You are right, let Syrus speak solely." DA. ¶ But see next note.

103. *Age modo* :] ¶ Sarcastically repeating Clitipho's word *modo*. There appears to be opposition between *dic* and *age*, "Do but *speaking the truth*," i. e. in earnest; Syrus replies: "Do but *act*." The use of *verus* here seems analogous to that in line 95. *hodie*] ¶ Before this day be at an end. *sero, ac nequicquam voles.*] ¶ Take *voles* absolutely: "you will wish late and in vain;" repenting fruitlessly of your indecision in not *acting* at once. Calpurnius explains differently:—"You will wish in vain, since you will immediately recall the wish, and prevent me from *speaking the truth*; as you have done already." Or if *ne* and *quicquam* be distinct: "*ac ne voles* (i. e. non permittes) *quicquam a me dici*." This latter, at all events, is not the right method.

104. *Datur*,] ¶ Scil. Bacchidis potestas. *fruare*, scil. Bacchide. Take Syrus' advice, detain her, and brook the dangers. The subjunctive for imperative.

105. *Ejus sit potestas*] ¶ Whether she may be at your disposal. Bentley exhibits this and the following line in transposed order; the connexion between *nescias* and *Ejus sit* being interrupted by Clitipho and Syrus.

106. *Syre, inquam*,] ¶ He gets alarmed on seeing Syrus turn away towards Bacchis. *Perge*] ¶ Scil. me revocare. *tamen istuc ago*,] Quod cepi, i. e. to bid your mistress-

return home. C. ¶ He feigns obstinacy, in order to impel Clitipho to fix his resolution; in this he succeeds, line 110.

107. *Verum herele*] ¶ Clitipho, lines 101, 102. had begged of Syrus to speak *verum*; he now confesses that "tamen istuc ago" is *verum* with vengeance, as he does not doubt his obstinacy.

108. *Concaluit*,] Well applied to love. Eun. "Accede ad ignem hunc, jam calesces plus satis," C. ¶ Spoken aside. *Clit. Redi*,] The *i* is short. *quid est?*] Scil. quod vis.

109. *hoc quoque*] ¶ This plan which I am now thinking of adopting. *Imo*,] ¶ Nay then. Seeing himself otherwise helpless, he gives up all to the discretion and guidance of Syrus.

111. *judex* :] Since it cannot be understood, how Syrus can be *judge*, or should see that he be not to be *accused* (for who can accuse his judge?) I think that for *judex* we should read *inlex*; i. e. you allure (inlicis) me into this danger, see that you be not to be blamed, or that nothing miscarry. B. ¶ Explain the line:—"I constitute you the judge of what plan is to be pursued: see that you be not culpable, in aught, concerning the charge with which I entrust you." As to this use of *accusandus*, compare i. 1. 50. and i. 1. 67. *ne quid*] ¶ μή τι.

112. *Ridiculum est*] ¶ The slave, having now gained his point, coolly convinces him of the prudence of his (Clitipho's) determination, which no mild reasoning could then have induced him to adopt. *admonere*] ¶ See iv. 1. 10.

113. *istic*] ¶ In istâ causâ. *minor mea res agatur*,] ¶ "As if my interest in a less degree—less interest belonging to me—were concerned" in the issue. *res agatur*,] Derived from trials, in which as long as *res agi-*

- Hic si quid nobis forte adversi evenerit,
 115 Tibi erunt parata verba, huic homini verbera.
 Quapropter hæc res neutiquam neglectui est mihi.
 Sed istunc exora, ut suam esse assimulet. CLIN. Scilicet
 Facturum me esse; in eum jam res rediit locum,
 Ut sit necesse. CLIT. Merito te amo, Clinia.
 120 CLIN. Verum illa ne quid titubet. S. Perdocta est probe.
 CLIT. At hoc demiror, qui tam facile potueris
 Persuadere illi, quæ solet quos spernere!
 S. In tempore ad eam veni, quod rerum omnium est
 Primum. nam quendam misere offendi ibi militem

tur, or a suit is pending, each party is in more or less danger. R. D.

115. *verba*,] ¶ You shall meet nothing worse than a rebuke from your father; whereas I shall feel the lash;—hence you may see how much more my interest is at stake than yours. Observe the capital paronomasia, “*verba*—*verbera*.” *huic homini*] ¶ i. e. mihi, δεικνύων. So, Hor. Sat. i. 9. 47. “Hunc hominem velles si tradere,” and Soph. Œd. Tyr. 524. φονεύς ὡν τοῦδε τ’ ἄνδρος ἐμφανῶς. Where see Major.

116. *neutiquam*] See And. ii. 1. 30. *neglectui est*] ¶ “Is for neglect to me,”—“Is a matter fit for neglect to (i. e. to be neglected by) me.” I would read *neglectus est*; for, in most other instances of *sum* with two datives, one of those datives is put for the nominative, (or accusative, if the verb be infinitive) as, e. g. “*vitis arboribus decori est*.” i. e. “*deus est*,” now we cannot say *res est neglectus* (neglectus, the substantive,) whence we must consider this, in a measure, a different idiom from the generality, and explain *neglectui est*, scil. *data est*, or something similar.

117. *istunc*] ¶ Cliniam. *exora*,] ¶ *Orare* is, to entreat; *exorare*, to persuade by entreaty, see And. iii. 4. 13. where both words occur. *suam esse*] ¶ i. e. suam amicam esse Bacchidem. *Scilicet*] Ancient mode of construction, which joins an infinitive to scilicet, videlicet, fortassis, as being contracted for, scire licet, videre licet, forte an sit. R. D.

118. *in eum*] Clinia means that the fact of his being Clitipho’s guest obliges him to gratify him in pretending to acknowledge Bacchis as his own mistress. E. ¶ He seems to mean:—Nothing else can be done now;—the woman is here;—we must only combine to make the best of the matter.

119. *merito te amo*,] ¶ You prove yourself worthy of my love for you, by proving that you have reciprocal regard for me. Compare

And. iii. 3. 42. “Merito te semper maximi feci, Chreme.”

120. *illa ne quid*] ¶ *I vereor*, or *vide*, no Bacchis (secundum) quid. *titubet*.] ¶ “Be guilty of a slip of the tongue,” or, “falter, speak hesitatingly” before Chremes; which might disclose our device to him. So, Hor. Ep. i. 13. ult. “cave ne titubet, mandataque frangas,” i. e. “lest you blunder in your address, and thereby defeat the object of your commission,” *perdocta est probe*.] ¶ I have thoroughly initiated her into the part which she is to act.

121. *hoc demiror, qui*] ¶ “I wonder at this, namely, how you succeeded,” &c. *tam facile*] With such ease, as to have it all arranged and agreed to, before you saw us.

122. *Persuadere*] ¶ To persuade Bacchis to appear as Clinia’s mistress at Chremes’ house. *quos*] i. e. quantos; young men of the highest rank and riches. R. D. ¶ Here occurs another instance of inadequacy in our language to meet a Latin idiom (see ii. 1. 10.) When the relative in English, is connected with *which*, *how*, or any of their compounds, in a different case, pendency generally takes place, as: “Who,—what grand folk she is wont to slight!”

123. *quod rerum omnium*] Borrowed from Hesiod: καὶ γὰρ δ’ ἐπὶ πᾶσιν ἀγιστος. DA. ¶ He does not say that *tempus* is the *rer. om. primum*; but *in tempore venisse*. So, he goes on: nam quendam offendi.

124. *quendam*] Hence the happiness of Syrus’ arrival; that Bacchis was well pleased to inflame the wretch the more by refusing his request. E. *miserè*] ¶ With doleful importunity, earnestly; and connect it with “*orantem*,” *miserè offendi*] I think we should read, “nam miserum quendam offendi ibi militem.” Certainly *miserum* (i. e. *parcum*, *tenacem*, as iii. 2. 15.) is required by the sense. For if he were not *parcus*, why “*arte tractabat*”? B. ¶ If it be preferred

- 125 *Ejus noctem orantem. hæc arte tractabat virum,*
Ut illius animum cupidum inopia incenderet :
Eademque ut esset apud te quam gratissima.
Sed heus tu, vide sis, ne quid imprudens ruas.
Patrem novisti ad has res quam sit perspicax :
- 130 *Ego te autem novi, quam esse soleas impotens :*
Inversa verba, eversas cervices tuas,
Gemitus, screatus, tusses, risus, abstine.
CLIT. Laudabis. S. Vide sis. CLIT. Tutemet mirabere.
S. Sed quam cito sunt consecutæ mulieres !
- 135 *CLIT. Ubi sunt ? cur retines ? S. Jam nunc hæc non est tua.*
CLIT. Scio, apud patrem ; at nunc interim. S. Nihilo magis.

to join *miserè* according to its position, explain, "a certain soldier we, unluckily for him, came upon as he was in the act of entreating her favours."

125. *tractabat virum,*] ¶ We may add, "ut nervis alienis mobile lignum," (Hor. Sat. ii. 7. 82.) as the wretch was under the dominion of a higher power. Palmerius considers *arte* as the adverb.

126. *inopiâ*] i. e. refusal of his demand; opposed to the *copia sui* which a person of that character affords. R. D.

127. *Eademque, &c.*] ¶ *Eadem* is, I am sure, the nominative, though some raise a difficulty by making it the ablative:—"And that *she* also might by this conduct most bespeak your favour." On *Idem*, in this use, see ii. 3. 59. On *gratus*, thus used, comp. ii. 3. 21. Bentley and Faernus approve the Bembline *gratissimum*, making *Eadem* the ablative and dissyllabic in scansion. *Eâdem* scil. viâ, by a common ellipsis.

128. *Sed heus tu,*] ¶ You seem afraid of Bacchis becoming off her guard, BUT, hark you, take care if you please, lest you yourself should leave any thing open to your father's keen and quick perception. On *heus tu*, used to attract the attention of the person addressed, and to draw a contrast, compare, Hor. Sat. i. 3. 21. "Heus tu, Quidam ait, ignoras te, an ut ignotum dare nobis Verba putas ?" *Sis* is for "si vis." *ne quid*] ¶ See iii. 2. 111. *ruas.*] ¶ In the same sense as Clinia's word *titubet*, line 120. to which Syrus alludes in his use of *ruas*.

129. *has res*] ¶ Things of this kind; namely, in which deceit and manœuvring are often to be expected. *perspicax* :] ¶ Able to see through the screen of artifice and deceit.

130. *autem*] ¶ On the other hand. *impotens* :] See And. v. 3. 8.

131. *Inversa*] ¶ Words used metaphorically, distorted from their natural and vulgar

acceptation. Turnebus explains *inversa* here:—"inflexa, tropo immutata, such as, for example, calling a mistress, *vita*, *anima*, *cor*, *mel*, *merum*, *deliciæ*, &c." Cicero, in Brutus, calls these *inversiones*, *τρόποι*. The use of *inversus* is similar in Hor. Od. iii. 5. 7. "inversi mores !" i. e. depraved. Compare, by the way, Id. Sat. i. 3. 55. "virtutes ipsas invertimus;" and see Lambinus and Creech on Lucret. i. 643. There are two other meanings given here for *inversa verba*:—jargon; words with the orders of their syllables or letters inverted;—Or, words of double meaning. *eversas*] ¶ This word, primitively denotes, *turned out* of the direct line, or upward position; from which idea all its applications are deducible. *eversas cervices tuas,*] ¶ Put for *eversiones cervicis tuas*; *eversa cervix* is, a bending of the neck; *eversa cervicis*, implies frequency of the gesture. In this expression Syrus alludes either to the loose and languishing attitudes of the lover; or to the probability of Clitipho attempting to steal glances at his favourite Bacchis, who is to appear by the side of Clinia.

132. *Gemitus,*] ¶ Because Bacchis will not be near you. *screatus, tussis, &c.*] ¶ To attract her attention to you.

133. *Laudabis.*] ¶ Scil. me; so admirably will I act my part. *Vide sis,*] ¶ See line 128. *Tutemet*] ¶ Even you yourself who can watch me with so great advantage, being privy to the whole affair, and will the less excuse an error.

135. *Jam nunc*] ¶ From this moment *this* Bacchis (laying hold of her, perhaps, to prevent her from going up to him) is not to appear as yours.

136. *apud patrem* ;] ¶ Scil. Bacchis non est mea. *at nunc interim.*] ¶ But surely I may acknowledge her now, until we go into the house. *Nihilo magis.*] ¶ Scil. nunc, quam apud patrem tuum.

CLIT. Sine. S. Non sinam, inquam. CLIT. Quæso, paulisper.
S. Veto.

CLIT. Saltem salutare. S. Abcas, si sapis. CLIT. Eo.
Quid istic? S. Manebit. CLIT. O hominem felicem! S.
Ambula.

ACTUS II.—SCENA IV.

BACCHIS, ANTIPHILA, CLINIA, SYRUS.

ÆDEPOL te, mea Antiphila, laudo et fortunatam judico,
Id cum studuisti, isti formæ ut mores consimiles forent:
Minimeque, ita me di ament, miror si te sibi quisque expetit.
Nam mihi, quale ingenium haberes, fuit indicio oratio.

- 5 Et quum egomet nunc mecum in animo vitam tuam considero,
Omniumque adeo vestrarum, vulgus quæ ab se segregant;
Et vos esse istiusmodi, et nos non esse, haud mirabile est.
Nam expedit bonas esse vobis: nos, quibuscum est res, non
sinunt:

Quippe forma impulsus nostra nos amatores colunt.

137. *Veto.*] ¶ Most preemphatic. The slave has got the mastery.

138. *salutare.*] ¶ Scil. illam me sine. *Eo.*] ¶ He wont say *Abco*, though Syrus said *Abcas*.

139. *Quid istic?*] ¶ Scil. hic moratur. His envy is awakened, when, on looking back, he sees Clinia remaining to salute his mistress. *Ambula.*] ¶ Walk in some direction; do not be seen loitering here, lest your father may suspect the truth.

Bacchis comes up, conversing with Antiphila; hence follows the affectionate meeting of Antiphila and Clinia.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Ædepol*] The favourite oath of women.

2. *Id quum studuisti,*] ¶ “In that you have made that your chief aim, namely,” &c. *isti formæ*] For virtuous habits are more estimable in a handsome person. Virg. *Æn.* v. 344. “Gratior, et pulchro veniens e corpore virtus.” C.

3. *ita me di*] ¶ See ii. 3. 67. *expetit.*] Singling you out from the crowd, as one pre-eminently worthy.

4. *fuit indicio*] ¶ See ii. 3. 116. *oratio.*] ¶ The sentiments which you expressed just now.

5. IAMBIC TETRAMETERS.—*nunc*] ¶ Antithesis between this and the past tense in

“fuit.” *mecum in animo*] Sall. Jug. 13. “in otio facinus suum cum animo reputans.” R. D.

6. *Omnium — vestrarum*] For omnium vestrum; the possessive for the primitive; this is a very rare instance. R. D. ¶ Of all those like-you; of all under-your-circumstances. *adeo*] ¶ See And. iii. 3. 47.

7. *vos*] ¶ For, similes vestrum; as *nos* for similes nostrum. See And. v. 4. 7.

8. TROCHAIC TETRAMETERS CATALECTIC.—*expedit*] Because ye live with one only; nor can true love subsist unless between two, who are mutually faithful. C. *bonas*] The language requires *bonis*. B. ¶ *Bonas*, Scil. vos; *vobis* being connected with *expedit* only. This is more strictly correct than the Græcism *bonis esse vobis*; for the grammatical rule, of the verb substantive taking the same case after as before it, does not account for the latter phrase. *quibuscum est res,*] ¶ With whom we have to do. *non sinunt:*] ¶ Scil. bonas esse. Comp. Hor. Od. i. 13. 17. “Felices ter et amplius, Quos irrupta tenet copula,” &c. *Bonus*, here, according to R. D. means “not mercenary,” as, he says, in ii. 2. 4. “mater mala” is for “mater avara.”

9. *amatores*] See And. i. 1. 49. *colunt:*] Here, of an inferior to a superior; sometimes of a superior to an inferior; as Virg. *Æn.* i.

- 10 Hæc ubi imminuta est, illi suum animum alio conferunt.
Nisi si prospectum interea aliquid est, desertæ vivimus.
Vobis cum uno semel ubi ætatem agere decretum est viro,
Cujus mos maxime est consimilis vestrum, hi se ad vos ap-
plicant :
Hoc beneficio utrique ab utrisque vero devincimini,
15 Ut nunquam ulla amoris vestra incidere possit calamitas.
A. Nescio alias : me quidem semper scio fecisse sedulo,
Ut ex illius commodo meum compararem commodum. C. Ah !
Ergo, mea Antiphila, tu nunc sola reducem me in patriam facis.
Nam, dum abs te absum, omnes mihi labores fvere, quos cepi,
leves,
20 Præterquam tui carendum quod erat. S. Credo,—C. Syre,
vix suffero.
Hocin' me miserum non licere meo modo ingenium frui ?

16. "posthabitâ, coluisse, Samo." C. *Colere* is less than *amare*; Virg. *Æn.* iv. 422. "solum nam perfidus ille Te colere." Ovid. *Art. Amat.* i. 722. "Qui fuerat cultor factus amator erat." R. D.

10. Hæc] Scil. forma. *imminuta*] ¶ impaired by age; diminished in excellence. Al. "immutata." *animum*] ¶ See And i. 5. 37. *aliô*] ¶ To another object.

11. AN IAMBIC TETRAMETER.—*Nisi si*] ¶ See And. i. 5. 14. *interea*; if, while fortune smiled, some provision has not been made. *desertæ vivimus.*] i. e. deserimur. Cic. *Div. xiv.* 1. "quod si, &c.—beatissimi viveremus." Catull. x. 33. "insulsa et molesta vivis." In such instances the adjective is put for an adverb. R. D.

12. A TROCHAIC TETRAMETER CATALECTIC.—*Vobis*] ¶ The dative on "decretum est." *semel*] ¶ "Once for all," and join it with *decretum* est.

13. IAMBIC TETRAMETERS.—*Cujus mos*] ¶ The antecedent to the relative is *viro*. Bentley connects: "hi, cuius (for *quorum*) mos—vestrûm, se ad vos applicant." *consimilis vestrûm*;) i. e. mori vestrûm, for mori vestro.

14. *Hoc beneficio*] ¶ Scil. by fidelity and congenial dispositions. *utrique ab utrisque*] So, "uterque utrique sunt cordi;" where Laurentius asserts the more correct formula to be, "uterque alteri est cordi." C.

15. *Ut*] ¶ See ii. 3. 95. *calamitas.*] Properly hail which lashes the *calamus* of the husbandman's crop. C.

16. *Nescio alias*:] ¶ Scil. "semper fecisse sedulo, ut ex amantium commodo suum compararem commodum." Hence translate;

"I know not how others act: I know that I, at least, always," &c.

17. *illius*] ¶ Clinæ. *compararem*] ¶ See And. iv. 1. 4. *Ah!*] ¶ He sees Antiphila, coming up at some distance.

18. IAMBIC TETRAMETERS.—*Ergo,*] ¶ The use of this particle is exquisite here:—"Ah! what a lovely being is there—"Twas therefore, my Antiphila, that you have now proved sufficient alone to attract me home." This passage, down to *erat*, is a soliloquy, as he gazes in admiration on his mistress. *reducem—facis.*] ¶ For *reducis*; see And. v. 1. 14.

19. *labores—quos cepi.*] ¶ Compare And. iv. 3. 4. "Ex eo nunc misera quem caput laborem." Ib. v. 2. 29. "Tantum laborem capere ob talem filium." *leves,*] ¶ Join it with *mihi*.

20. *tui carendum quod erat.*] ¶ That want of you was to be endured. See And. i. 1. 20. As Rhunken observes, the construction of *carco* with a genitive is rare. On the sentiment here, compare Hor. Ep. i. 10. 50. "Excepto, quod non simul esses, cetera latus. Syre—frui?" This sentence Faber ascribes to Clitipho, who, overhearing behind the scene, bursts in upon the stage, to salute Bacchis. But Clitipho could not say "hoc—ingenium" (i. e. puellam tali ingenio præditam) of one in whom *personal* beauties alone were admired by him. B.

21. *Hocine*] ¶ See And. iv. 2. 6. *licere*] ¶ Scil. per patrem meum. *meo modo*] ¶ Scil. by being with her when I please; or, by marrying her. (i. 1. 46.) *ingenium*] Anciently for *ingenio*. The word is used here as in And. i. 5. 41. B.

- S. Imo, ut patrem tvum vidi esse habitum, diu etiam duras dabit.
- B. Quisnam hic adolescens est, qui intuitur nos? A. Ah, retine me, obsecro.
- B. Amabo, quid tibi est? A. Disperii, perii misera! B. Quid stupes,
- 25 Antiphila? A. Videon' Cliniam, an non? B. Quem vides? C. Salve, anime mi. A. O mi Clinia salve. C. Ut vales? A. Salvum advenisse gaudeo. C. Teneone te, Antiphila, maxime animo exoptatam meo?
- S. Ite intro: nam vos jamdudum expectat senex.

ACTUS III.—SCENA I.

CHREMES, MENEDEMUS.

LUCISCIT hoc jam. cesso pultare ostium
 Vicini? primum e me ut sciat, sibi filium

22. *Imo, ut*] ¶ Syrus seems to have misconstrued the austerity in Menedemus' deportment, by attributing it to resentment against his son. That Menedemus, not Chremes, is here meant, seems somewhat confirmed by iii. 1. 26; as also that this is spoken to Clinia, not to Clitipho. *habitum*,] If the passage be correct, explain, *valentem, corpulentum, diu victurum*. But such is not the case with Menedemus. Besides, what could *duras dabit* then mean? Correct thus: "vidi, partes diu etiam duras dabit." B. ¶ "According to the disposition in which I saw your father, he will for a long time yet act a rigorous part towards you." Mad. Dacier explains *duras*, scil. plagas. But there is no reason why a *flogging* should be dreaded for *Clinia* by the slave who (ii. 3. 115) expected, at worst, *verba* for *Clitipho*.

23. *Quisnam*] ¶ She sees Clinia, who is a stranger to her. *intuitur*] Anciently for *intuetur*. R. D. *retine*] i. e. support me from falling; as, Plant. Curcul. ii. 3. 31. R. D. ¶ She nearly falls into a swoon on seeing Clinia.

24. *quid tibi est?*] ¶ Self. rei; what is the matter with you? Bacchis does not immediately learn who the *stranger* is; consequently the agitation of Antiphila is inexplicable to her. *Quid stupes*,] ¶ Why do you faint?

25. IAMBIC TRIMETERS.—*Videon' Cliniam*,] ¶ We may suppose from 27. that Clinia here receives her, falling, in his arms.

26. *mi Clinia*] ¶ Al. "me expectata." U7] For quomodo.

29. *expectat*] ¶ See i. 2. 37, 38.

Next morning, Chremes calls on Menedemus, acquaints him of his son's arrival, and of the retinue and pomp attending on his mistress (as he imagines, according to the scheme of Syrus about Bacchis.) Menedemus, however, resolves to deny his son no gratification, and takes the advice given by Chremes, to allow himself to be apparently cheated and imposed upon by the devices of the party, rather than avowedly to encourage his son's malpractices.

1. IAMBIC TRIMETERS.—*Luciscit hoc*] The ancients designated the firmament or the world by *hoc*; not having a fit word to express the universe. They probably, in saying *hoc*, pointed to the heavens, or looked up. R. D. Mad. Dacier wishes to prove that the remainder of this play was acted in the morning of the next day.

2. *primum ex me*] ¶ i. e. that I may be the first to announce the good news. Compare i. 2. 12.

Rediisse; etsi adolescentem hoc nolle intelligo.

Verum, quum videam miserum hunc tam exercuiarier

5 Ejus abitu, celem tam insperatum gaudium,

Cum illi nihil pericli ex indicio siet?

Haud faciam: nam, quod potero, adjutabo senem.

Ita ut filium meum amico atque æquali suo

Video inservire, et socium esse in negotiis;

10 Nos quoque senes est æquum senibus obsequi.

M. Aut ego profecto ingenio egregie ad miserias

Natus sum; aut illud falsum est, quod vulgo audio

Dici, diem adimere ægritudinem hominibus.

Nam mihi quidem quotidie augescit magis

15 De filio ægritudo; et quanto diutius

Abest, magis cupio tanto, et magis desidero.

C. Sed ipsum foras egressum video: ibo, alloquar.

Menedeme, salve: nuntium apporto tibi,

Cujus maxime te fieri participem cupis.

20 M. Num quidnam de gnato meo audisti, Chreme? [domi.

C. Valet, atque vivit. M. Ubinam est, quæso? C. Apud me

M. Meus gnatus? C. Sic est. M. Venit? C. Certe. M.

Clinia

Meus venit? C. Dixi. M. Eamus, duc me ad eum, obsecro.

3. *hoc*] ¶ Scil. that Menedemus should know that he has returned.

5. *celem*] ¶ Supply, *decet*, or *oportet*, *ut*.

6. *illi*] ¶ Scil. Clinie. *ex indicio*] From information of his arrival being given.

7. *Haud faciam*:] ¶ i. e. *haud celabo*. *quod*] For quantum. There is more effect in *senem* than there would be in *Menedemum*.

C. *adjutabo*] ¶ Lend my exertions to relieve his distress.

8. *Ita ut*] ¶ In the same manner as I see, &c. i. e. I, a *senex* and *amicus*, will relieve a *senex* and *amicus*, just as Clitipho, a *youth*, assists his coeval and friend.

10. *Nos quoque senes*] According to the proverb, "*pares cum paribus facillimè congregantur*." C.

11. *Aut ego*] ¶ He does not see Chremes; but happens to be just now going out of his house, as DA. observes, to resume his labour in the fields. *ingenio egregie*, &c.] ¶ "I have been, by nature, specially born to miseries." Chosen as a prominent mark for misfortunes.

12. *quod vulgò audio Dici*,] ¶ So, And. ii. 5. 15. "Vulgò quod dici solet."

13. *diem adimere*] Diphilus: ἀφαιρῆς δὲ

πάσης γίνεται λατρός χρόνος. L. *diem*, i. e. temporis longinquitatem; Cic. Div. vi. 13. et res eum et dies et opinio hominum—mittiorem facit." R. D. Perhaps we should read thus: "Aut ego profectò ingenio egregio ad miseriam Sum, aut illud falsum est, vulgo quod dici audio, Diem tandem adimere ægritudinem omnibus." B. ¶ Bentley, probably, would have written a very good *Terence*.

16. *cupio tantò*,] ¶ By so much do I the more desire, and the more regret, him.

18. *nuncium*] This word is applied to either the message, or the bearer. C. *apporto*] So, *porto*, And. ii. 2. 1.

20. *Num quidnam*] ¶ *Num* is merely interrogative. On the enclitic *nam*, see And. ii. 6. 18.

21. *Valet, atque vivit*,] Prothysteron in the sense. For *vivere* is the necessary consequence of *valere*; not *valere* of *vivere*. C.

22. *Clinia Meus*] ¶ He has added also the name, as scarcely crediting the fulfilment of his most earnest wish. C. ¶ Has Clinia, my own Clinia, come?

23. *Dixi*] ¶ A formula equivalent to an emphatic *etiam*; borrowed from the Greeks.

- C. Non vult te scire se redisse etiam, et tuum
 25 Conspectum fugitat propter peccatum: hoc timet,
 Ne tua duritia antiqua illa etiam adaucta sit.
 M. Non tu ei dixisti ut essem? C. Non. M. Quamobrem,
 Chreme?
 C. Quia pessime istuc in te atque in illum consulis,
 Si te tam leni et victo animo esse ostenderis.
 30 M. Non possum: satis, jam satis pater durus fui. C. Ah!
 Vehemens in utramque partem, Menedeme, es nimis,
 Aut largitate nimia, aut parsimonia.
 In eandem fraudem ex hac re, atque ex illa, incides.
 Primum, olim, potius quam paterere filium
 35 Commearē ad mulierculam (quæ paululo
 Tum erat contenta, cuique erant grata omnia)
 Proterruisti hinc. ea coacta ingratiis
 Postilla cœpit victum vulgo querere.
 Nunc, cum sine magno intertrimento non potest
 40 Haberi, quidvis dare cupis. nam, ut tu scias,
 Quam ea nunc instructa pulchre ad perniciem siet;

24. *etiam*,] See And. i. 1. 89.

25. *fugitat*:] Stronger than *fugit*; this word shows that his son is under alarm. C. Punctuate:—"conspectum fugitat: propter peccatum hoc timet." B.

26. *antiqua*] ¶ See And. iv. 5. 22. *etiam adaucta*] ¶ Be even increased; however severe it was.

27. *ut essem*?] ¶ i. e. quomodo essem habitus. See ii. 4. 26. *Non*,] Scil. dixi.

28. *istuc—consulis*,] ¶ Equivalent to "istuc consilium-capis." *in te*] ¶ Join with *pessimè*, "with the worst possible tendency against you and against him." The *consilium* is "Si te—ostenderis."

29. *victo*] ¶ Subdued by pity and remorse.

30. *Non possum*:] Scil. ferre quin lenis sim, et victo animo.

31. *Vehemens*, &c.] ¶ You are too extravagant in a propensity to one or other extreme. *Menedeme*,] ¶ This insertion of the name, in a sentence, often has the effect of an appeal to the person's own reason.

33. *Fraudem*] i. e. damnum, And. v. 4. 8. R. D. ¶ "From this conduct, and from that, you will fall into the same deception." You will be deceiving yourself in imagining that you are doing good to your son. *Fraudem* in And. v. 4. 8. has the same meaning.

34. *Primum*,] ¶ Here, as elsewhere, without a word responding; anacolouthon. *olim*,] ¶ Antithetic to *Nunc* (line 39.)

35. *Commearē*] Bentley reads *Commearē*; for the sake of the scansion. This obsolete verb occurs, Plaut. Capt. i. 2. 82. *mulierculam*] Less severe than *mulier*, or *meretricem*; as being satisfied with little, and qu. paupercula. C.

37. *ingratiis*] ¶ This word is used adverbially in the ablative plural, and more usually written *ingratis*. Chremes is talking of Bacchis, whom he little supposes to be his own son's mistress.

38. *Postilla*] See And. v. 4. 33. *vulgo*] ¶ Distributing her favours to several. See And. i. 1. 48. and Ib. i. 1. 52.

39. *Nunc*,] ¶ She was *olim* merely "muliercula, quæ paululo erat contenta," but she is *nunc* extravagant and avaricious. "Primum, olim,—vulgo querere," describes his *largitas nimia*, and its consequences;—"Nunc cum—Nedum tu possis" describes the *parsimonia nimia* and its results; the effect produced by the *largitas* and *parsimonia* prove them to have been each, "*nimia*." *intertrimento*] The Bembine Scholiast writes that *inter* and *de* serve merely to augment the force. Hence, *interfectus*. FAER. ¶ Much the same as *detrimento*. See And. i. 1. 116. *potest*] Scil. muliercula.

40. *nam*,] ¶ Introducing lines 42, &c. as a proof of the "magnum intertrimentum."

41. *instructa pulchre*] i. e. bene edocta. Cic. Senect. 9. "ut adolescentulos ad omne

Primum, jam ancillas secum adduxit plus decem,

Oneratas veste atque auro. satrapes si siet

Amator, nunquam sufferre ejus sumtus queat,

45 Nedum tu possis. M. Estne ea intus? C. Sit, rogas?

Sensi: nam unam eii cœnam atque ejus comitibus

Dedi: quod si iterum mihi sit dauda, actum siet.

Nam, ut alia omittam, pytissando modo mihi

Quid vini absumsit? Sic hoc, dicens; Asperum,

50 Pater, hoc est; aliud lenius sodes vide.

Relivi dolia omnia, omnes serias:

Omnes sollicitos habui. atque hæc una nox—

Quid te futurum censes, quem assidue exedent?

officii munus instruat." R. D. ¶ "Admirably equipped for the destruction" of any with whom she may be connected; alluding to her paraphernalia. Compare Plant. Mil. iv. 1. 34, "aurum atque ornamenta, quæ illi intruxisti mulieri."

42. *Primum*,] ¶ Not followed by *deinde*, or *secundò*; for Menedemus interrupts. *plus decem*,] ¶ Ellipsis of *quàm*, as is frequent before numeral adjectives. *Decem*, if declinable, would be the accusative feminine, agreeing with *ancillas*.

43. *Oneratas*] ¶ Loaded with dresses of Bacchis which they had to carry. *veste atque auro*.] ¶ An instance of Hendyadis; so, Virg. "pateris libabat et auro," for *pateris aureis*; Soph. Trach. 761. *Κόσμον τὴν χαίρειν καὶ στολῇ*, for *κοσμητῇ στολῇ*. *satrapes*] ¶ A name among the Persians for the prefect of a province, put here for *prædives aliquis*.

45. *Sit, rogas?*] ¶ I. e. *rogasne an sit ea intus?*

46. *Sensi*:] Spoken with a groan; according to the Bembine Schol. B. ¶ "I have felt" that she is within; for her entertainment cost me full dear. *unam*] ¶ *One*; which was quite enough.

47. *quod*] ¶ Merely a copulative. Sall. Jug. 17. "Quòd utinam illum eadem hæc simulatamen videam." *dauda*.] ¶ Scil. *cœna*; if I should have to give them a second dinner. *actum siet*.] ¶ I probably shall be ruined. See prol. 12. on "actorem," and And. iv. 1. 16, 17.

48. *pytissando*] From *πυτίσσω*, Doricé *πυτίσσω*, came *pytisso*, which properly means to taste and spue out of the mouth. Hence *pytisma* is, wine spued out. R. D. ¶ *Al. pitissando*; from *πίω*, "by sipping." *modò*] ¶ "Merely," joined with "pytissando." *mihi*, is, "to my cost;" or read "mihi!" for "heu mihi!"

49. *Quid vini*] ¶ For quantum vinum.

See And. iv. 4. 6. *sic hoc*,] The Bembine Scholiast:—"This displeases him, in that the courtizan calls him *pater*." However Faernus correctly explains thus: *dicens* scil. Bacchis, *sic hoc*, scil. est; because we say "sic hoc est" when we either disapprove of a thing, or represent it as of a middling quality. B. ¶ "Saying, This (wine) is but indifferent; this, Sir, is rough." *Asperum*,] i. e. *austum*. Pliny mentions three qualities of wine, *austum*, *dulce*, and *tenue*. C.

50. *Pater*,] So elder persons were addressed, by way of respect. See on Hor. Epist. i. 6. 54. "frater, pater, adde, Ut cuique est ætas, ita quemque facetus adopta." R. D.

51. *Relivi*] ¶ *Lino* is, to incrust, plaster, or smear over; hence *relino* means, *to tap*; previous to which, the incrustation of pitch, resin, or lime, had to be removed from the plug. Compare Hor. Od. iii. 8. 10. *Relivi*] B. and FAER, read *Relevi*, as *Relivi* is inconsistent with analogy. Z. *serias*:] The *seria* was an oblong earthenware vessel, smaller than the *dolium*; mentioned in Pers. ii. 10. and iv. 29.

52. *sollicitos*] i. e. *ebrios*; qu. solo citatos, as is the case with persons inebriated, their feet being infirm. E. ¶ "I had all my domesticities in turmoil." Compare Plant. Men. iv. 2. 20. "me hodie nimis sollicitum cliens quidam habuit, neque quod volui agere quidquam licitum est, ita me attinuit, ita me detinuit." Bentley proposes *habuit*, scil. Bacchis; i. e. she kept me and my whole family in toil and confusion by her fastidiousness.

53. *Quid*] ¶ What do you think you shall be? you shall be no longer the man now known under the name Menedemus; you shall be degraded, becoming, as it were, *sine nomine*. See And. i. 5. 16. *exedent?*] ¶ Gorge upon your vitals, like insatiate birds of prey, till they leave you bare.

- Sic me di amabunt, ut me tvarum miseritum est,
 55 Menedeme, fortunarum! M. Faciat quod lubet:
 Sumat, consumat, perdat: decretum est pati;
 Dum illum modo habeam mecum. C. Si certum est tibi
 Sic facere, illud permagni referre arbitror,
 Ut nescientem sentiat te id sibi dare.
 60 M. Quid faciam? C. Quidvis potius quam quod cogitas:
 Per alium quemvis ut des; falli te sinas
 Technis per servulum. etsi subsensi id quoque,
 Illos ibi esse, et id agere inter se clanculum.
 Syrus cum illo vestro consusurrat: conferunt
 65 Consilia adolescentes: et tibi perdere
 Talentum hoc pacto satius est, quam illo minam.
 Non nunc pecunia agitur; sed illud, quomodo
 Minimo periculo id demus adolescentulo.
 Nam si semel tuum animum ille intellexerit,
 70 Prius proditurum te tuam vitam, et prius
 Pecuniam omnem, quam abs te amittas filium; hui!
 Quantam fenestram ad nequitiam patefeceris!

54. *amabunt,*] For *ament*. C. *me tuarum miseritum est,*] ¶ *me*—misericordia cepit.

56. *Sumat, consumat, perdat:*] ¶ Take, lavish, destroy. *Clintia* is the subject. *decretum est*] ¶ See And. i. 31.

58. *permagni referre*] ¶ i. e. permagni pretii rem ferre. Hence the *re* in this verb is long; but short in *refero*, to bring back.

59. *id*] ¶ Scil. *sumere*, *consumere*, *perdere*. That he may think that all these indulgences are, as it were, stolen from you.

61. *ut*] ¶ Scil. *volo, moneo* ut; or, rather *fac* ut, in reply to *Quid faciam?*

62. *subsensi*] *Sub* here diminishes the force; as in *subtristis*, *subridet*. C. *id*] Scil. *consilium* ad te fallendum.

63. *Illos*] ¶ The whole party. *ibi*] ¶ i. e. in eo consilio, scil. that of getting money from you by stratagem.

64. *illo vestro*] ¶ The name not given, as he is a person of little consequence. He means Dromo, the “servulus.” *conferunt Consilia*] Συζητῶντες τὰ βουλευματα. L.

65. *tibi perdere*] ¶ Not to be confounded with *te perdere*. “To lose (or, the loss of) a talent in this way, is better for you, than to lose a mina in that way.”

66. *hoc pacto*] ¶ By allowing yourself to be cheated,—*technis*. *Hoc* means “the latter.” *illo*] ¶ “The former,” scil. by giving openly and avowedly.

67. *agitur;*] ¶ See ii. 3. 113. “The matter now at issue is not money; but that is the point at issue, namely, how,” &c.

68. *Minimo periculo*] ¶ “With least danger” to him. *pecunia* and *adolescentulo* are put in opposition. “We are to consider, in this case, not money, but a young man,” and one who must therefore be cautiously dealt with.

69. *animum*] ¶ Your real mind, determination on the matter, scil. “Prius proditurum,” &c.

70. *Prius—filium;*] ¶ Menedemus had, in effect, expressed himself thus, line 56, 57. *vitam,*] ¶ Your life, your all; all that for which you live. Chremes taking into supposition the loss of this *vita*, asks, line 53. “Quid te futurum censes?”—You shall become a nonentity.

71. *Pecuniam*] ¶ The riches, of old, consisted in cattle (*pecus*) before the coinage of money. *amittas*] Put anciently for *dimittere*, as Virg. Æn. ii. 148. “Quisquis es, amissos hinc jam obliviscere Gratos. C.”

72. *fenestram*] ¶ From *φωρίζω*, any opening whereby light is admitted: whence, generally, an opening, access, opportunity. *ad nequitiam*] ¶ Join, not with *patefeceris*, but *fenestram*; as, And. i. 1. 30. “canes ad venandum,” where see note. *patefeceris!*] ¶ *Videsne* quantam—*patefeceris*.

Tibi autem porro ut non sit suave vivere :

Nam deteriores omnes finis licentia.

75 Quodcunque inciderit in mentem, volet : neque id

Putabit, pravum an rectum sit, quod petet.

Tu, rem perire, et ipsum, non poteris pati.

Dare denegaris ; ibit ad illud ilico,

Quo maxime apud te se valere sentiet :

80 Abiturum se abs te esse ilico minabitur.

M. Videre verum, atque ita uti res est, dicere.

C. Somnum hercle ego hac nocte oculis non vidi meis,

Dum id quæro, tibi qui filium restituerem.

M. Cedo dextram : porro tæ idem oro ut facias, Chreme.

85 C. Paratus sum. M. Sci'n' quid nunc facere te volo ?

C. Dic. M. Quod sensisti illos me incipere fallere,

Id ut maturent facere : cupio illi dare

Quod vult : cupio ipsum jam videre. C. Operam dabo :

73. *porro*] ¶ In the natural course of events ; in process of time. *ut*] ¶ See ii. 3. 65. *suavè vivere* :] ¶ "To live pleasantly (or, the pleasures of life) will not be yours." Thus the expressions *benè*, *rectè*, vivere. Or, *suave* may be the adjective : "To live (or, life) will not be pleasant to you,"—quippe cui vita prodita fuerit.

74. *deteriores*] ¶ A man from *malus* may become *pejor* ; from *bonus*, *deterior*. "Omnes" is, "we all," all mankind.

75. This and the following line Bentley considers spurious.

76. *Putabit*,] *Putamus* things present ; *reputamus* the past. C. *rectum*] ¶ Within the straight line, as it were, of rectitude and probity. The contrary is *curvum* or *pravum*. Hence "rectum dignoscere curvo."

77. *Tu, rem perire*,] "You perhaps (see And. iv. 1. 16, 17.) will not be able to suffer property to fall a sacrifice, and much less your very son," on whom you spend it. It is better to discountenance extravagancies in the outset ; than to encourage them, and afterwards drive the spendthrift to desperate measures by putting a sudden stop to his career.

78. *denegâris* ;] ¶ In the same connexion as *poteris* ; see last note. Or, understand *si*, as is not uncommon. *Denego* implies a more positive refusal than *nego*, as ἀπαρνέομαι than ἀρνέομαι. Both words, in alluding to future time, may be connected with either a present or a future infinitive. Compare And. i. 5. 6. On such occasions, our word *refuse* takes the present infinitive ; *deny*, a future with a

subject. *ibit ad illud*] ¶ Scil. *remedium*, or some such ; "will have recourse to that expedient."

79. *sentiet* : ¶ *Will* feel—in this instance, if you pursue the intention of indulging him ad libitum.

81. ¶ You seem to make a just and true representation of the affair.

82. *Somnum hercle*] ¶ Compare Æsch. Agam. 14. Τὸ μὴ βεβαίως βλάβησιν συμβαλεῖν ὕπνῳ.

83. *id quæro*,] ¶ Scil. consilium. *Quæro* is similarly applied, And. iv. 2. 29. *quî*] ¶ Per quod. *restituerem*.] ¶ "Restore (i. e. reform) a son to you," who has been lost (perditus) by corruption. So, And. iii. 5. 13. "Tu rem impeditam ac perditam restituas ?"

84. *Cedo*] A defective verb, equivalent to *da* or *date*. C. *porro*—*idem*—*facias*,] ¶ "Continuously carry on the same" good office ; namely that of reforming my son.

86. *Quid*] ¶ In that ; inasmuch as. *sensisti*] ¶ Compare line 62.

87. *Id ut maturent facere* :] ¶ Understand *nitere*, or *operam dato*, "facere" depending on "maturent." I would make *maturare* transitive, governing *id*, and understand *facere* as a repetition of the *facere* of verse 85. and in the same construction ; i. e. "I wish you to effect that they may expedite it."

88. *jam*] ¶ Emphatic ; I am anxious to see him forthwith ; come what will. *Operam dabo*,] ¶ Scil. ut videas filium, et illi des quod vult.

Syrus est *prehendendus* atque *adhortandus* mihi.

90 A me nescio quis exit. concede hinc domum,

Ne nos inter nos congruere sentiant.

Paulum negoti mi obstat: Simus et Crito,

Vicini nostri, hic ambigunt de finibus:

Me cepere arbitrum. ibo, ac dicam, ut dixeram

95 Operam daturum me, hodie non posse iis dare.

Continuo hic adero. M. Ita quæso. di vestram fidem!

Ita comparatam esse hominum naturam omnium,

Aliena ut melius videant et dijudicent,

Quam sua! an eo fit, quia in re nostra aut gaudio

100 Sumus præpediti nimio aut ægritudine?

Hic mihi quanto nunc plus sapit, quam egomet mihi?

C. Dissolvi me, otiosus operam ut tibi darem.

ACTUS III.—SCENA II.

SYRUS, CHREMES.

HAC illac circumcursa: inveniendum est tamen

89. To make the remainder of this scene hang well together, Bentley would transpose this and the following two lines to the end, after "ut tibi darem." *prehendendus*] In the Bembine;—"prehendendus, omitting *ad*, because *adhortandus* follows." FAERN. ¶ See And. ii. 2. 16.

91. *congruere*] Read *consentire*, as *congruere* means "concorditer vivere. B. *sentiant*."] ¶ Scil. any of Clinia's party which may be coming out of my house.

92. *Paululum*] ¶ See And. v. 3. 32. *obstat*:] ¶ Stands in the way of my wish to assist you.

94. *arbitrum*.] ¶ To settle the matter of dispute by defining the common boundary. *cepere*] have chosen.

95. *Operam daturum*] ¶ "That I cannot give them my services to day, as I had said that I would give."

96. *Ita*] Said as Chremes is going away. C. ¶ *Ita*, scil. fac; i. e. *adesto*.

97. *comparatam esse*] ¶ See And. iv. 2. 6. *hominum*] ¶ Mankind, as frequently. *naturam*] The Latins say: "comparatum est natura," "comparatum est naturâ," and "comparata est natura;" but "comparata est cum naturâ" is a barbarism. R. D. ¶ Menedemus is pleased with his friend's

advice to him, and expresses his surprise at his superior discernment.

98. *melius videant*] i. e. have more wisdom in others' affairs.

99. *an eo fit*.] ¶ Does this superior wisdom arise on this account, *namely*, because, &c. *in re nostra*] ¶ Ubi res nostra agitur; where our own interest is concerned; *nostra*, belonging-to-us mankind.

100. *præpediti*] ¶ Scil. quin nostra bene videamus et dijudicemus.

101. *Hic*] ¶ Scil. Chremes.

102. *Dissolvi*] ¶ i. e. excused myself; as he was bound by his promise to Simus and Crito. C. *otiosus*] AL. "ocius." *tibi*] Faernus, not perceiving the transposition of lines, has altered *tibi* to *huic*. Z. ¶ See 89. There is antithesis between *tibi* here and *iis*, line 95.

Chremes censures to Syrus the conduct of Menedemus towards Clinia, and prompts him to join in forming a scheme to get money for the young man, by deceiving his father. In this scene Chremes fulfills his promise "Operam dabo," iii. 1. 38, according to the advice which he gave, "falli te sinas Technis per servulum," iii. 1. 61.

1. IAMBIC TRIMETERS.—*Hac illac*] ¶ "Whatever may be the cost of fatigue and

Argentum, intendenda in senem est fallacia.

C. Num me fefellit hosce id struere? videlicet

Ille Cliniæ servus tardiusculu' est :

5 Idecirco huic nostro tradita est provincia.

S. Quis hîc loquitur? perii! numnam hæc audivit? C. Syre.

S. Hem.

C. Quid tu istic? S. Recte equidem : sed te miror, Chreme, Tam mane, qui heri tantum biberis. C. Nihil nimis.

S. Nihil, narras? visa vero est, quod dici solet,

10 Aquilæ senectus. C. Heja! S. Mulier commoda et

Faceta hæc meretrix. C. Sane. S. Idem visa est tibi?

S. Et quidem herele forma luculenta. C. Sic satis.

S. Ita non ut olim, sed, uti nunc, sane bona :

Minimeque miror, Clinia hanc si deperit.

15 Sed habet patrem quendam avidum, miserum, atque aridum,

trouble, yet the money for Clitipho, to be given to Bacchis, must be procured." He speaks to himself, as he comes out from his master's house.

2. *intendenda*] ¶ See And. iv. 3. 18. *in senem*] ¶ Against Chremes, to get the ten minæ.

3. *Num me*] ¶ Chremes overhears Syrus, and thinks that by *senem* he means *Menedemum*; and by *argentum*, money for Clinia. *fefellit*] ¶ He had told his suspicion to Menedemus, iii. 1. 63. The subject of *fefellit* (i. e. escaped my notice) is "hosce id struere," *struere*?] ¶ "agere inter se clanculum," *hosce* means Syrus and Dromo. *videlicet*, "one may see."

4. *Cliniæ*] See And. ii. 6. 8.

5. *provincia.*] ¶ Scil. struendi: fallendi Menedemum.

6. *perii.*] ¶ He sees that the person is Chremes.

7. *istic*?] Scil. agis. *Rectè*] Here for *nihil*, as Eun. ii. 3. 50. Hec. iii. 2. 20. B. ¶ *Rectè*, scil. *est*; καλῶς ἔχει, all is well; I am doing nothing amiss. Our similar answer to such a question is, "nothing," i. e. nothing wrong,—no harm. The servant immediately begins concerning the entertainment of the previous day, in order thence to speak about the guests, and lead on to a conversation which might be subservient to his views of getting money out of Chremes' pocket for Clitipho. *sed*] ¶ Marking transition.

8. *Tam manè*] Understand *vigilare*, or something similar. C. *Nihil*] ¶ For *non*. See Heaut. ii. 1. 12. *nimis.*] Scil. bibi.

9. *Nihil, narras*?] ¶ "Not (too much), say you? nay truly your drinking appeared, as the saying is," &c. See And. iii. 3. 23.

10. *Aquilæ senectus.*] The eagle, as Pliny relates, generally dies, not from old age or disease, but from starvation, the upper beak encreasing to such a size as to prevent the jaws from opening. Therefore this bird, in old age, can but drink, or suck blood from its prey; whence the proverb upon old men who drink more than they eat. C. Ἀετοῦ γῆρας. L. *Heja*] Here implying reproof. C. *commoda*] The opposite is *morosus* and *difficilis*. R. D. ¶ *Adapting herself* to the inclinations of those into whose society she may fall; ἀεμνος is so used. Compare Hor. Od. iv. 8. 1.

11. *Faceta*] ¶ Affable. So, Hor. Ep. i. 6. 55. "ita quemque facetus adopta," *idem*] ¶ Neuter. Bentley here follows the reading *Idem visa est mihi*, making these words to be spoken by Chremes.

12. *Sic satis.*] i. e. mediocriter. R. D. ¶ Frequently signifying extenuation; the chief force, however, generally resting in the annexed particle, as here in *satis*. Compare Phorm. i. 2. 75. "Quid rei gerit? G. Sic tenuiter." *Sic* is used in this sense, alone, iii. 1. 49.

13. *Ita non, &c.*] He flatters the old man who is "laudator temporis acti se puero;" as if people were more handsome then than now. B. ¶ Or, "she is not so handsome as she was some years ago; but, considering her time of life now, she is very well." *bonâ:*] ¶ Scil. formâ est.

15. *Sed*] ¶ Clinia is desperately in love with her, "but (so much the worse for him as) he has," &c. *aridum,*] Like a thirsty soil, which produces nothing. C.

Vicinum hunc : nostine ? at quasi is non divitiis

Abundet, gnatus ejus profugit inopia.

Scis esse factum, ut dico ? C. Quid ego nesciam ?

Hominem pistrino dignum ! S. Quem ? C. istunc servulum

20 Dico adolescentis,—S. Syre, tibi timui male.

C. Qui passus est id fieri. S. Quid faceret ? C. Rogas ?

Aliquid reperiret, fingeret fallacias,

Unde esset adolescenti, amicæ quod daret,

Atque hunc difficilem invitum servaret senem.

25 S. Garris. C. Hæc facta ab illo oportebat, Syre.

S. Eho, quæso, laudas qui heros fallunt ? C. In loco

Ego vero laudo,—S. Recte sane. C. quippe qui

Magnarum sæpe id remedium ægritudinum est.

Jam huic mansisset unicus gnatus domi.

30 S. Jocone an serio illac dicat, nescio ;

Nisi mihi quidem addit animum, quo lubeat magis.

C. Et nunc quid exspectat, Syre ? an dum hinc denuo

Abeat, cum tolerare hujus sumtus non queat ?

Nonne ad senem aliquam fabricam fingit ? S. Stolidus est.

16. *nôstin' ?*] ¶ Are you acquainted with him ? See And. i. 1. 26. and ib. ii. 6. 10. at] “however.”

18. *Scis*] ¶ Observe the distinction between *Scis* ? and *nôstin' ?* See And. i. 1. 26. *Quid*] ¶ Scil. propter quid, i. e. cur.

19. *Hominem, &c.*] ¶ See And. i. 2. 28. He begins to inveigh against Dromo's want of sagacity, in not getting Clinia's wants supplied by laying a stratagem against Menedemus. His object is to stimulate Syrus to unite with Dromo in some such scheme.

20. *timui*] ¶ i. e. till Chremes relieved me by saying that he meant Dromo. *malè.*] i. e. valdè. Hec. iii. 2. 2. “malè metuo.” R. D. Spoken aside.

22. *reperiret, fingeret*] ¶ Understand *oportuit ut*; as also to *faceret*. To *Aliquid* supply *consilium*.

23. *Unde*] ¶ i. e. per quas.

24. *difficilem*] Morosum. C. *invitum*] ¶ Whether he would or not. *servaret*] Appropriately concerning one who was abandoning himself to affliction and toil. C. ¶ Scil. unde servaret.

25. *S. Garris.*] ¶ Syrus is afraid to acquiesce at once in this sentiment, by which his master seems to sanction treachery of slaves; and treats it as a joke, in order to sound him more thoroughly. *Hæc facta*] ¶ Scil. fuisse. “It was proper that these steps should have been taken by him.” *Syre.*]

¶ This, at the close of the sentence, implies that he speaks in earnest.

26. *In loco*] i. e. in a fit place and time. Ad. ii. 2. 8. Hor. Od. iv. 12. 28. So *tempore* is put for *oportuno tempore*. R. D. ¶ See And. iv. 3. 3.

28. *id*] ¶ Scil. The deceiving a person at the happy moment. The emphasis rests on *in loco*.

29. *mansisset*] ¶ If the father had but been cheated of some money in good time.

31. *Nisi*] ¶ i. e. *nisi quod*. I know not; unless I know that, &c. Translate “at all events.” *addit animum,*] ¶ Adds courage. *quò lubeat magis.*] ¶ “Ut magis nunc quam antea pergam quò mihi lubeat pergere.” Or, “quò lubeat mihi magis” is equivalent to *malim*, scil. pergere.

32. *nunc*] ¶ When matters have come to such an extreme that, one would think, a decisive step ought at once to be taken. Wherefore I would prefer the reading *At nunc*, notwithstanding Bentley. *quid exspectat,*] ¶ What is Dromo waiting for ? why is he dilatory in forming a scheme ? So line 4. “Ille Clinia servus tardiusculus est.”

33. *Abeat,—queat ?*] ¶ Change of subject. *Clinia* is subject of *Abeat*; *Menedemus* of *queat*. Bentley proposes *Abigat* (scil. herus filium) for *Abeat*, and *illius* for *hujus*.

34. *ad senem*] *Ad* for *adversus*. So, Propert. eleg. ii. 19. 9. “Lernaes pugnet ad

- 35 C. At te adjuvare oportet adolescentuli
Causa. S. Facile equidem facere possum, si jubes:
Etenim, quo pacto id fieri soleat, calleo.
C. Tanto hercle melior. S. Non est mentiri meum.
C. Fac ergo. S. At heus tu, facito dum eadem hæc memi-
neris,
- 40 Si quid hujus simile forte aliquando evenierit,
Ut sunt humana, tuus ut faciat filius.
C. Non usus veniet, spero. S. Spero hercle ego quoque:
Neque eo nunc dico, quo quidquam illum senserim:
Sed si quid, ne quid; quæ sit ejus ætas, vides:
- 45 Et næ ego te, si usus veniat, magnifice, Chreme,
Tractare possim. C. De istoc, cum usus venerit,
Videbimus quid opus sit. nunc istuc age.
S. Nunquam commodius unquam herum audiui loqui;
Nec cum malefacerem, crederem mi impunius
- 50 Licere. quisnam a nobis egreditur foras?

hydras." See Burman, on Phædr. iv. 3. 5. R. D. *fabricam*] Metaphor from those who, in a siege, prepare engines of war to carry a place by storm. C.

37. *calleo*.] i. e. longo usu peritus sum. Justin. xxiv. 4. "angurandi studio Galli præter ceteros callent." R. D.

38. *melior*.] ¶ Scil. es ad adjuvandum. *mentiri meum*.] ¶ *Meum* conforms to *negotium* implied from the substantive use of *mentiri*, which is the same as *negotium mentendi*, or, *mendacium*. Verbs infinitive can fill almost all the offices of substantives.

39. *Fac*.] ¶ He takes up Syrus' word *facere*, line 36. and Syrus keeps up the play upon the word, where he says "facito" and "faciat filius." *facito dum*.] ¶ On the force of *dum*, when used in pericleon, see And. i. 1. 2. Understand *ut*:—"Take care, pray, that you remember these same words, if haply it should at any time fall out, that your son should do any thing like this conduct of Clinia."

41. *Ut sunt humana*.] ¶ To wit, (if I may misapply a classic passage) "tempestatibus prope ritu Mobilia, et cæcâ fluctantia sorte."

43. *Neque eò*.] ¶ Nor do I say *spero* for this reason, that (*eò quòd*), &c. For, to hope that a thing will not be, implies some suspicion of its possibility. *illum senserim*.]

¶ Scil. talia moliri. R. D. ¶ Understand "quid hujus simile facere."

44. *Sed si quid*.] ¶ Scil. hujus simile facturus sit tuus filius; ne quid simile faciat.

45. *usus veniat*.] *Usu venire* signifies *evenire*, as appears in Cicero's letters.

46. *Tractare*.] ¶ See ii. 3. 125.

47. *opus sit*.] ¶ Scil. factu. *istuc*.] ¶ The matter in hand; what I have suggested.

48. *unquam*.] Redundant by pleonasm. R. D. ¶ We can nevertheless find translation for it.

49. *malefacerem*.] Adopt the emendation of Muretus, *malefacere*, omitting the comma. After the words *istuc age*, Chremes goes home, and the three subsequent lines in themselves constitute a scene; for, while Syrus therein soliloquizes, Chremes meanwhile detects his own son with Bæchis, and returns upon the stage incensed. B. ¶ Then we should translate: "Nor did I ever hear him speak at a time when I believed I could," &c. According to the present text, *maleface* is a proceleusmatic. *impuniùs*.] ¶ Understand *unquam*. *crederem*.] ¶ Enallage for *credidi*, by attraction to *malefacerem*, in the same connexion with *audiui*. See Hec. iv. 1. 18.

50. *Licere*.] Scil. malefacere.

ACTUS III.—SCENA III.

CHREMES, CLITIPHO, SYRUS.

QUID istuc, quæso? qui istic mos est, Clitipho? itane fieri oportet?

CL. Quid ego feci? CH. Vidine ego te modo manum in sinum huic meretrici

Inserere? S. Acta hæc res est, perii. CL. Mene? CH. Hisce oculis: ne nega.

Facis adeo indigne injuriam illi, qui non abstineas manum.

5 Nam istæc quidem contumelia est,

Hominem amicum recipere ad te, atque ejus amicam subagitare.

Vel heri in vino quam immodestus fuisti!—S. Factum. CH.

Quam molestus!

Ut equidem, ita me di ament, metui quid futurum denique esset!

Novi ego amantium animum: advertunt graviter, quæ non censeas.

10 CL. At mihi fides apud hunc est, nihil me istius facturum, pater.

CH. Esto. at certe concedas hinc aliquo ab ore eorum aliquantisper.

Multa fert libido; ea facere prohibet tua præsentia.

CHREMES having surprised Clitipho alone with Bacchis, comes out inveighing against his incontinence and treachery to his friend Clinia in taking liberties with his mistress, as he supposes. Thence Clitipho retires, and Syrus explains to Chremes the scheme which he says he has devised, to cheat Menedemus; namely, to state to him that a Corinthian woman gave Antiphila to Bacchis as a pledge for a sum of money lent her, and to advise him (Menedemus) to pay the sum to purchase her, and make gain in selling her back to her relatives.

1. TROCHAIC TETRAMETERS.—*oportet.*] Al. *quæso?*

3. A TROCHAIC TETRAMETER CATALECTIC. —*Acta hæc res est,*] Syrus suspects that his master has discovered that his son is in love with Bacchis, which was being concealed by stratagem. E. *Hisce oculis:*] Scil. vidi.

4. AN IAMBIC TETRAMETER.—*adeo*] ¶ See And. iii. 3. 47.

5. AN IAMBIC DIMETER.—

6. TROCHAIC TETRAMETERS.—

7. *Fel*] ¶ See And. iii. 2. 9. *Factum.*] Seconding his master's words, and pretending to side with him.

8. *metui*] ¶ I feared lest you should awaken jealousy and wrath in Clinia by the liberties which you took with Bacchis, his mistress (as Chremes thought).

9. A TROCHAIC TETRAMETER CAT.—*advertunt*] Because all things in love are liable to suspicion. C. Al. *amantes: animum advertunt*, &c., as *advertere* does not occur absolutely in this sense with Terence and Plautus. *non censeas.*] ¶ Scil. eos adversuros esse.

10. AN IAMBIC TETRAMETER.—*fides*] ¶ See And. i. 1. 7. I have credit with him; i. e. he has confidence in me. *nihil istius*] Either *istius* (scil. negotii) depends on *nihil*, or *simile* is implied, as iii. 2. 40. “quid hujus simile faciat.”

11. A TROCHAIC TETRAMETER.—*eorum*] Scil. Clinia et Bacchidis.

12. A TROCHAIC TETRAMETER CAT.—*ea*] Scil. quæ fert libido. Chremes gives this direction to Clitipho through court to Clinia.

Ego de me facio conjecturam. nemo est meorum amicorum hodie,
Apud quem expromere omnia mea occulta, Clitipho, audeam.

- 15 Apud alium prohibet dignitas; apud alium ipsius facti pudet,
Ne ineptus, ne protervus, videar: quod illum facere credito.

Sed nostrum est intelligere; utcumque atque ubicumque opus
sit, obsequi.

S. Quid istic narrat? CL. Perii! S. Clitipho, hæc ego præ-
cipio tibi?

Hominis frugi et temperantis functus officium. CL. Tace sodes.

- 20 S. Recte sane. CH. Syre, pudet me. S. Credo: neque id injuria.
Quin mihi molestum est. CL. Pergis hercle? S. Verum dico
quod videtur.

CL. Nonne accedam ad illos? CH. Eho, quæso, una accedendi
via est?

S. Actum est: hic prius se indicarit, quam ego argentum
effecero.

Chreme, vi'n' tu homini stulto mihi auscultare? CH. Quid
faciam? S. Jube hunc

- 25 Abire hinc aliquo. CL. Quo ego hinc abeam? S. Quo lubet:
da illis locum:

Abi deambulatum. CL. Deambulatum, quo? S. Vah, quasi
desit locus.

13. AN IAMBIC TETRAMETER HYPERCAT.—

14. IAMBIC TETRAMETERS.

15. *facti pudet*.] ¶ See And. v. 2. 28.

16. *quod illum facere*] ¶ That Clinia must feel the same reluctance to expose all his actions to your view, as I would to any friend, however intimate. See Hec. ii. 1. 23.

17. *nostrum est*] ¶ Inasmuch as he is our guest. *obsequi*.] ¶ Scil. nostrum est. The copula to mark the connection is omitted.

18. A TROCHAIC TETRAMETER CAT.—*Quid istic*] ¶ Syrus says this to himself aside, fearing for his stratagem. *hæc ego præcipio tibi?*] ¶ Are these my instructions to you? Nay, did I not charge you to command yourself, and rule your propensities before your father?

19. A TROCHAIC TETRAMETER.—*Hominis frugi*, &c.] ¶ In irony. *Tace*] ¶ He shows his impatience at Syrus for taking part with his father against him. *sodes*.] ¶ *δῆρα* has the same force in entreaties and expostulations. Eurip. Orest. 213.

20. A TROCHAIC TETRAMETER CATALECTIC.—*Rectè sanè*.] ¶ I but say what is just. Syrus joins against the son, in order to bespeak the father's favour; but, besides this, he is nearly

provoked at Clitipho for not having carried on the deception better on the previous evening.

21. AN IAMBIC TETRAMETER HYPERCAT.—*Quin*] *Quin* is for *etiam*. *Mihi* is emphatic; *me* who am not the father. C. *Verum*] i. e. *Verum est*; *videtur*, scil. mihi. Or omit the comma at *Verum*, and translate, "I say what appears to me true," reckless of your displeasure.

22. TROCHAIC TETRAMETERS CATALECTIC.—*una accedendi via est?*] ¶ Clitipho asks, "Am I then not to approach them at all? am I to be excluded from their society?" To which the father replies, "Is there but one way of associating with them?" namely, by interrupting their pleasure by your perpetual presence.

23. *hic prius*, &c.] ¶ Spoken aside. *Sí* is understood to *indicarit*. The meaning is, "My scheme falls to the ground, if Clitipho shall have betrayed his mind to his father, and his love for the society of Bacchis, before," &c.

24. IAMBIC TETRAMETERS.—

25. *da illis locum*:] ¶ Leave Clinia and his mistress to themselves.

26. *Abi deambulatum*.] ¶ The supine. See Hec. iv. 1. 13.

Abi sane istae, istorsum, quovis. CH. Recte dicit: censeo.

CL. Di te eradicent, Syre, qui me hinc extrudis. S. At tu
pol tibi istas

Posthac comprimito manus.

30 Cense'n' vero? quid illum porro credis facturum, Chreme,
Nisi eum, quantum tibi opis di dant, servas, castigas, mones?

CH. Ego istuc curabo. S. Atqui nunc, here, hic tibi asser-
vandus est,

CH. Fiet. S. si sapias: nam mihi jam minus minusque
obtemperat.

CH. Quid tu? ecquid de illo, quod dudum tecum egi, egisti,
Syre? aut

35 Repperisti tibi quod placeat, an nondum etiam? S. De fallacia
Dicis? st! inveni nuper quandam. CH. Frugi es: cedo, quid est?

S. Dicam: verum, ut aliud ex alio incidit,—CH. Quidnam,
Syre?

S. Pessima hæc est meretrix. CH. Ita videtur. S. Imo, si
scias—

Vah! vide quod inceptet facinus. fuit quædam anus Corinthia

40 Hic: huic drachmarum argenti hæc mille dederat mutuum.

CH. Quid tum? S. Ea mortua est: reliquit filiam adolescen-
tulam:

27. *Abi sane istae, istorsum,*] ¶ He points, first in one direction, then in another. *Istorsum* is qu. istuc versum. *censeo.*] ¶ Scil. ut abas deambulatum.

28. AN IAMBIC TETRAMETER HYPERCAT.—*eradicent,*] ¶ See And. iv. 4. 22. “*Di—extrudis*” is spoken aside to Syrus; who thence turns to Chremes at *Cense’n’ vero?* as Clitipho is going away. *Tibi* is for *tuas*. *istas*] ¶ Those hands which have well nigh betrayed you to your father.

29. A TROCHAIC DIMETER CATALECTIC.—

30. TROCHAIC TETRAMETERS CATALECTIC.—*Cense’n’*] ¶ Repeating his master’s word, line 27. *porrò*] ¶ In process of time; at last.

31. *servas,*] ¶ See And. i. 3. 7. Or, “preserve him;” as iii. 2. 24. and *asservandus*, next line.

32. *nunc,*] ¶ Emphatical, as Chremes had used the future tense, *curabo*.

34. *dudum*] ¶ Scil. in last scene. He alludes to the plan of cheating Menedemus.

35. A TROCHAIC TETRAMETER HYPERCAT.—*Repperisti*] ¶ The very word which he had used iii. 2. 22. *nondum etiam?*] ¶ Compare And. i. 2. 30. *fallaciâ*] ¶ Scil. in Menedemum intendendâ.

36. TROCHAIC TETRAMETERS CAT.—*st!*] ¶ Let your mind be easy, do not fear. *quandam*] ¶ Scil. fallaciam.

37. *aliud ex alio*] ¶ Syrus cunningly pretends to introduce this matter by the way; as if it had just accidentally occurred to him, while thinking on another subject. But the dialogue thus opened is directly subsidiary to his plot of getting money from Chremes. *Quidnam,*] ¶ See And. ii. 6. 18.

38. *hæc*] Bacchis. *si scias*] ¶ If you knew my reasons for thinking so;—in our phrase, “if you knew but all.”

39. *inceptet*] *Incipere* and *inceptare* refer to great and audacious deeds. C. *anus*] ¶ Philtera; iv. 1. 49.

40. *drachmarum—mille*] ¶ See note i. 1. 93. This story about the money is a fiction. *hæc*] Bacchis. *mille*] ¶ This word is either a substantive (as here), provided with a singular and plural number; or, an indeclinable adjective;—*mutuum* is an adjective to *mille* here.

41. *Quid tum?*] Evenit; factum est. *filiam*] ¶ He means Antiphila.

Ea relicta huic arrhaboni est pro illo argento. CH. Intellego. S. Hanc secum huc adduxit, ea quæ est nunc apud uxorem tuam.

CH. Quid tum? S. Cliniam orat, sibi uti id nunc det: illam illi tamen

45 Post daturam. mille nummum poscit. CH. Et poscit quidem? S. Hui,

Dubium id est? CH. Ego sic putavi. quid nunc facere cogitas?

S. Egone? ad Menedemum ibo: dicam hanc esse captam ex Caria,

Ditem et nobilem: si redimat, magnum inesse in ea lucrum.

CH. Erras. S. Quid ita? CH. Pro Menedemo nunc tibi ego respondeo:

50 Non emo. S. Quid ais? optata loquere. CH. Atqui non est opus.

S. Non opus est? CH. Non hercle vero. S. Quid istuc? miror. CH. Jam scies.

42. *Ea*] Antiphila. *huic*] Bacchidi. "Was left for a pledge to her." See argument to this scene. *pro illo argento.*] ¶ As security for the payment of the money.

43. *ea quæ*] Read *eam quæ*. B. ¶ *ca* is anacolouthon; the nominativus pendens. *apud uxorem tuam.*] ¶ As Syrus had said: "Imo ad tuam matrem abducetur," ii. 3. 94.

44. *Quid tum?*] ¶ See line 41. *id*] Scil. mille drachmarum.

45. Faernus explains *poscit* by *pollicetur*, or *offert*. I think that we should read: *illa illi tamen Post datum iri mille nummum præs sit. Ch. Et præs sit quidem? S. Hui! Dubium id est? ego sic putavi. Ch. Quid nunc facere cogitas?* For Syrus pretends that Antiphila has been left as a pledge to Bacchis for the thousand drachmæ; that Bacchis, who is represented as *Clinia's* mistress, requires that sum from Clinia in ready money: that he (Syrus), in order to procure this sum from Menedemus, will pretend that Antiphila is a Carian captive, rich and noble in her country, and that, if Menedemus should buy her as a captive for a thousand drachmæ, he will have his advantage when she should be ransomed by her parents or relations: that that sum is to be handed to Bacchis; and Syrus knows that Antiphila would thus be in Menedemus' house, where Clinia could enjoy her society with ease and security. Therefore *illa* is Antiphila; *præs sit*, i. e. *arraboni*; *illi*, scil. Clinia. From *posit*, i. e. *præs sit*, came *poscit* by an error

of transcribers. B.—¶ The only way in which the present text can be construed is by putting a stop at *daturam*; to which understand *pollicetur* or some such verb. Therefore *illam* is Antiphila.

46. *Dubium id est?*] ¶ For it is natural that such a character should be avaricious. *quid nunc facere cogitas?*] ¶ "What do you purpose to do now," since you have ascertained all this?

47. *Egone?*] ¶ This has an air of self-sufficiency; implying that he has a masterly scheme in view.

48. *inesse in eâ*] ¶ See And. iii. 3. 40. *lucrum.*] See B.'s note on 45.

49. *Quid ita?*] ¶ Scil. ais, dicis. *Pro Menedemo*] ¶ In Menedemus' place, as if I were he.

50. *Quid ais?*] ¶ Al. *Quid agis?* and spoken by Chremes; i. e. Menedemus will thus answer: "Non emo; quid agis?" What do you mean by making such a proposal to me? *Optata loquere.*] Either for *loqueris*; i. e. you say what you wish, what is agreeable to you. Or, *loquere* is the imperative, i. e. say what I wish, speak agreeably to my wishes. C. *non est opus.*] ¶ Menedemus has no need of such a purchase. Mad. Dacier explains:—"I will give the money and retain Antiphila."

51. *Non opus est?*] ¶ Muttering his master's words aside, as if pondering on their ambiguity;—he thence continues, "Quid istuc, miror; I wonder what you mean:"

Mane, mane; quid est, quod tam a nobis graviter crepuerunt fores?

ACTUS IV.—SCENA 1.

SOSTRATA, CHREMES, NUTRIX, SYRUS.

Nisi me animus fallit, hic profecto est annulus, quem ego suspicor :

Is, quicum exposita est gnata. C. Quid vult sibi, Syre, hac oratio?

So. Quid est? isne tibi videtur? N. Dixi equidem, ubi mi ostendisti, ilico

Eum esse. So. At ut satis contemplata modo sis, mea nutrix. N. Satis.

5 So. Abi jam nunc intro; atque, illa si jam laverit, mihi nuntia. Hic ego virum interea opperibor. Sy. Te vult: videas, quid velit.

Nescio quid tristis est: non temere est: metuo quid siet. C. Quid siet?

perhaps in ridicule of Chremes before the spectators. *Jam scies.*] ¶ Scil. quid istuc est.

52. *Mane, mane;*] ¶ So also, occasionally in Greek; as Hom. II. *αρεσ, αρεσ, βροτόλοιγι, μαιφονι, τειχεσιπληῆτα.* This line is to be ascribed to Syrus, who interrupts Chremes. Therefore he says "a nobis," not "a me," as the master of the house would. B. *quod*] i. e. propter quod.

SOSTRATA divulges to Chremes the fact of her having disobeyed his orders on the birth of her daughter, and of the discovery of the ring; meets some reproof from him, and is at length forgiven.

1. IAMBIC TETRAMETERS.—*Nisi*] ¶ Chremes and Syrus remain on the stage, while Sostrata and the Nurse enter at the opposite side, and are overheard by the former, who, having each made a remark on what they hear, are perceived by Sostrata (line 9.)

2. *quicum exposita est*] *Exponere* is, to deliver, to expose to death. C. *Quid*] Chremes had not moved since last scene. C. *hac oratio?*] ¶ See And. i. 5. 17. Muretus attaches this and line 1. to preceding scene. It is, indeed, very difficult to determine the exact division of the ancient plays into Acts. A new Act, according to Donatus, con-

mences when the stage is cleared of all actors, so that the chorus or flute-player can be heard. But we are often deceived by falsely supposing either that an actor leaves the stage, or that he remains, when he ceases for some time to speak. Moreover, the same actor cannot come out from the postscenium oftener during the play than five times.

3. *isne tibi videtur?*] ¶ Scil. "annulus quem suspicor." *Diri equidem,*] Speaking with the utmost certainty, as having no doubt. C. ¶ The point is, that she said it was the ring *instantly* (ilicò), the moment she saw it. The *instant* recognition of a thing after a long interval is a strong proof of its identity.

4. *ut satis contemplata modo sis,*] ¶ Understand *vide*, or *vercor*, as And. iv. 2. 22. "Dies ut sit satis vereor, ad agendum."

5. *Abi jam nunc*] ¶ Compare And. ii. 5. 13. *illa*] Antiphila. *si*] ¶ See Hec. iii. 1. 41.

6. *Te vult:*] ¶ Scil. Sostrata; aside to Chremes. *videas,*] ¶ See And. iii. 4. 19.

7. *Nescio quid*] ¶ See And. ii. 2. 3. *temere est:*] ¶ Either *res est*; or, *illa tristis est. Quid siet!*] ¶ Scil. metuis. "I fear what it may be. C. What it may be!" why, don't you know that she is making a mighty fuss about trifles?

Næ ista hercle magno jam conatu magnas nugas dixerit.

So. Ehem, mi vir. C. Ehem, mea uxor. So. Teipsum quæro. C. Loquere quid velis.

10 So. Primum hoc te oro, ne quid credas me adversum edictum tuum

Facere esse ausam. C. Vis me istuc tibi, etsi incredibile est, credere?

Credo. Sy. Nescio quid peccati portat hæc purgatio.

So. Meministiū me esse gravidam, et mihi te maximopere dicere, Si puellam parerem, nolle tolli? C. Scio quid feceris:

15 Sustulisti. Sy. Sic est factum domina. ergo herus damno auctus est.

So. Minime: sed erat hic Corinthia anus haud impura; ei dedi Exponendam. C. O Juppiter, tantam esse in animo inscitiam!

So. Perii! quid ego feci? C. Rogitas? So. Si peccavi, mi Chremes,

Insciens feci. C. Id quidem ego, si tu neges, certo scio,

8. *dixerit*.] ¶ “She must have mentioned great trifles with great effort on the present occasion” (i. e. when there is such tumult at our house); in other words, This which she has been talking of to the nurse, no doubt, is some trifle which she, conceiving it to be *magna*, discourses upon with much ado.

9. *Ehem! mea uxor*.] This repetition marks indignation. C.

10. TROCHAIC TETRAMETERS CATALECTIC.—*hoc te oro*.] ¶ Two accusatives. In general it may be observed that any verb which admits *separately* an accusative expressing an animate object, and one expressing an inanimate object admits both of such accusatives together; e. g. we can say both *hoc orare* and *te orare*; consequently *hoc te oro* is used. The same license, if employed in English, would, I am sure, though not always usual, be not incorrect. *edictum*] ¶ See And. iii. 2. 15.

11. *istuc tibi—credere?*] ¶ “To trust that to you;” “to ascribe that to your credit.”

12. *hæc purgatio*.] This apologizing of Sostrata; this attempt to justify herself.

13. AN IAMBIC TETRAMETER.—*maximopere*] ¶ The superlative of *magnopere*; the comparative *maiore opere* is found once in Gellius. This word is for the most part joined with verbs.

14. TROCHAIC TETRAMETERS CATALECTIC.—*nolle tolli?*] ¶ Te nolle eam tolli.

15. *dominā*] ¶ This might be the vocative here. *damno*] On account of the dowry which is usually given; and properly so, for

damnum refers to property; *malum*, to person. We say, *ego sum auctus damno*, and *damnum est auctum mihi*. As, *augeo tibi divitias*, and *augeo te divitiis*; and passively, *tu augeris divitiis*, and, *divitiæ augentur tibi*. C. ¶ Compare Plaut. Bacch. iv. 8. 45. “et ego te et ille mactamus infortunio.” *damno auctus est*.] Acidalius on Paterculus corrected: *Sic est factum: dominū ego, herus damno auctus est*. I, however, would read: *Sic est factum: minor ergo herus damno auctus est*. The *herus minor* is Clitipho, who would be a loser by whatever dowry might be given to a sister. B.

16. *Minime*:] ¶ Scil. sustuli.

17. *O Juppiter!*] ¶ He exclaims, not so much at his order not having been obeyed, as at her having given the child to a strange old woman. *inscitiam!*] i. e. stultitiam. R.D.

19. *Insciens feci*.] A person is *prudens*, who perceives something by his own understanding; *sciens*, who learns a thing by the evidence of another. *Prudens* per sese, *sciens* per alios. The contraries of which are, *insciens*, one who is ignorant of facts,—and *imprudens*, one who makes no choice between good and bad. C. ¶ That of which Chremes *accuses* her, namely *inscitia*, she here alleges as her *excuse*; “Insciens (i. e. per inscitiam) feci,” using the participle to show that she intends the word in a modified sense, and not that in which he used *inscitia*. The matters with respect to which Sostrata was *insciens*, are mentioned by Chremes, line 29.

- 20 Te inscientem atque imprudentem dicere ac facere omnia;
Tot peccata in hac re ostendis. nam jam primum, si meum
Imperium exsequi voluisses, interemtam oportuit:
Non simulare mortem verbis, re ipsa spem vitæ dare.
At id omitto: misericordia, animus maternus: sino.
- 25 Quam bene vero abs te prospectum est! quid voluisti? cogita:
Nempe annui illi prodita abs te filia est planissime
Per te, vel uti quaestum faceret, vel uti veniret palam.
Credo, id cogitasti; Quidvis satis est, dum vivat modo.
Quid cum illis agas, qui neque jus, neque bonum atque
æquum sciunt?
- 30 Melius, pejus: prosit, obsit: nil vident, nisi quod lubet.
So. Mi Chreme, peccavi, fateor: vincor: nunc hoc te obsecro;—
Quanto tuus est animus natu gravior, ignoscentior;—
Ut meæ stultitiæ injustitia tua sit aliquid præsidii.
- C. Scilicet equidem istuc factum ignoscam: verum, Sostrata,
- 35 Male docet te mea facilitas multa. sed istuc, quidquid est,

22. *Imperium exsequi*] He puts first, the error of acting *adversum edictum suum*. C.

23. *simulare*] ¶ Scil. te oportuit. *spem vitæ dare*.] ¶ To give hope to life; i. e. to give life its chance.

24. *omitto*:] ¶ I forego to dwell upon it. *misericordia, animus maternus*:] Scil. te impulerunt ut exponeres. R. D. *animus*] ¶ See And. i. 5. 37. *sino*.] ¶ I excuse it.

25. *vero*] ¶ You are not so culpable for sparing her life, as for the means which you took to preserve it. *Vero* is irony.

26. *prodita*] Its force is here well marked. For allies are said *deficere*; parents, *prodere* (Virg. *Æn.* i. 251. "unius ob iram prodimur"); patrons, *deserere*. Hence soldiers are called *patriæ desertores*, who abandon their country, which it is their duty to defend (Virg. *Æn.* xii. 15. "desertorem Asiæ.") Sometimes *prodere* means, to put off, to baffle, as Virg. *Æn.* i. 252. Sometimes it means, to declare what ought to be concealed, and thus to deceive, as "prodit me voce,"—"your daughter was committed to that old woman, and thereby deceived." C.

27. *Per te*.] ¶ As far as you were concerned; for all that you cared. *veniret*] From veneo.

28. *satis est*.] ¶ Is sufficient for my purpose; satisfies me. Chremes mentions this as a probable argument to have occurred to Sostrata's mind, upon taking this step; and he immediately refutes it.

29. *cum illis agas*.] ¶ See note on prol. 12. *sciunt*.] ¶ See end of note on 19.

30. *Melius, pejus, &c.*] ¶ "Be a thing better, be it worse: let it profit, let it hurt: unless they see what it pleases their caprice to see, they see nothing."

32. *Quantò*] ¶ *Tantò* is implied, to be connected with *sit* next line. Then construe *hoc obsecro* scil. *ut tantò meæ stultitiæ*—*præsidii, quantò, &c.* *Natu gravior* means, "more steady from age," and *gravior, innocentior* is an instance of asyndeton. See And. v. 4. 35. *Quantò, &c.*] Since this line is unintelligible, correct: "Quanto tu me es annis gravior, tantò es ignoscentior," *Es* being the imperative mood. B. *ignoscentior*;] In a charge so glaring, the extreme remedy is to have recourse to the compassion of the judges. C.

33. *justitiâ*] Lenitate. Cic. Marcell. 4. "hæc tua justitia et lenitas animi florescet quotidie magis." So *justa servitus*, And. i. 1. 9. R. D.

34. *Scilicet*] See Heaut. ii. 3. 117. *factum ignoscam*:] So also Plautus, *Amphitr.* i. 1. 100. "ignoscamus peccatum suum;" and Virg. *Cul.* 293. *Ignoscere facto* is a more common construction. R. D.

35. *Male docet—multa*.] ¶ Teaches many things erroneously;—gives many bad lessons. *mea facilitas*] Because he readily pardons his wife. *Facilitas* is of one who soon lays down anger; *clementia*, of one who never grows angry. C. *sed istuc*] ¶ "However state that (whatever it is) on account of

Qua hoc oceptum est causa, loquere. So. Ut stultæ et miseræ omnes sumus

Religiøsæ; cum exponendam do illi, de digito annulum

Detraho; et eum dico ut una cum puella exponeret;

Si moreretur, ne expers partis esset de nostris bonis.

40 C. Istuc recte: conservasti te atque illam. So. Is hic est annulus.

C. Unde habes? So. Quam Bacchis secum adduxit adolescentulam,—Sy. Hem.

C. Quid ea narrat? So. ea, lavatum dum it, servandum mihi dedit.

Animum non adverti primum: sed postquam aspexi, ilico

Cognovi: ad te exsilui. C. Quid nunc suspicare, aut invenis,

45 De illa? So. Nescio; nisi ex ipsa quæras, unde hunc habuerit,

Si potis est reperiri. Sy. Interii: plus spei video, quam volo.

Nostra est, si ita est. C. Vivitne illa, cui tu dederas? So. Nescio.

C. Quid renunciavit olim? So. Fecisse id quod jusseram.

which this subject has been begun by you." *Quâ causâ* for *cujus causâ*.

36. *loquere*.] Follow the reading *cloquere*, i. e. proceed to say the rest. Sostrata was then *miseræ*, because she was ordered by her husband's severity to put her daughter to death; and it is a vulgar saying that all foolish and wretched persons are superstitious. B.

37. *illi*.] ¶ See line 26. *digito*] Scil. meo.

39. *de nostris bonis*.] This was the point in which lay the superstition. C.

40. *Istuc recte* :] ¶ Since you *did* give the girl her life, it was well that you added the ring also. You have thereby preserved yourself and her to one another.

41. *Hem!*] Syrus fears lest the opportunity of obtaining the silver may be snatched from him, by the discovery of the girl. Therefore he groans. C. Spoken aside.

42. *ea, lavatum*] ¶ This is the latter part of the sentence commencing "Quam Bacchis." The interposed words of Chremes being disregarded. *lavatum*] As the ancients wrote; we say, *lotum*. C. *servandum*] Scil. annulum.—The ancients, when they bathed, used to lay aside their rings. See Burman, on Ovid, *Amor.* ii. 15. 23. R. D.

43. *Animum*] The better copies have *Animum* instead of *Annulum*. B. *Animum non adverti*] ¶ i. e. non primum (ut primum mihi eum servandum in manum dedit)

animadverti eum hunc esse annulum; because I did not on the instant look at it, but as soon as I *did* look upon it, &c. *ilicò*] ¶ See line 3.

44. *exsilui*.] ¶ From *ex* and *salio*; implying the extravagance of her joy.

45. *illâ* ?] ¶ The adolescentula, "quam Bacchis secum adduxit." *Nescio*.] ¶ I do not know any further facts relative to this affair, as I ran to tell you, *ilicò*, without taking time to enquire;—nothing can be further known, "nisi ex ipsa, (*adolescentulâ*) quæras, unde hunc (*annulum*) habuerit" unless you inquire from herself, from whom did she get this ring.

46. *potis est*] ¶ For potest; scil. res. See And. ii. 6. 6. Sostrata naturally doubts the possibility of this point being to be ascertained, inasmuch as *anus illa* may have died soon after the child was given to her. *plus spei*] Better refer these words to Sostrata, not to Syrus. C. Syrus fears that, if Antipha be at once discovered, Clinia may confess her his mistress; and hence it may be known that Bacchis appertains to Clitipho. E.

47. *Nostra*] ¶ i. e. belonging to my master's family. Compare And. v. 2. 5. *dederas* ?] ¶ Scil. filiam exponendam. *Nescio*.] ¶ Hence the chief difficulty of ascertaining the facts.

48. *Quid renunciavit olim* ?] ¶ What account did the old woman render you, formerly, of the commission which you gave

C. Nomen mulieris cedo quod sit, ut quærat. So. Philtere.
 50 Sy. Ipsa est. mirum, ni illa salva est, et ego perii. C. Sos-
 trata,
 Sequere me intro. So. Ut præter spem evenit! quam timui
 male,
 Ne nunc animo ita esses duro, ut olim in tollendo, Chreme!
 C. Non licet hominem esse sæpe ita ut vult, si res non sinit.
 Nunc ita tempus est mi, ut cupiam filiam: olim nil minus.

ACTUS IV.—SCENA II.

SYRUS.

Nisi me animus fallit, haud multum a me aberit infortunium:
 Ita hac re in angustum oppido nunc meæ coguntur copiae:
 Nisi aliquid video, ne esse amicam hanc gnati resciscat senex:
 Nam quod de argento sperem, aut posse postulem me fallere,
 5 Nihil est: triumpho, si licet me latere tecto abscedere.

to her? *Fecisse*] ¶ *Renunciavit se fecisse*, &c. *id quod jusscram.*] ¶ Scil. ut amulum unâ cum puellâ exponeret.

49. *quærat.*] ¶ Scil. ex ipsâ, as Sotrata had suggested, 45.

50. *Ipsa est.*] ¶ Syrus (having probably heard the name before) is pretty sure that this is the same old woman whom he saw, when he called at Antiphila's house, and whom he mentions repeatedly, Act ii. Scene 3. Her he knows to be still alive; whence he argues that there is nothing to prevent the discovery of Antiphila and the true state of affairs, *immediately*. *Salva* means, alive; *ni* for *si non*. *ego perii.*] Because she is recognized before I obtain the money. C.

51. *Ut*] ¶ For *Quam valde*, especially in ejaculations. Compare *Hee. iii. 3. 46. ut olim*] ¶ Scil. ut olim animo duro fuisti. *in tollendo.*] ¶ i. e. in the matter of rearing the child; *tollendo* being the same as *negotio tollendi*.

53. *hominem*] ¶ *A human being*, whose every action and wish so much depends on contingencies. It seldom happens that we can be situated as we please, while circumstances oppose our wishes. *ita ut vult*,] Cicero; "tales sunt hominum mentes, quales pater ipse Jupiter," &c. L.

54. *ita tempus est mihi.*] ¶ Such is my condition. So, Cic. *Fam. ii. 18.* "Tempora reipublicæ qualia futura sint, quis scit?"

Id. Planc. 32. "quid a me cujusque tempus poseat." *olim nil minus.*] ¶ i. e. *olim* ita tempus fuit mihi ut *nil minus* cuperem quàm filiam.

Syrus in a soliloquy declares the perplexity arising to him from the recent discovery; but at length seems to have good hopes of surmounting all difficulties, and of procuring the money.

1. *IAMBIC TETRAMETERS.*—*Nisi me animus fallit,*] ¶ "If I am not mistaken." In such a phrase, *animus* is often suppressed, as, iii. 2. 3. *multum*] For *longe*.

2. *in angustum oppidò*] Compare Demosth. Olynth. i. εἰς στενὸν κομιδὴ καταστήσεται αὐτῷ. *copiæ:*] A metaphor from the commander, who, when almost routed by an enemy, betakes himself into some safe retreat. Comp. Virg. *Æn. ii. 564.* "et quæ sit me circum copia lustrò." Al. *in angusto oppido*. C.

3. *video.*] ¶ See *And. ii. 2. 36.*

4. *quòd de argento sperem,* &c.] ¶ "As to my hoping about the silver, or expecting that I can," &c.

5. *Nihil est:*] ¶ 'Tis nothing; i. e. 'tis useless; out of the question. Compare *Nihil est*, line 9. *triumpho.*] This may have suggested Hor. *Od. iv. 4. 51.* "quos opimus Fallere et effugere est triumphus." Da. *latere tecto abscedere.*] ¶ i. e. to escape

Crucior, bolum tantum mihi ereptum tam desubito e faucibus.

Quid agam? aut quid comminiscar? ratio de integro ineunda est mihi.

Nil tam difficile est, quin quærendo investigari possiet.

Quid, si hoc nunc sic incipiam? nihil est. quid si sic? tantundem egero.

10 At sic opinor: non potest: imo optime. euge! habeo optimam.

Retraham herele, opinor, ad me idem illud fugitivum argentum tamen.

ACTUS IV.—SCENA III.

CLINIA, SYRUS.

NULLA mihi res posthac potest jam intervenire tanta,

Quæ mihi ægritudinem afferat: tanta hæc lætitia oborta est.

from danger without loss. Metaphor from warfare, in which those are said *latus tegere*, who screen themselves by shields against missiles. But *latus apertum dare* when they are exposed to the brunt. Cæsar B. G. i. 25. "Boii et ex itinere Tulingi nostros latere aperto adgressi circumvenere." See Lambinus on Hor. Sat. i. 3. 59. R. D. "Therefore, I ought not now to think of the money, how I may procure it; but of myself, how I may escape in safety." E.

6. *bolum*] Metaphor from beasts and their prey. *Bolus* with the Greeks, if written by ω , means "the casting of a net;" if by α , "a clod of earth," hence, a piece of any thing. C. *ereptum*] ¶ Scil. fuisse; "by such a booty having been snatched away;" the infinitive filling the place of a substantive in the ablative.

7. *comminiscar*?] *Fingam*. Thence the use of *commentum*. So, "atque illis hoc commentum placet." C. *ratio de integro ineunda est*] i. e. another plan is to be adopted anew. So, *consilium inire* is frequent, as in Liv. xl. 12. R. D.

8. *Nihil tam difficile*] Menander: ἄλωτὰ γίγνεν' ἱσιμελεία καὶ πόνος ἅπαντα. Philemo: Πάντ' ἐστὶν ἱξευρεῖν, ἂν μὴ τὸν πόνον Φιύχησις, ὃς πρόσσεται τοῖς ζητουμένοις. L. *quin*] See And. ii. 3. 25.

9. *hoc*] ¶ Scil. investigare. *sic*] Scil. sic quærendo. *nihil*] ¶ For frustra. See

line 4. and And. ii. 2. 3. *tantundem*] The one is as useless as the other.

10. *sic opinor*:] ¶ i. e. sic incipiam, opinor. *non potest*:] ¶ It is of no effect, no avail. *optimam*.] Scil. rationem, as line 7.

11. *Retraham*] In the proper sense of the word. For fugitives are said *retrahi*. Sueton. in Aug. 17. "Cæsariem retractum e fugâ supplicio affecit." R. D.

Syrus explains to Clinia the *ratio* which occurred to him in last scene; namely, that he (Clinia) is to conduct Bacchis to lodge at Menedemus' house, and explain matters to his father as they really exist, i. e. that Bacchis belongs to Clitipho, and that he himself loves Antiphila; and, if Menedemus should elucidate the circumstance of Bacchis to Chremes, it is to be so managed that the latter shall not give credit to it, for a day at least, till Syrus shall have got the money from him for Clitipho.

1. IAMBIC TETRAMETERS CAT.—*Nulla mihi res*] Clinia here evinces his excessive joy for the discovery of Antiphila's parents; in consequence of which he is with difficulty persuaded by Syrus to assist Clitipho.

2. *Quæ*] ¶ *Ut* would be more agreeable to modern style. Compare this exultation of Clinia with that of Pamphilus on an occasion

Dedo patri me nunc jam, ut frugalior sim, quam vult.

S. Nihil me fefellit: cognita est, quantum audio hujus verba.

5 Istuc tibi ex sententia tua obtigisse lætor.

C. O mi Syre, audistine obsecro? S. Quidni? qui usque una affuerim?

C. Cur æque audisti commodi quicquam evenisse? S. Nulli.

C. Atque ita me di ament, ut ego nunc non tam meapte causa

Lætor, quam illius: quam ego scio esse honore quovis dignam.

10 Ita credo: sed nunc, Clinia, age, da te mihi vicissim:

Nam amici quoque res est videnda, in tuto ut collocetur:

Ne quid de amica nunc senex. C. O Juppiter! S. Quiesce.

C. Antiphila mea nubet mihi. S. Sicine mihi interloquere?

C. Quid faciam, Syre mi? gaudeo: fer me. S. Fero hercle vero.

15 C. Deorum vitam apti sumus. S. Frustra operam, opinor, sumo.

C. Loquere; audio. S. At jam hoc non ages. C. Agam.

S. Videndum est, inquam,

Amici quoque res, Clinia, tui in tuto ut collocetur.

Nam si nunc a nobis abis, et Bacchidem hic relinquis,

somewhat similar, And. v. 5. *agritudinem*] For *agrimonia*, i. e. grief or infirmity. E.

3. *Dedo*] ¶ See And. v. 3. 26.

4. *fefellit*:] ¶ See iv. 2. 1. *cognita est*,] Scil. Antiphila. *quantum*] ¶ As far as. "To judge from all I hear him (Clinia) say." This is spoken aside. He speaks aloud at *Istuc tibi*.

6. *O mi Syre*,] He speaks with condescension, as those do who are suddenly overjoyed. C. *Quidni?*] Cur non audierim?—*ego* qui usque, &c. *una affuerim?*] ¶ Syrus was standing by at the time when Sostrata brought the ring to Chremes, iv. 2. 41.

7. *Cui*] ¶ Connected with *evenisse*. *æque—evenisse?*] ¶ Befell in a similar manner; attended with such happy coincidences. *commodi quicquam*] ¶ For *commodum quicquam*. Compare And. iv. 4. 6. Al. "commode." *Nulli*.] ¶ Scil. *Haud ulli* æque audivi commodi quicquam evenisse.

8. *ita di*] ¶ See ii. 3. 67. *meapte*] ¶ The possessives frequently admit *pte* by *parelcon*, to add emphasis, as here *meapte* for *meâ ipsius*.

9. *illius*] Scil. causâ. The *quam* following shows that he means Antiphila. *ego scio*] ¶ Emphatic; I am convinced of it; although she has been hitherto ill-esteemed by others.

10. *da te mihi vicissim*:] i. e. As I have

given ear to your words, so in turn give your attention to me; that you may do what is necessary to prevent Chremes from knowing that Bacchis is his son's mistress. E. ¶ As I brought you Antiphila, whose arrival has terminated in such joy to you; so, now, let me have your assistance.

11. *amici*] More forcible than if he said *Clitiphonis*. C. *quoque*] ¶ As well as one's own interest. *videnda*,] ¶ To be provided for. See And. ii. 2. 36.

12. *senex*.] ¶ Scil. *Chremes* rescicat, as line 19. See E.'s note on 10. *O Juppiter!*] He is almost disheartened from his joy; as if Syrus was attempting to throw an obstacle in the way of his marriage. C.

14. *gaudeo*:] ¶ His feelings of satisfaction return from the *Quiesce* of Syrus. *fer*] ¶ Forgive my transport, and perhaps needless apprehensions.

15. *apti*] Compare And. v. 5. 4. *apti sumus*] *πάρισον* or *παρεβόλη*, which are species of *ὑμῶσις*. E. *Apti* is from *apiscor*, whence *adipiscor*. R. D. *Frustrâ*] ¶ The attempt to be heard by you is vain, you are so obstreperous.

16. *hoc non ages*.] Scil. audies. Compare And. ii. 5. 4. *inquam*,] ¶ Continuing with his subject, which had been interrupted; and repeating from line 11.

18. *hic*] ¶ At the house of Chremes.

Senex resciscet ilico, esse amicam hanc Clitiphonis:

20 Si abduxeris, celabitur itidem, ut celata adhuc est.

C. At enim istoc nihil est magis, Syre, meis nuptiis adversum:

Nam quo ore appellabo patrem? tenes, quid dicam? S. Quidni?

C. Quid dicam? quam causam afferam? S. Quin nolo mentiare:

Aperte, ita ut res sese habet, narrato. C. Quid ais? S. Jubeo

25 Illam te amare, et velle uxorem: hanc esse Clitiphonis.

C. Bonam atque justam rem oppido imperas, et factu facilem.

Et scilicet jam me hoc voles patrem exorare, ut celet

Senem vestrum. S. Immo, ut recta via rem narret ordine

omnem. C. Hem!

Sati'n' sanus es, aut sobrius? tu quidem illum plane prodis.

30 Nam qui ille poterit esse in tuto? dic mihi.

S. Huic equidem consilio palmam do: hic me magnifice effero,

Qui vim tantam in me, et potestatem habeam tantæ astutiæ,

Vera dicendo ut eos ambos fallam: ut quum narret senex

Vester nostro, istam esse amicam gnati, non credat tamen.

35 C. At enim spem istoc pacto rursum nuptiarum omnem eripis:

Nam dum amicam hanc meam esse credet, non committet filiam.

20, *abduxeris*,] ¶ Lead her away from Chremes' house. *celabitur*] Bacchis utpote Clitiphonis anima. She will not be known as his mistress.

21, *istoc*] Scil. abductione Bacchidis.

22, *quo ore*] ¶ With what face; how, without the greatest effrontery. So, Phorm. v. 7. 53. *quid dicam*?] ¶ What the point of my words is.

23, *quam causam*] ¶ What reason can I give my father for bringing Bacchis into his house? Am I to say she is mine? How then am I to have Antiphila?

24, *Jubeo*]. Scil. ut narres. *Illam*, next line, means Antiphilam.

27, *hoc—patrem exorare*,] ¶ See iv. 1. 10. and And. iii. 4. 13. *celet Senem*] We say also "celo tibi hanc rem" and "celo te de hac re." Understand here, "de Bacchide." C.

28, *Senem vestrum*.] ¶ The paterfamilias of your house. *Immo, ut*] Immo, *contrà, volo ut, rectâ viâ*] *Rectâ viâ rem narrare* is the same as *apertè* before, ita ut sese res habet. R. D.

29, *Sati'n' sanus es*,] ¶ So, And. iv. 4. 10. On *sobrius* see And. iv. 4. 39. *illum*] Clitiphonem.

30, AN IAMBIC TRIMETER.—*qu' ille poterit*] ¶ i. e. if your advice be followed.

31, TROCHAIC TETRAMETERS CATALECTIC.—*consilio*] ¶ The *consilium* he gives lines 33, 34. *palmam do*:] ¶ I adjudge the

prize for superior efficacy. Metaphor from the *palm* conferred on victors. *palmam do*:] i. e. assentio; metaphor from persons stipulating, who hold out the hand (*palmam*). C. *hic*] ¶ On this score; in this matter. *me—effero*,] i. e. me jacto, glorior. Flor. i. 26. "Manlium altius se et incivilius effertem ab arce dejecit." R. D. ¶ "I highly extol myself." Hor. Ep. i. 10. 9. "Quæ vos ad cælum effertis rumore secundo."

32, *tantæ*] Perhaps our author wrote *tantam*. B.

33, *eos ambos*] ¶ Scil. Menedemus and Chremes; for when Menedemus will tell Chremes the truth which he has heard from Clinia, namely, that he loves Antiphila, and that Bacchis is Clitipho's mistress, Chremes will discredit it, and make Menedemus think (iv. 8. 17.) that the account given him is all a farce. Neither of them, however, will remain long under the delusion (v. 1. 35.)

34, *senex Vester nostro*,] ¶ Menedemus Chremeti. *istam esse amicam gnati*,] ¶ istam (Bacchidem) esse amicam gnati (Clitiphonis). *non credat*] ¶ Scil. senex noster, Chremes, who will not only disbelieve this, but will feel persuaded of the contrary, i. e. that Bacchis is Clinia's mistress.

35, *nuptiarum*] ¶ Scil. mearum et Antiphilæ. *eripis*:] mihi.

36, *meam esse credet*] Of necessity, Chremes, if he thinks that Bacchis does not

Tu fortasse, quid me fiat parvi pendis, dum illi consulas.

S. Quid, malum, me ætatem censes velle id assimularier?

Unus est dies, dum argentum eripio: pax: nihil amplius.

40 C. Tantum sat habes? quid tum, quæso, si hoc pater resciverit?

S. Quid si redeo ad illos, qui aiunt, quid si nunc cælum ruat?

C. Metuo, quid agam. S. Metuis? quasi non ea potestas sit tua,

Quo velis in tempore ut te exsolvas,—rem facias palam.

C. Age, age, traducatur Bacchis. S. Optime ipsa exit foras.

ACTUS IV.—SCENA IV.

BACCHIS, CLINIA, SYRUS, DROMO, PHRYGIA.

SATIS pol proterve me Syri promissa huc induxerunt:

Decem minas quas mihi dare pollicitus est. quod si is nunc me

belong to his own son, will set her down as Clinia's mistress, C. *non committet*] Will not entrust to me his daughter Antiphila.

37. A TROCHAIC TETRAMETER HYPERCATALECTIC.—*me fiat*] See And. iii. 5. 8. *parvi pendis*] See And. i. 5. 59. *illi*] ¶ Clitiphoni. Your chief object seems to be, to conceal from Chremes that Bacchis is his son's mistress, not to forward my marriage with Antiphila.

38. TROCHAIC TETRAMETERS CATALECTIC.—*malum*,] ¶ See ii. 3. 77. *malum* appears, here, merely as an interjection, as "plague on't." *ætatem*] ¶ Understand *per*; Do you think that I intend this counterfeit to be kept up to the delusion of Chremes for a whole age? No, verily; when I have the money from him, which is to be procured this day, let him know all. Comp. the similar ellipsis, iv. 5. 4.

39. *Unus est dies*,] ¶ Scil. *mora*, or something similar. *pax*:] ¶ Enough, "no more of that." Vossius disapproves of the interpretation *παντὶλῶς*, given by Priscian, but, as Forcellinus remarks, *παντὶλῶς* is from *τίλος* and may mean, *satis*, *hactenus*, *finis* sit. Compare ii. 3. 50. *nihil amplius*.] ¶ Scil. *quam unus dies opus est*.

40. *Tantum*] ¶ Scil. *temporis*. See note prol. 13. *Tantum sat habes*?] ¶ Do you consider thus much time (scil. unum diem) to be enough for the purpose. Or rather "Have you enough (of time) in thus much." i. e. is that enough of time for you to have; by a Græcism. *quid tum*,] ¶ Scil. *fict. tum*] ¶ When this *unus dies* shall be past. *si hoc pater resciverit*?] ¶ If my father

should come to know that I have cooperated with you in this scheme to cheat Chremes.

41. *redeo*] As frequently, for *venio*. *illos, qui aiunt*, &c.] ¶ i. e. those who are ridiculously and unreasonably fearful: apprehending impossibilities.

42. *ea potestas*] ¶ *ea* for *tanta* or *talis*. "As if such power were not in your hands, that," &c.

43. *Quo velis in tempore*] ¶ i. e. in tempore in quo te exsolvere,—rem facere palam, velis. te exsolvas,] ¶ "Extricate yourself" from any perplexity into which you may be thrown by a misunderstanding. Or rather, "acquit, justify yourself" from any false imputations; compare Hec. iv. 2. 23. and ib. v. 3. 22. *facias palam*] ¶ *Facere palam* is most generally applied to the disclosure of a death. Here for *patefacias*.

44. *Age, age*,] ¶ Consenting. Comp. And. ii. 1. 10. *traducatur*] ¶ Scil. ad nostras aedes. See line 20. above, and iv. 5. 17. *Optimè*.] ¶ For valdè in tempore, maximè opportunè. See And. ii. 1. 35.

Bacchis uses a little artifice to urge Syrus for the ten minæ which he promised to obtain for her; and is persuaded to go with her train to Menedemus' house.

1. IAMBIC TETRAMETERS CATALECTIC.—*Satis*] ¶ See i. 1. 19. *protervè*] i. e. temerè, inconsideratè. Hec. iii. 5. 53. and below, iv. 6. 10. R. D. *huc*] Not ad has aedes; but ad hoc consilium, scil. ut hîc morer, promissa expectans. So, And. ii. 3. 25. "quo me inducas."

2. *Decem minas, quas*] The same con-

Deceperit, sæpe obsecrans me ut veniam, frustra veniet.

Aut, cum venturam dixero, et constituero, cum is certe

5 Renuntiarit,—Clitipho cum in spe pendeat animi,—

Decipiam, ac non veniam: Syrus mihi tergo pœnas pendet.

C. Satis scite promittit tibi. S. Atqui tu hanc jocari credis?

Faciet, nisi caveo. B. Dormiunt: ego pol istos commovebo.

Mea Phrygia, audisti, modo iste homo quam villam demonstravit

10 Charini—P. Audi. B. proximam esse huic fundo ad dextram? P. Memini.

B. Curriculo percurre: apud eum miles Dionysia agitatur.

S. Quid inceptat? B. Dic me hic oppido esse invitam, atque asservari:

Verum aliquo pacto verba me his daturam esse, et venturam.

S. Perii hercle! Bacchis, mane, mane: quo mittis istanc? quæso,

struction as And. prol. 3. R. D. ¶ See note there. *Decem minæ*, the antecedent understood, is the nominative, in apposition with *promissa*, "the offers held out, namely, the ten minæ."

3. *Deceperit*] ¶ "If he shall have deceived me;" if, in the end, his words shall prove to be empty promises. She uses the perfect subjunctive, not the indicative; as she has still hopes of the money. *sæpe, obsecrans*] ¶ "Often shall he, beseeching me to come to Clitipho, come to me in vain." *veniam—veniet.*] This use of the same verb, in different parts of it, is indicative of the anger of the speaker. C.

4. *Aut.*] ¶ "Or" rather (what will be a still greater disappointment.) &c. *venturam*] me esse. *dixero, et constituero.*] ¶ "Have said that I will come, and have made the appointment." So, "constitutæ nuptiæ," in And. i. 5. 34. *is*] ¶ Syrus "shall have brought back word for certain," to Clitipho, that I will come. See iv. 1. 48.

5. *pendeat animi.*] *Animi pendere* is, to be in anxiety, in doubt. Cic. Tusc. Quæst. i. 40. and Liv. vii. 30. and *pendere* is used absolutely in the same sense. R. D. ¶ This construction of the genitive is accounted for on ii. 1. 13. *Animi* may however here be connected with *spe*.

6. *mihi*] In meam ultionem. Virg. Æn. i. 136. "Post mihi non simili pœnâ commissâ luetis." R. D. *pendet*] Persolvat. Virg. Æn. vi. 20. "tum pendere pœnas Cecropidæ jussi." R. D. ¶ He shall appear to Clitipho to have used him treacherously and shall be flogged by him. This will gratify my revenge for this disappointment. These words are all addressed to Phrygia.

7. *Satis scitè*] ¶ "Cleverly enough." He addresses Syrus, who with him is listening to Bacchis. *promittit*] ¶ Scil. Bacchis. He speaks in drollery. *promittit*] As *nimari* is sometimes used for *promittere*, so *promittere* for *nimari*. Virg. Æn. ii. 95. R. D.

8. *Faciet.*] ¶ Scil. quod promittit; i. e. aliquando decipiet, ac non veniet. *Dormiunt:*] ¶ Syrus and Clitipho are taking this matter too easily; I will break their supine tranquillity, and show them that I will not be their dupe.

9. *Mea Phrygia.*] ¶ This is an artifice, ut istos commoveat. *audisti*] ¶ Did you hear the name of that villa which villa the man just now pointed out, belonging to Charinus? *villam*] This also shows that the Dionysia spoken of above, i. 1. 110. are the "Dionysia in agris." DA. A villa was a house in the lands as a receptacle and store place for the husbandman's property. C.

10. *Proximam esse*] ¶ Connect quam villam demonstravit — proximam esse huic fundo.

11. *Curriculo*] i. e. celeriter; with uninterrupted running, as in Plaut. Epid. i. 1. 12. and Mil. ii. 6. 43. R. D. See And. ii. 2. 18. *eum*] Charinum. *agitatur.*] Celebrat; as Hec. i. 2. 18. and Ovid. Met. vii. 431. "agitant convivia patres." R. D.

12. *inceptat?*] ¶ Scil. Bacchis; addressed to Clinia. See iii. 3. 39. *hic oppidò esse invitam.*] ¶ "That I am here, and am detained here, much against my will."

13. *verba—daturam*] That I will say something to deceive them. E. ¶ See And. i. 3. 6.

14. *Perii hercle:*] To Clinia. *mane, mane:*] ¶ See iii. 3. 52. *istanc.*] Phrygiam.

- 15 Jube maneat. B. I. S. Quin est paratum argentum. B. Quin ego hic maneo.
 S. Atqui jam dabitur. B. Ut lubet: num ego insto? S. At sci'n' quid, sodes?
 B. Quid? S. Transeundum nunc tibi ad Menedemum est, et tua pompa
 Eo traducenda est. B. Quam rem agis, seelus? S. Egone? argentum cudo,
 Quod tibi dem? B. Dignam me putas, quam illudas? S. Non est temere.
 20 B. Etiamne tecum hic res mihi est? S. Minime: tuum tibi reddo.
 B. Eatur. S. Sequere hac. heus, Dromo. D. Quis me vult? S. Syrus. D. Quid est rei?
 S. Ancillas omnes Bacchidis traduce huc ad vos propere.
 D. Quamobrem? S. Ne quæras. efferant, quæ secum huc attulerunt.
 Sperabit sumtum sibi senex levatum esse harum abitu.
 25 Næ ille haud scit, paulum lucri quantum eii damni apportet. Tu nescis id quod scis, Dromo, si sapiēs. D. Mutum dices.

15. *Jube maneat.*] Scil. ut Phrygia maneat. I.] To Phrygia. B. *Quin*] See And. ii. i. 14. *ego maneo.*] ¶ I am not going away myself; I am merely despatching Phrygia.

16. *dabitur.*] *Argentum. Ut lubet:*] ¶ Be that as you please; do I urge? *scisne quid, sodes?*] Supply *facias* or *facere te velim*. B. ¶ So, in English, "Do you know what?"

17. *Transeundum*] ¶ The reason for this was assigned by Syrus, iv. 3. 20.

18. *cudo,*] ¶ Jocular; to procure this money requires some time, trouble, and invention. From *cudo* comes *incus* an anvil.

19. *quam illudus?*] In the Andrian, "adeone vobis videmur esse idonei, in quibus sic illudatis?" *Iludo in te* (ablative) and *illudo te*, as also *illudo tibi*, are used. C. *Non est temere.*] ¶ Scil. hoc inceptum. I have good reasons for sending you to the house of Menedemus.

20. *Etiamne*] i. e. adhuc, amplius, diutius. Therefore, she is not expressing dissatisfaction that she has business with the servant, but that he detains her so long and in vain; when the ten minæ, promised, are not appearing. Syrus replies *minime*, diutius: *tibi reddo tuum*, i. e. quod tibi pollicitus sum. Compare Ad. ii. 2. 41. B. "Have I any business with you at Menedemus'

house? Am I to go to oblige you? S. By no means; it will be to oblige yourself. DA. ¶ Follow Bentley.

21. *Eatur.*] ¶ Impersonal; the same as *iter fiat*, scil. a me, a pompâ meâ. *hâc*] ¶ Scil. viâ. Hec. iii. 3. 12. So, in Greek, the frequent omission of ἰδίῳς. *Syrus.*] Te vult.

23. *Quamobrem?*] Dromo, as being rather slow, does not understand. "ille Cliniae servus tardiusculus est." C. *efferant,*] ¶ Scil. e domo Chremetis. Al. "et ferant," *quæ secum*] ¶ In as much as they were "Oneratas veste atque auro." iii. 1. 43.

24. *sumtum*] ¶ The expense of entertaining them all at his house. The heaviness of which is complained of, iii. 1. 47.

25. *Næ ille*] ¶ Surely Chremes little knows that their departure, so far from leaving his finances at rest, is but subsidiary to a scheme of getting a large sum of money from him. My master, "infortunio mactus est" and, damno aufebitur.

26. *Tu nescis*] Id age, ut nescisse videris; and the other by hyperbole answers, "mutum me dices." E. ¶ "You know not what you know." *Mutum*] me esse; so faithfully will I keep the matter silent. Comp. ii. 3. 133. "— risus abstine *Clit.* Laudabis."

ACTUS IV. — SCENA V.

CHREMES, SYRUS.

ITA me dī amabunt, ut nunc Menedemi vicem

Miseret me, tantum devenisse ad eum mali.

Illanccine mulierem alere cum illa familia ?

Etsi scio, hosce aliquot dies non sentiet ;

5 Ita magno desiderio fuit ei filius.

Verum ubi videbit tantos sibi sumptus domi

Quotidianos fieri, nec fieri modum,

Optabit rursum ut abeat ab se filius.

Syrus optime eccum. S. Cesso hunc adoriri? C. Syre.

S. Hem.

10 C. Quid est? S. Te mi ipsum jamdudum optabam dari.

C. Videre egisse jam nescio quid cum sene.

S. De illo quod dudum? dictum ac factum reddidi.

SYRUS here deceives Chremes by telling him the truth, (see iv. 3. 33.) namely that contained below in lines 19, 20, 21. pretends to urge him to feign consent to a marriage between his lately discovered daughter and Clinia, and allow the latter, on this score, to get money from Menedemus. But Syrus readily gives up this point, which he merely presses to make his master think that he is following the hint given him, iii. 2. 22, &c.; whereas his real aim is to cheat Chremes himself of money for Clitipho, in which he succeeds, line 56.

1. IAMBIC TRIMETERS.—*nunc*] ¶ Bacchis, with her retinue, has just departed from Chremes' house. *Menedemi vicem miscret me,*] On this construction see Perizon. on Sanct. Minerv. ii. 3. 167. R. D. ¶ I think that *vicem* is for *invicem* (which, however, might be read here); Menedemus is now in his turn to be pitied, as was I yesterday, on the same account.

2. *mali.*] He should more properly say *dammī*, unless it be referred to *mental* suffering, C.

3. *illā familiā?*] With indignation, as Syrus humorously applied *pompa* above. C. *familiā?*] ¶ δουλεία, οἰκία. "A retinue of slaves" appears to be its primitive meaning, being from the same root as *famulus*, according to Festus.

4. *hosce aliquot dies*] ¶ For these some

days. Ellipsis; compare iv. 3. 38. *sentiet* ;] *malum*.

5. *Ita magno*] Such regret has the father experienced on account of his son's absence, that he will not feel the damage incurred through the courtesan till after some days. E. *desiderio*] The dative. See ii. 3. 116.

7. *Quotidianos*] The sense requires the adverb *Quotidiano*, i. e. *quotidie*, as in Plautus, Capt. iii. 5. 66. B. *modum*] Scil. *sumptus*.

9. *optimè*] ¶ See iv. 3. 43. *adoriri?*] To accost, as it were, unexpectedly. And "si imparatum in veris nuptiis adortus esset." This use of the word is derived from the bodies of persons who come by surprise, rising up suddenly and increasing to the sight. C. Spoken aside to himself.

10. *Quid est?*] Mad. Dacier ascribes these words also to Syrus. But they are more suitable to Chremes, anxious to hear, how Syrus has managed with Menedemus, Z. *dari.*] Obviam dari.

11. *Videre egisse*] This he collects from the words of Syrus "te—exoptabam dari;" as the slave would not probably *wish* to see him, unless on the business relative to Menedemus, C.

12. *quod dudum?*] ¶ Scil. *mecum egisti*; de ratione fallendi senem, Act 3. Scene 2. *dictum ac factum reddidi.*] ¶ i. e. *dixi ac feci*: not more surely said than done.

- C. Bonan' fide? S. Bona hercle. C. Non possum pati,
Quin tibi caput demulceam. accede huc, Syre:
- 15 Faciam boni tibi aliquid pro ista re, ac lubens.
S. At si scias, quam scite in mentem venerit.
C. Vah, gloriare evenisse ex sententia?
S. Non hercle vero: verum dico. C. Dic, quid est?
S. Tui Clitiphonis esse amicam hanc Bacchidem
- 20 Menedemo dixit Clinia, et ea gratia
Secum adduxisse, ne tu id persentisceres.
C. Probe. S. Dic sodes. C. Nimum, inquam. S. Imo sic satis.
Sed porro ausculta quod superest fallaciæ:
Sese ipse dicet tvam vidisse filiam:
- 25 Ejus sibi complacitam formam, postquam adspexerit:
Hanc cupere uxorem. C. Modone quæ inventa est? S. Eam.
Et quidem jubebit posci. C. Quamobrem istuc, Syre?
Nam prorsum nihil intelligo. S. Hui, tardus es.
C. Fortasse. S. Argentum dabitur et ad nuptias,
- 30 Aurum atque vestem, qui,—tenesne? C. Comparet?

13. *Bonâne fide?*] ¶ *Have you so, in good earnest? non possum pati,* when not connected with a noun, means, *obdurate*, *καταιγισί*, the force which is illustrated by Grotius on Luc. v. 316. and Gronov. on Sener. Thyest. 470. Comp. Hec. i. 2. 108. and Heaut. iv. 5. 14. R. D. on Eun. i. 1. 7. He writes *ferre non posse* in the same sense, Eun. i. 1. 9.

14. *accede huc,*] ¶ Holding out his hand, to caress him.

15. *Faciam boni*] A formula used by those who express their gratitude for what has been done by another. Adel. v. 5. 6. R. D.

17. *Vah! gloriare*] “Vanity! are you boasting that the matter has fallen out as you wished?” Chremes cannot think that any machinations of Syrus (to be inferred from *quam scite in mentem venerit*) have had time to take effect; therefore he asks, if he is not arrogating to his own cleverness something which *happened* in the natural course of things. There is emphasis on *evenisse*.

18. *Non hercle vero:*] ¶ Scil. glorior. This is not an empty boast. *verum dico.*] ¶ Scil. in saying “quam scite in mentem venerit;” in as much as I *have* devised and *have* directed the course of the event.

19. *Tui Clitiphonis*] ¶ Syrus makes Chremes fancy that this account which he has advised Clinia to give to his father, is false.

20. *et ea gratia*] Et dixit, ea, &c.

21. *id*] ¶ Scil. Clitiphonis amicam esse hanc.

22. *Probè.*] Scil. factum, effectum. *Dic sodes.*] ¶ Pray, say in truth what you think of it; doubting the import of “Probe.” *Nimum,*] ¶ By hyperbole for *valde, maxime*, as Eun. iii. 5. 49.

23. *quod superest fallaciæ:*] ¶ *Id fallaciæ quod superest narrandum;* the part of the stratagem which remains yet to be told. By *Immo si scias* he gives him to understand that the latter part is more admirable still. See note on 12.

26. *Modone quæ inventa est?*] ¶ Her, do you mean, who was but just now found to be my daughter?—Compare And. v. 4. 36. “Næ istam multimodis tuam inveniri gaudes,”—Chremes scarcely knows her, as yet, by the name *filia*.

27. *jubebit posci.*] And he will request his father to ask your daughter for him. E.

28. *prorsum*] ¶ Ommino. See And. iii. 2. 30. *nihil* is for non. *tardus*] ¶ Slow, dull, of apprehension. *Serus* is used in somewhat a similar sense, Hor. Sat. i. 10. 21. “O seri studiorum;” and *tardiusculus*, applied to Dromo.

30. *qui*] ¶ Aposiopesis, which Chremes supplies, “Comparet.” His father will of course approve, and will give him money whereby he may provide the costly dresses requisite on such an occasion. *Aurum atque*

S. Id ipsum. C. At ego illi neque do, neque despondeo.

S. Non? quamobrem? C. Quamobrem, me rogas? homini—

S. Ut lubet.

Non ego dicebam, in perpetuum illam illi ut dares;

Verum ut simulares. C. Non mea est simulatio:

35 Ita tu istæc tua misceto, ne me admisceas.

Egon', cui daturus non sim, ut ei despondeam?

S. Credebam. C. Minime. S. Scite poterat fieri;

Et ego hoc, quia dudum tu tantopere jusseras,

Eo cæpi. C. Credo. S. Cæterum equidem istuc, Chreme,

40 Æqui bonique facio. C. Atqui cum maxime

Volo te dare operam ut fiat, verum alia via.

S. Fiat: quæratür aliud. sed illud quod tibi

Dixi de argento quod ista debet Bacchidi,

Id nunc reddendum est illi. neque tu scilicet

45 Eo nunc confugies: quid mea? num mihi datum est?

vestem—*is* *hendyadis*; see iii. 1. 43. *tenesne*?] *Intelligisne?* as And. i. 1. 59. Ib. ii. 2. 12.

31. *Id ipsum.*] ¶ That is the very thing I mean. *At*] ¶ Menedemus may, no doubt, like this well, and be very ready to provide his son with money on such an account, *but* I neither give nor betroth Antiphila. *ego*] ¶ Emphatic. *ego* penes quem est dandi arbitrium. *despondeo.*] See And. i. 1. 75.

32. *homini—S. Ut lubet.*] Al. *fugitivo dabo filiam?* Al. *homini fugitivo dabo?* Understand *homini illi*, “to such a man as that!” who has his mistress, Bacchis.

34. *simulares.*] Scil. te daturum Antiphilam. *Non mea est simulatio:*] Read “Non *meum* est simulatio, i. e. my habit, my propensity, my duty; as “non est mentiri *meum*.” B. ¶ See iii. 2. 38. The text here is quite correct; *mea* the adjective to *simulatio*; if we had *simulare*, the adjective would necessarily be neuter; but *meum* can be read, if unnecessary ellipsis be preferred.

35. *istæc tua misceto.*] “Agitate your schemes of that kind, in such a manner (*ita*) that you may not (*ne* for *ut non*) involve me.” The verb is used in this line in two meanings; on *misceto*, where its meaning is rather metaphorical, compare; Nep. in Pausan. “plurima miscere coepit, majora concupiscere.” Cic. 4. Cat. 3. “nova quadam misceri et concitari mala, jam pridem videbam.”

36. *Ego.*] ¶ I, who am not addicted to lawless actions, and have some character to support. *ut*] ¶ Vis, postulas, ut. “That I should betroth my daughter to the man on whom I have no intention of bestowing her?”

37. *Credebam.*] ¶ I was thinking that you

might perhaps do such a thing.—If you would weigh it, 'tis a thing that might be done cleverly.

39. *Eo cæpi.*] ¶ Et ego hoc (*consilium*) cæpi eo (ea causa) quia dudum tu tantopere (tam vehementer) jusseras (aliquid hujusmodi fieri). *Credo.*] ¶ I believe that you intended to follow my injunctions. See Hec. iii. 5. 7.

40. *istuc Æqui bonique facio.*] ¶ We may construe *causâ* *requisi bonique*. “That, Chremes, I do with honest and good intention.” That *facio* has its ordinary meaning here, appears from *ut fiat* next line. *Atqui cum maxime*] “And yet, while I very much wish,” &c.

41. *fiat.*] ¶ Scil. quod dudum tecum egi, (or something similar) Scil. ut fallas Menedemum. *verum aliâ viâ.*] ¶ however, *I wish you to proceed* (*volo te dare operam*) in a different way.

42. *Fiat.*] He cunningly assents to his master in all; because he will by fair words extort the money. C. *quæratür aliud.* ¶ Some other plan of effecting your wishes must be sought by me.—He then lets this subject drop, and passes (*sed*) to that for which alone he is interested, namely, to extort money from Chremes. See the argument to this scene. *illud*] ¶ Nominative. See Hec. iii. 1. 6.

43. *Dixi.*] ¶ Scil. tibi; he told him this artful story, iii. 3. 39—43. where see notes.

44. *Id.*] ¶ *Argentum* scil. *illi.*] ¶ Bacchidi. *neque tu*] ¶ He anticipates any objection which Chremes might make to the paying of the money for which Antiphila (as he makes him to believe) had been pledged to Bacchis.

45. *Eo nunc confugies:*] ¶ Have re-

Num jussi? num illa oppignerare filiam

Meam me invito potuit? verum illud, Chreme,

Dicunt: jus summum sæpe summa est malitia.

C. Haud faciam. S. Imo aliis si licet, tibi non licet.

50 Omnes te in lauta et bene acta parti putant.

C. Quin egomet jam ad eam deferam. S. Imo filium

Jubẽ potius. C. Quamobrem? S. Quia enim in hunc suspicio est

Translata amoris. C. Quid tum? S. Quia videbitur

Magis verisimile id esse, cum hic illi dabit:

55 Et simul conficiam facilius ego, quod volo.

Ipsæ adeo adest; abi, effer argentum. C. Effero.

ACTUS IV.—SCENA VI.

CLITIPHO, SYRUS.

NULLA est tam facilis res, quin difficilis siet,

course at such a time as the present to that subterfuge—(viz. how does this concern me? was this loan of money given to me? &c.) in order to escape from paying the sum for your daughter's redemption. *med* 2] Scil. refert.

46. *Num jussi?* ¶ Did I give orders on the subject?—what right had that Corinthian woman to pledge my daughter? why should I be held answerable for actions in which I had no part?

47. *verum illud—Dicunt*] ¶ “They say that, a truth,” or, of a truth; i. e. that is a true saying, viz. “the height of justice is often the height of iniquity.” For *verum* Al. *vere*.

48. *jus summum*] ¶ ‘Tis a vulgar saying, “qui plus potest, pejus facit.” E.

49. *faciam.*] ¶ Scil. eo nunc confugiam. *Imo aliis*] ¶ Strengthening him in his resolution.

50. *Omnes te in lauta*] Read *Omnes te in lauta esse et bene aucta re putant*, i. e. that you, from a state of poverty or moderate income, have become wealthy. B. Palmerius reads *Omnes te in lauta et bene uncta putant*; but retain *aucta*, on account of the propriety such phrases as *augeri opibus, auctus re, fortuna*. The word *parte* is deservedly suspected. On Bentley's reading compare Hor. i. 16. 68. R. D. *parti*] ¶ For *parte*; as occurs also in Lucretius and Plautus.

51. *egomet*] ¶ He has been so wrought upon by Syrus, that he is impatient to have

the credit of himself paying the money of which he is being cheated. *eam*] Bacchidem. *imo*] ¶ Syrus is too cunning to allow this exactly; since, if the money was handed to Bacchis by Chremes, she would not understand the meaning of so strange a proceeding and might betray the stratagem. And Syrus has not easy access to Bacchis at present, to explain it to her; as she has gone to Menedemus' house.

52. *Jube*] ¶ Scil. argentum ad eam deferre. *enim*] See And. v. 1. 4.

53. *Translata*] ¶ Transferred on him from Clinia, who is really (as Syrus persuades Chremes) the intriguer. *Quia videbitur*] ¶ Syrus reasons to him thus:—“Our object, you know, is, to pass off Bacchis to Menedemus as *your son's* mistress, not *Clinia's*; this object will be promoted by Clitipho being seen in the act of visiting her and handing her money.”

55. *Et simul*] Syrus, to satisfy Chremes the better, again pretends that he is keen for the execution of the scheme against Menedemus.

56. *adeo*] See And. iii. 2. 52.

Syrus prepares Clitipho for receiving the money from his father with a good grace, and not betraying the stratagem respecting Bacchis.

I. IAMBIC TRIMETERS.—

- Quam invitus facias. vel me hæc deambulatio,
 Quam non laboriosa, ad languorem dedit !
 Nec quidquam magis nunc metuo, quam ne denuo
 5 Miser aliquo extrudar hinc, ne accedam ad Bacchidem.
 Ut te quidem omnes di deæque, quantum est, Syre,
 Cum tuo isto invento cumque incepto perduint !
 Hujusmodi mihi res semper comminiscere,
 Ubi me excarnifices. S. I tu hinc, quo dignus es :
 10 Quam pæne tua me perdidit protervitas ?
 C. Vellem hercle factum : ita meritis. S. Meritis ? quomodo ?
 Næ me istuc prius ex te audivisse gaudeo,
 Quam argentum haberes, quod daturus jam fui.
 C. Quid igitur dicam tibi vis ? abiisti, mihi
 15 Amicam adduxti, quam non liceat tangere.
 S. Jam non sum iratus. sed sci'n' ubi nunc sit tibi
 Tua Bacchis ? C. Apud nos. S. Non. C. Ubi ergo ? S.
 Apud Cliniam.

2. *Quam invitus facias.*] ¶ i. e. Nulla res, quam inv. facias, est t. fac. quin, &c. From the position of *Quam inv. fac.* we might rather expect *Si eam inv. fac. vel* ¶ *Vel* elegantly put for, ut alia omittam, ut de aliis taceam. Hee. i. 1. 3. R. D. *hæc deambulatio,*] *Deambulatio* implies rather pleasure than fatigue. C. ¶ *Syrus* had desired him to walk about. See iii. 3. 26.

3. *Quam*] ¶ Join this with *dedit*; and understand *etsi* to "non laboriosa." *ad languorem dedit* :] i. e. languidum fecit. Plant. Asin. iii. 2. 28, "ubi sæpè ad languorem tuâ duritiâ dederis octo validos lictores." Similarly, in Plautus, "dare in timorem," &c. R. D.

6. *U*] *Precor ut. deæque,*] ¶ This is a dissyllabic, according to Hare, and the final *e* is long. Comp. Virg. *Æn.* iii. 91 "Liminaque laurusque dei;" where see Servius. Otherwise *que quàm* might be an anapæst. *quantum est,*] i. e. quot sunt. So Phorm. v. 7. 10. *Quicquid* likewise is put for *quicumque* in Hor. Ep. v. 1. "O deorum quicquid in cælo regit." Liv. iii. 25. "quicquid deorum est." R. D. 7. *isto invento*] ¶ "That abominable device" of sending Bacchis hence, out of my reach. *perduint* !] ¶ Anciently for *perdant*. Davus meets similar abuse from Pamphilus in the Andrian.

8. *mihi*] ¶ For my relief, forsooth. *comminiscere.*] Fingis. See iv. 2. 7.

9. *Ubi*] In quibus. *excarnifices.*] i. e. excrucies. A *carnifex* is one who *carnes* ex homine facit. For *caro* is that which *caret* animâ, and is properly applied to the dead. Virg. Georg. iv. 255. "et corpora luce caren-

tum." Or *caro* is *quæ cadit*. Virg. *Æn.* vi. 481. "Belloque caduci Dardanidæ." C. ¶ So, And. iv. 1. 27. "meus carnifex," referring to Davus. *quò dignus es* :] ¶ Scilicet; i. e. "abi in malam rem."

10. *protervitas* ?] ¶ Your wanton heedlessness in making free with Bacchis in your father's presence (see iii. 3. 1—4.) which nearly betrayed my stratagem. *protervitas* ?] Lighter than *procacitas*; which, again, is lighter than *petulantia*. C.

11. *factum* :] ¶ Scilicet. vellem te perditum esse. *ita meritis es.*] ¶ So richly have you deserved perdition.

12. *ex te prius audivisse*] We pretend thus, when we are about to confer a benefit on any one who says what displeases, but does not anger, us. C.

14. *Quid igitur*] ¶ He is retracting, in a measure, and attempts to excuse his language by an appeal (*igitur*) to his reason. *dicam*] *ut dicam*. What then do you mean I should say to you ?—am I to commend you ?

15. *quam non liceat*] ¶ The subjunctive; "in order that I may not have liberty to touch her."

16. *Jam non sum*] Such is his joy that he cannot withhold the news. C. *iratus*] A man is *iratus* who is angry for a particular cause: *iracundus*, who is so by habit. C. *tibi*] ¶ i. e. quam liceat tangere.

17. *Apud Cliniam.*] ¶ Syrus knows that this is, primâ facie, unwelcome tidings to him; but he has it in his power to disappoint him agreeably.

- C. Perii. S. Bono animo es: jam argentum ad eam deferēs,
 Quod ei es pollicitus. C. Garris. unde? S. A tvo patre,
 20 C. Ludis fortasse me. S. Ipsa re experibere.
 C. Næ ego fortunatus homo sum: deamo te, Syre.
 S. Qua causa id fiat; cave quidquam admiratus sis,
 Sed pater egreditur. obsecundato in loco.
 Quod imperabit facito: loquitur paucula.

ACTUS IV.—SCENA VII.

CHREMES, CLITIPHO, SYRUS.

- UBI Clitipho nunc est? S. Eccum me, inque. CL. Eccum
 hic tibi.
 CH. Quid rei esset, dixti huic? S. Dixi pleraque omnia.
 CH. Cape hoc argentum, ac defer. S. I: quid stas, lapis?
 Quin accipis? CL. Cedo sane. S. Sequere hac me ocius:
 5 Tu hic nos, dum eximus, interea opperibere:
 Nam nihil est, illic quod moremur diutius.

19. *Garris:*] ¶ You cannot surely be in earnest.—He scarcely credits the announced success. *unde?*] ¶ Scil. deferēs.

20. *experibere.*] The ancient form. Moderns write *experire*. Juv. Sat. i. 170. “experiar, quid concedatur in illos,” &c. C.

21. *deamo*] *De* is here augmentative; elsewhere it diminishes; valde amo. C.

22. *cave quicquam*] ¶ *cave ne secundum quicquam*. See that you appear no way surprised, when he hands you the money.

23. *Sed pater, &c.*] With Muretus transpose thus:—“Sed pater egreditur, cave quicquam admiratus sis, Quâ causâ id fiat: obsecundato in loco.” B. *obsecundato*] *Obsecundare* is, dicere atque facere omnia ad voluntatem. R. D. ¶ Compare this advice with that of Davus to Pamphilus: And. ii. 3. 29. and ib. ii. 4. 5. *Obsecundato* means, accommodate yourself and your deportment to the appearance which we are to keep up to Chremes. Compare And. iv. 3. 20. “ut subservias Orationi.” *in loco.*] ¶ On occasion; as occasion may require. See iii. 2. 26.

CHREMES comes out with the money, gives it to Clitipho, who retires with Syrus; whence Chremes soliloquizes on his daughter and his monies.

1. IAMBIC TRIMETERS.—*Eccum me, inque.*] Syrus prompts Clitipho, what he is to reply to his father. C. *inque.*] Very seldom is any form but *inquam* and *inquit* found. C. *Eccum* is used for *Ecce*.

2. *Quid rei esset,*] ¶ Have you, Syrus, told Clitipho, what the business was which we arranged. *pleraque omnia.*] See And. i. 1. 28.

3. *Cape hoc argentum,*] ¶ Turning to Clitipho. *defer.*] ¶ To Bacchis, as iv. 5. 51. *Ii:*] Al. *ei*. Al. *hei*. Read with Faernus, *I. B. lapis?*] A term of reproach against a foolish person; as v. 1. 4. R. D.

4. *Quin*] ¶ *Qu. quin'* for *qui non*. Why do you not take it? *Cedo sane.*] ¶ Holding out his hand to his father for the money, which his father at once gives. *hæc*] ¶ Scil. ad Menedemum. See iv. 5. 21. Spoken to Clitipho aloud. *Tu hic*] ¶ To Chremes, who Syrus supposes will wait till he and Clitipho come out from Menedemus' house, whither they are entering to pay Bacchis the money.

6. *Nam nihil*] Well added, that no suspicion may arise of Bacchis being Clitipho's mistress. Cyrus gave Chremes in iv. 5. 53. a satisfactory reason why Clitipho should carry the money to her. *diutius*] ¶ Scil. *æquo*. “on account of which we should make any great delay there.”

CH. Minas quidem jam decem habet a me filia,
Quas pro alimentis esse nunc duco datas :
Hasce ornamentis consequentur alteræ.

10 Porro hæc talenta dotis apposcent duo.
Quam multa injusta ac prava fiunt moribus !
Mihi nunc, relictis rebus, inveniendus est
Aliquis, labore inventa mea cui dem bona.

ACTUS IV.—SCENA VIII.

MENEDEMUS, CHREMES.

MULTO omnium me nunc fortunatissimum
Factum puto esse, gnate, cum te intelligo
Resipisse. C. Ut errat ! M. Teipsum quærebam, Chreme :

7. *Minas—decem*] It is the custom of fathers to reflect on expenditure of money, even though given to their daughters. E. *habet a me filia,*] ¶ He says this as he looks upon the ten minæ, just given, as paid on her account, to redeem her.

8. *pro alimentis*] ¶ I consider this money as due by me and paid, no matter to whom, for the expense of rearing Antiphila. Bacchis under the supposition which possesses Chremes, would not be the gainer (as only receiving back what she lent) but Philtera, as having her debt paid.

9. *Hasce ornamentis*] Chremes justly expects that he will be obliged to pay a second sum of ten minæ to Bacchis for dress. For, in selling slaves, first the bare person was taken into account; then, the clothes. Hence the parasite, Plaut. Stich. ii. 1. 18. “nunc si ridiculum quæret hominem quispiam, venalis ego sum cum ornamentis omnibus.” Comp. Plaut. Cureul. iii. 3. 65. B. *Hasce*] ¶ Scil. decem minas. *alteræ.*] Scil. decem minæ.

10. *hæc*] ¶ Put, as frequently it is, for *hæ*; scil. hæ viginti minæ. *talenta*] See i. 1. 93. *talenta dotis apposcent duo.*] There is no sense in the vulgar reading, therefore Bentley’s emendation is the more acceptable. *Porro hæc talenta dotis apposcent duo;*—*hæc*, scil. filia mea jam reperta. The genitive *dotis* depends, not on *talenta*, but on a noun understood, *causâ* or *nomine*. Plaut. Pers. iii. 2. 66. “dabuntur dotis tibi inde sexcenti logi.” R. D. *apposcent*] “These minæ (from the readiness with which they are obtained from me) demand a dowry of two

talents to follow them.” A dowry of two talents may fairly be expected of me, as I have paid ten minæ *pro alimentis*, and am ready to pay ten more *pro ornamentis*.

11. *Quàm multa*] Adopt the approved conjectural reading—“Quam multa, justa, injusta, fiunt moribus?” Comp. Adel. v. 9. 33. The meaning is,—Whether they be just or unjust, yet they are the effect of manners, and hold their sway in common life. B.

12. *nunc,*] ¶ In the present instance, “now, for instance.” In point with what he complains of in previous line. *relictis rebus,*] ¶ See And. ii. 5. 1. *inveniendus*] ¶ Playfully; alluding to his daughter just found.—One would think that I find it necessary to look for a person on whom to spend my money:—that I have to procure the object, as I procure the money, scil. *inveniendo*. See And. i. 1. 37.

MENEDEMUS repeats to Chremes the statement relative to Bacchis, which has just now been truly given him by Clinia (according to Syrus’ direction, iv. 3. 24, 25.) but is so far influenced by Chremes’ contrary explanation, as to adopt the erroneous ideas supplied to him (Chremes) by Syrus, iv. 5. 19, &c. See note on iv. 3. 33.

1. IAMBIC TRIMETERS.—*Multò*] ¶ Menedemus, as he comes out at his own door speaks these words to his son Clinia who is within.

3. *Resipisse.*] Anciently, for resipuisse. So *sapisset* for *sapuisse* in Plautus, Rud. iv. 1. 8. *Resipiscere* is, to return to a better mind. R. D. ¶ See And. iv. 2. 15. He is

Serva, quod in te est, filium, et me, et familiam.

5 C. Cedo, quid vis faciam? M. Invenisti hodie filiam.

C. Quid tum? M. Haec uxorem sibi dari vult Clinia.

C. Quæso, quid tu hominis es? M. Quid est? C. Jamne oblitus

Inter nos quid sit dictum de fallacia, [es,

Ut ea via abs te argentum auferretur? M. Scio.

10 C. Ea res nunc agitur ipsa. M. Quid dixti, Chreme?

Erravi. sic res acta. quanta de spe decidi!

Imo hæc quidem, quæ apud me est, Clitiphonis est

Amica. Ita aiunt, et tu credis omnia.

Et illum aiunt velle uxorem, ut, cum desponderim,

15 Des, qui aurum, ac vestem, atque alia, quæ opus sunt, comparet.

M. Id est profecto: id amicæ dabitur. C. Scilicet

Daturum. M. Ah, frustra sum igitur gavisus miser.

Quidvis tamen jam malo, quam hunc amittere.

Quid nunc renuntiem abs te responsum, Chreme.

20 Ne sentiat me sensisse, atque ægre ferat?

C. Ægre? nimium illi, Menedeme, indulges. M. Sine,

pleased at having just heard from Clinia that he wishes to seek Antiphila in marriage. *Ut*] ¶ *Quam valdè.* See iv. 2. 51. Chremes exclaims thus on hearing his friend bestowing on his son Clinia praise which, he conceives, he little deserves.

4. *Serva,*] ¶ Compare Simo's request to Chremes, And. iii. 3. 9. "Cujus tibi potestas summa servandi datur." The respectable marriage of a son of irregular habits, in a measure, preserves his own reputation, as well as that of his family connections. *quod in te est,*] For *quantum in te est*; as iii. 1. 7. R. D. ¶ *quod in te est* might here be a parenthesis:—"Preserve (which is in your power) my son," &c.

5. *quid vis faciam?*] ¶ See And. ii. 3. 6.

7. *quid tu hominis es?*] See Hec. iv. 4.

21. And. i. 5. 16. What is come upon you? where are your senses?

8. *quid sit dictum*] ¶ viz. in iii. 1. 60, 61. and 89.

9. *cæ viâ*] Scil. per fallaciam.

10. *Ea res nunc agitur ipsa.*] ¶ The execution of that very scheme of cheating you is now in progress; you are this moment under deception in crediting Clinia's account.

11. *Erravi*] ¶ I have actually fallen under the delusion, instead of merely pretending to do so. *res acta*] ¶ In opposition to *res agitur*; "the thing is (not doing, but) actually done." *de spe decidi*] ¶ His son uses the same words, ii. 3. 9.

12. *Imo hæc*] ¶ I have given, in this passage, the arrangement of the speakers as adopted by Bentley and Faernus, and approved by Zeunius.—Menedemus, unwilling to admit the disappointment conveyed to him by Chremes, returns to his original idea: "Nay, now, I was not deceived after all; for this Bacchis, who is at my house, surely must be Clitipho's mistress, as I have been informed."

13. *Ita aiunt.*] ¶ So they tell you, and you lend a credulous ear to all their stories. *Al. ita aiunt.* C. *Et tu credis?*

14. *illum*] ¶ Scil. Cliniam. *uxorem,*] ¶ Unnecessary to mention Antiphila's name, as she had been just now spoken of, line 6.

15. *quæ aurum,*] ¶ See note on iv. 5. 30. *quæ opus sunt,*] See And. ii. 1. 37.

16. *Id est*] ¶ factum, verum. I now plainly see that what you state is the fact: that money which I am to give to Clinia, pre-fessedly for "aurum ac vestis" will be handed by him to this Bacchis, his mistress. *Scilicet Daturum.*] ¶ Scire licet eum id amicæ esse daturum. There is no doubt that he intends to make that use of it.

19. *Quid nunc*] ¶ What am I to say your answer is to his proposal for your daughter in marriage?

20. *Ne sentiat*] ¶ The answer should be of such a kind, that he may not perceive that my eyes have been opened to the insincerity of his suit, and he displeased.

21. *Ægrè?*] ¶ Chremes is astonished at

Inceptum est: perfice hoc mihi perpetuo, Chreme.

C. Dic convenisse, egisse te de nuptiis.

M. Dicam; quid deinde? C. Me facturum esse omni'a;

25 Generum placere: postremo etiam, si voles,

Desponsam quoque esse dicito. M. Hem, istuc volueram.

C. Tanto ocius te ut poscat, et tu id, quod cupis,

Quam ocissime ut des. M. Cupio. C. Næ tu propediem,

Ut istam rem video, istius obsaturabere.

30 Sed, hæc ut ut sunt, cautim et paulatim dabis,

Si sapiens. M. Faciam. C. Abi intro: vide quid postulet.

Ego domi ero, si quid me voles. M. Sane volo:

Nam te scientem faciam, quidquid egero.

ACTUS V.—SCENA I.

MENEDEMUS, CHREMES.

EGO me non tam astutum, neque ita perspicacem, esse, certo scio:

the father being so indulgent to a supposed spendthrift as to dread his being *displeased*.

22. *Inceptum est*:] Scil. *indulgere*; the work of indulgence has been begun by me: complete this for me. *perpetuò*] ¶ “Once for all,” so, Eun. v. 8. 13. “perpetuò perierim;” I ask as a lasting favour, that you would fulfill this my wish of indulging Clinia.

23. *convenisse*,] ¶ The impersonal verb; scil. *convenisse inter nos*.

24. *Me facturum esse*] ¶ *Dic me facturum, &c. omnia*;] ¶ Quæ poscat, velit.

25. *Generum placere*:] ¶ That the son-in-law (i. e. the proposal, the match) is agreeable to me. So, v. 1. 63. “gener et affines placent.”

26. *Desponsam*] ¶ Tell him that the engagement has absolutely passed between us, that she has been betrothed to him.

27. *poscat*,] ¶ Scil. argentum; which it was Menedemus’ earnest wish to give him. See note on 15.

29. *Ut istam rem video*] ¶ “As I view that matter; (i. e. if I am not mistaken,) you will grow weary of that *son*.” There is something sarcastic in the double application of *iste*. *Obsaturabere* is equivalent to *satur fieri*; hence *istius* the genitive. Hor. Sat. i. 7. 35. “Satur altitum.”

30. *cautim et paulatim*] These adverbs in *im* are formed from the supines of verbs, as

minutim, certatim, strictim, festinatim; and sometimes from adjectives, as, *paulatim, propriatim, immutatim*. DA. *dabis*] ¶ Clinia nummos.

32. *si quid me voles*] ¶ See iv. 1. 10. *Sane volo*] ¶ Doubtless I require you, inasmuch as, whatever I shall do, I will acquaint you with it.

32. *te scientem*] ¶ Al. *te sciente*; i. e. whatever I shall do, I will do with your knowledge.

MENEDEMUS, in relating to Chremes the effect produced on Clinia by the answer to his suit (see iv. 8. 23. and 26.) and mentioning other circumstances which fell under his own observation, convinces him of the true state of affairs, that Bacchis is Clitipho’s mistress. Thence Chremes consents, in earnest, to give Antiphila to Clinia, and promises a dowry of two talents, but desires Menedemus to state that he intends to give, with Antiphila, his whole property. Thereby he wishes to alarm his son Clitipho and constrain him to resign his extravagancies with Bacchis.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Ego me*] ¶ Five lines of soliloquy, containing irony, and ridicule of Chremes, who, as Menedemus now perceives, has been the dupe of artifice, and had endeavoured to make him

Sed hic adiutor meus, et monitor, et prae monstrator, Chremes
Hoc mihi praestat. in me quidvis harum rerum convenit.

Quae sunt dicta in stultum, caudex, stipes, asinus, plumbeus:

5 In illum nil potest: exsuperat ejus stultitia haec omnia.

C. Ohe, jam desine deos, uxor, gratulando obtundere,
Tuam esse inventam gnatam; nisi illos ex tuo ingenio judicas,
Ut nil credas intelligere, nisi idem dictum est centies.

Sed interim quid illic jamdudum gnatus cessat cum Syro?

10 M. Quos ais homines, Chreme, cessare? C. Ehem, Menedeme, advenis?

Dic mihi, Cliniae, quae dixi, nuntiasti'n? M. Omnia.

C. Quid ait? M. Gaudere adeo occēpit, quasi qui cupiunt
nuptias.

C. Ha, ha, hae. M. Quid risisti? C. Servi venire in mentem Syri [seclus.

Calliditates. M. Itane? C. Vultus quoque hominum fingit

15 M. Gnatus quod se adsimulat lætum, id dicis? C. Id. M. Idem istuc mihi

so, likewise. "I surely know that I am not so cunning, nor quick-sighted to such a degree," as to see through such knaveries as these, which my friend Chremes perceives at once; i. e. "I am no doubt, a simpleton;" an ironical retort, perhaps, for his having been asked "quid tu hominis es?" (iv. 8. 7.) while he saw aright. Bentley has *id* for *certo*.

3. *Hoc mihi praestat.*] i. e. in hoc me antecedit. E. ¶ Rather, "supplies this to me;" i. e. affords to me, by his wisdom, this *astutia* and *perspicacitas*, which I lack foresooth. *In me convenit.*] ¶ Is appropriate when pronounced against me.

4. *Quae sunt dicta*] Bentley reads *dicta*, on account of *res* preceding. But no change is necessary, for the feminine is often followed by a different gender. Eun. v. 5. 28. See Duker, on Liv. i. 3. R. D. ¶ Enallage of gender. Thucyd. i. 59. *Τρέπονται ἐπὶ τὴν Μανδολίαν ἐφ' ὅπερ καὶ τὸ πρότερον ἔξιπέμποντο*. Comp. Hec. iii. 1. 7. and 28.

5. *In illum nihil potest* ;] ¶ "But against him (Chremes) nothing (of this kind, *nulla harum rerum*) can be applicable" *exsuperat ejus stultitia haec omnia.*] ¶ ἀπεροδόκητον. See v. 2. 28.

6. *gratulando*] *Gratulari* is properly *gratias agere*; and *gratulationes* are, *gratularum actiones*. R. D. *obtundere.*] ¶ See And. ii. 2. 11. This verb here governs *deos*.

7. *Tuam esse inventam filiam* ;] ¶ i. e. gratulando quod tua sit inventa filia. *nisi*

illos, &c.] ¶ Comp. Eun. i. 2. 118. "Ex aliarum ingeniis nunc me judicet."

8. *Ut*] ¶ See ii. 3. 64. *nil credas intelligere.*] ¶ Eos nihil intelligere credas.

9. *ill'c*] ¶ At the house of Menedemus. See iv. 7. 5. "why does he loiter there?"

10. *quae dixi.*] See iv. 8. 23, 26.

12. *adeo coepit, quasi*] ¶ The occurrence of *adeo*—*quasi* for *ita*—*ut* is very rare. See Tursellinus, where this passage is the only instance given. "He grew quite transported to hear it, like those who wish for marriage."

13. *Servi venere*] ¶ Your account of Clinia's demeanour on the occasion brings to my mind the deceits of Syrus, so admirably contrived as to cause even *him* thus to assume a feigned deportment.

14. *Itane?*] ¶ Ridiculing Chremes as it were, for suffering himself to be deceived by the slave. C. ¶ "Really?" *Vultus quoque hominum fingit seclus.*] ¶ "The villain fashions to his pleasure the appearances (not merely of circumstances, but) also of individuals." *fingit*] *Fingere* is properly the part of the potter (*figulus*) who moulds figures of clay. C. *seclus*] ¶ For *seclustus*. See And. iii. 5. 1.

15. *quod se adsimulat lætum.*] ¶ On the ground that my son feigns himself glad;"—"under the supposition that,—meaning that—my son is merely pretending joy." *id dicis?*] ¶ Scil. "Vultus quoque h. f. seclus." *Id.*] ¶ Scil. dico. "I do;"—that is my

Venit in mentem. C. Veterator. M. Magis, si magis noris,
putes

Ita rem esse. C. Ai'n' tu? M. Quin tu auscultas. C. Mane:
hoc prius scire expeto,

Quid perdidideris: nam ubi desponsam nuntiasti filio,
Continuo injecisse verba tibi Dromonem, scilicet,

20 Sponsæ vestem, aurum, atque ancillas, opus esse, argentum ut
dares.

M. Non. C. Quid? non? M. Non, inquam. C. Neque
ipse gnatus? M. Nil prorsum, Chreme.

Magis unum etiam instare, ut hodie conficerentur nuptiæ.

C. Mira narras. quid Syrus meus? ne is quidem quidquam?
M. Nihil.

C. Quamobrem? M. Nescio equidem: sed te miror, qui alia
tam plane scias.

25 Sed ille tuum quoque Syrus idem mire finxit filium,

very meaning. *Idem istuc*] ¶ That very same idea occurred to me; namely, suspicion that this was only mere appearance. Observe, *Venit* is the preterite; Menedemus could not now sincerely use the present tense here.

16. *Veterator.*] ¶ Accomplished villain that he is; Scil. Syrus. He is still under the same error which dictated "*Servi venere—calliditates*" line 13. where see note. *noris*,] ¶ illud, Syrum.

17. *Ita rem esse.*] ¶ That what you say is true; that he is "*Veterator.*" *Aisne tu?*] ¶ He now first begins to fear that there is something as yet latent, of which he knows not. There is emphasis on *tu*; he may be supposed tacitly to argue thus:—"Do you say it,"—who were so credulous just now to the misrepresentations made by Clinia? and are so little suspicious? Then, indeed, I apprehend something worse.

18. *Quid perdidideris:*] ¶ i. e. How much money you are obliged to give him, in other words, to lose; inasmuch as what you give, you give but to be squandered away.

19. *scilicet,*] ¶ See ii. 3. 117. "I take it for granted that Dromo (as being Clinia's accomplice in the stratagem) immediately threw in a word or two, importing, that," &c. On *injecisse verba*, compare Hor. Sat. i. 4. 93. "*mentio si qua De Capitolini furtis injecta Pitilli Te eorum fuerit.*"

20. *Sponsæ*] ¶ For Antiphila, the bride (according to their understanding, and our stratagem). *opus*] ¶ For *necessaria* scil. negotia. And. ii. 1. 37. *argentum ut dares.*]

¶ With the view (on the part of Dromo) that you might give money.

21. *Non.*] ¶ Scil. injeicit verba Dromo. *Quid? non?*] ¶ What? said not a word? Chremes imagines that to procure money from Menedemus was the sole object of a feigned suit for Antiphila; as set forth, iv. 8. 14, 15.

22. *unum.*] ¶ The one thing, namely that the marriage, to which you had returned your consent, might be ratified at once. *etiam instare,*] ¶ So far was he from drawing back of his proposal, that he even urged the fulfilment of it.

23. *quid Syrus meus?*] This seems still more wonderful, that Syrus did not utter a word to extort money. C.

24. *miror, qui*] ¶ Scil. te miror, qui;—or, miror, quæ, "I wonder how you can know other things so clearly," and be deceived in this.

25. *ille*] Whom you consider to be such a "*veterator.*" C. *Sed ille tuum*] ¶ "But that same Syrus (cunning fellow that he is!) has wondrously fashioned your son also (as well as mine) to contribute to effect that," &c. Menedemus goes on ironically to praise Syrus for succeeding so far as to model the conduct of the two young men so well, as that no one could conceive that Bacchis belonged (as is the fact, forsooth) to Clinia;—but Menedemus sees very well that no modelling or fashioning was necessary, where nature and the true state of affairs guided. *finxit*] i. e. formavit. Hor. Ep. ii. 3. 366. "*voce paternâ fingeris ad rectum.*" R. D. See note on 14.

Ut ne paululum quidem subolat esse amicam hanc Clinia.

C. Quid ais? M. Mitto jam osculari atque amplexari: id nil puto.

C. Quid est quod amplius simuletur? M. Vah. C. Quid est? M. Audi modo:

Est mihi ultimis conclave in ædibus quoddam retro:

30 Huc est intro latus lectus, vestimentis stratus est.

C. Quid, postquam hoc est factum? M. Dictum factum, huc abiit Clitipho.

C. Solus? M. Solus. C. Timeo. M. Bacchis consecuta est illico.

C. Sola? M. Sola. C. Perii. M. Ubi abiire intro, operuere ostium. C. Hem,

Clinia hæc fieri videbat? M. Quidni? mecum una simul.

35 C. Fili est amica Bacchis, Menedeme: occidi.

M. Quamobrem? C. Decem dierum vix mi est familia.

M. Quid? istuc times, quod ille operam amico dat suo.

C. Imo quod amicæ. M. Si dat. C. An dubium id tibi est?

Quenquam animo tam communi esse et leni putas,

26. *Ut ne paululum quidem subolat*] ¶ "That a-suspicion-should-arise not even to a slight degree, that," &c. *subolat*] ¶ Literally, "a scent should be given;" an impersonal verb.

27. *osculari atque amplexari*:] ¶ The demeanour which Clitipho was instructed, forsooth, by Syrus to assume to make us suppose that Bacchis was his mistress.—These infinitives fill the place of substantives in the accusative. *id nil puto*.] I think nothing of this, in comparison with what follows. C.

28. *Quid est*, &c.] ¶ To what greater lengths could they go, in conduct which was a mere mockery, to mislead us? *Vah!*] ¶ How little you know!

29. *ultimis—in ædibus*] i. e. in ultima parte ædium. R. D. See ii. 3. 34. *conclave*] ¶ *Conclave* implies a space under lock and key; whether a single chamber, or a suit of apartments. Cicero, *Orat.* ii. 86. and Hor. *Sat.* ii. 5. 113. use the word in the sense of, "a dining hall."

31. *Dictum factum*,] ¶ "At once, immediately." See And. ii. 3. 7. *huc*] In *conclave* scil.

33. *operuere*] Clauserunt. Phorm. v. 3. 33. The opposite is "ostium aperire." R. D.

34. *Clinia hæc*] ¶ Did Clinia allow this liberty to be taken with his mistress (as Chremes still fondly imagines) by another, before

his eyes? *una simul*.] By pleonasm; as Plaut. *Mostell.* iv. 343. "i mecum una simul." R. D.

35. IAMBIC TRIMETERS.—*Fili*] ¶ Scil. mei; here first the eyes of Chremes are opened.

36. *Quamobrem?*] ¶ Scil. occidisti; as much as to say; why this disappointment? did you not know it all long ago? The sarcasm and irony of Menedemus, on his friend's delusion and discovery of it, are admirable in all his words, to "dentur mihi." *Decem dierum*, &c.] ¶ *If that be the case*, I have scarcely ten days' supply. *familia*.] Sometimes put for *res familiaris*, or, *patrimonium*, inasmuch as, of old, a great part of a man's riches consisted in his slaves, which were called *familia*. R. D.

37. *quid ille*, &c.] ¶ "In that Clitipho pays attention to his friend" Clinia, by behaving to Bacchis so as to transfer from his friend to himself the discredit of owning her? Irony. See 36.

38. *Imo quod amicæ*.] ¶ *Imo istuc timeo* quod suæ amicæ (non amico) operam dat Clitipho. *Si dat*.] ¶ *Pretending* still to doubt that Clitipho, in paying attention to Bacchis, is paying it to his own mistress.—Ita loquere si vere amicæ suæ operam dat; illud tamen mihi dubium est.

39. *communi*.] i. e. "little jealous;"— "liberal of his own to others." Al. *comi*.

40. Qui se vidente amicam patiat^{ur} suam? *Quidni? quo verba facilius dentur mihi.*
 C. Derides? merito mihi nunc ego succenseo.
 Quot res dedere ubi possem persentiscere,
 Ni essem lapis? quæ vidi? vae misero mihi!
45. At næ illud laud inultum, si vivo, ferent:
 Nam jam,—M. Non tu te cohibes? non te respicis?
 Non tibi ego exempli sat^{is} sum? C. Præ iracundia,
 Menedeme, non sum apud me. M. Tene istuc loqui?
 Nonne id flagitium est, te aliis consilium dare,
50. Foris sapere, tibi non posse auxiliarier?
 C. Quid faciam? M. Id, quod me fecisse aiebas parum:
 Fac te patrem esse sentiat: fac ut audeat
 Tibi credere omnia: abs te petere et poscere,
 Ne quam aliam quærat copiam, ac te deserat.
55. C. Imo abeat potius multo quovis gentium,

40. *Qui*] ¶ For *ut*. So, Cic. pro Dom. 34. "Nec sum tam insolens, qui Jovem esse me dicam." Add Liv. 26. 12. Cic. pro Manil. 19. &c.—"And can you doubt that Bacchis is *my* son's mistress? She must be so; for otherwise, there would be an absurdity in supposing Clinia to allow Clitipho to take such liberties with her;—a length to which no one would extend courtesy.

41. *Quidni?*] ¶ *Cur non* id patiat^{ur} Clinia? *quo verba*] ¶ With the view, you know, that they might deceive me the more easily, making me to suppose, (*falsely*, forsooth) that Bacchis is Clitipho's mistress. See 36. *verba—dentur*] See And. i. 3. 6.

42. *Derides?*] ¶ Here first Chremes perceives that Menedemus has been speaking ironically. *nunc*] ¶ When my eyes are at length open; and when I look back upon past incidents.

43. *dedere*] Scil. se; i. e. quot res eveni-erunt. Hec. iii. 3. 20. Liv. xxviii. 5. "prout tempus ac res se daret." R. D. ¶ He alludes, among other things, to what he observed in Clitipho's conduct at the entertainment. See iii. 3. 2, 7. *ubi*] ¶ At a time when I might have seen through it.

44. *lapis?*] So Menedemus had said of him: "nam exsuperat stultitia ejus hæc omnia." C. *quæ vidi!*] ¶ What glaring indications did I see, which ought to have instructed me!

45. *At,*] ¶ Vindictiveness. *multum*] See And. iii. 5. 4. *si vivo,*] See i. 1. 55. *ferent*] ¶ Scil. Clitipho and Syrus.

46. *Nam jam*] Aposiopesis. i. e. I will

from this moment disinherit him; or something similar. Virg. Æn. i. 135. "Quos ego—." C. *te*] ¶ i. e. iram tuam. Hor. Ep. i. 2. 63. "hunc frenis, hunc tu compesce catenâ." *respicis*] See i. 1. 18.

47. *exempli*] ¶ Example of forbearance towards a son.

48. *sum apud me.*] ¶ See And. v. 4. 34. *Tene*] See And. iv. 2. 6. *Tene istuc loqui?*] Virg. Æn. i. 37. "mene incepto desistere victam." C.

49. *aliis*] ¶ He alludes particularly to the advice given to himself by Chremes in the opening of the play.

50. *Foris sapere,*] ¶ "To be wise out of doors," but without counsel at home; i. e. to have wisdom in other men's affairs, to have none in your own. *Tibi* is antithetic to *foris*.

51. *aiebas*] ¶ Scil. in i. 1. 103, 104. *fecisse—parum:*] i. e. non fecisse.

53. *Tibi credere omnia;*] ¶ Compare the similar advice given him by Chremes, i. 1. 104. "Nec tibi ille est credere ausus, quæ est æquum patri."

54. *copiam.*] Plan of procuring money. R. D.

55. *Imo abeat*] To be pronounced sternly; the words of a rigid and severe father. C. *multò malo*] ¶ "I would much rather that he should be gone than their, &c." The *a* in the verb *malo* is long; in the substantive, short. *quovis gentium*] "Some adverbs, especially of time, place and quantity, take a genitive after them; which *really* depends on the substantive included in the meaning of the adverb:—every adverb being but an abbreviation for a noun with its governing preposi-

Quam hic per flagitium ad inopiam redigat patrem :

Nam si illi pergo suppeditare sumtibus,

Menedeme, mihi illæc vere ad rastros res redit.

M. Quot incommoda tibi in hac re capies, nisi caves ?

60 Difficilem ostendes te esse, et ignosces tamen

Post, et id ingratum. C. Ah, nescis quam doleam. M. Ut
lubet.

Quid hoc, quod volo, ut illa nubat nostro? nisi quid est,

Quod mavis. C. Imo et gener et adfines placent.

M. Quid dotis dicam te dixisse filio?

65 Quid obticuisti? C. Dotis? M. Ita dico. C. Ah. M. Chreme,

Ne quid vereare, si minus: nil nos dos movet.

C. Duo talenta pro re nostra ego esse decrevi satis :

Sed ita dictu opus est, si me vis salvum esse, et rem, et filium,

tion." Phillips, Latin Exercises, Chap. 7.
(d) See the *examples* given from that work, at
And. i. 1. 20. *gentium*] A superfluous ad-
junct: as *interea loci*. It gives an emphasis
to the pronunciation, C.

56. *hic*] ¶ By abiding here.

57. *pergo*] *Persevero*. Elsewhere *pergere*
is *ire*. C. *suppeditare sumtibus*,] The dative
sumtibus is to be taken in the same way as
"relinquere arrhaboni" in iii. 3. 42. R. D.
¶ *illi suppeditare pecuniam sumtibus*; to
supply to him the *requisites* for his expenses.

58. *illæc*] Since *res redit* is usually taken
absolutely, write *illic*. Then for *vero* adopt the
reading *verè*. B. *ad rastros*] As if he said:
that which you were exercising on account
of a son's absence, namely husbandry, I shall
be compelled to engage in, from poverty. C.

59. *incommoditates*] ¶ See And. iii. 3. 35.
accipies] ¶ *Ad-capies*, take to yourself, draw
upon yourself.

60. *Difficilem*] ¶ See iii. 2. 24. *ignosces*]
¶ *filio*; *tamen*, although you will have shown
yourself morose; here then will be inconsisten-
cy.

61. *id ingratum*] ¶ *id*, (scil. *ignoscere post*),
erit ingratum, (non *gratiam* apud illum effec-
turum.) See ii. 3. 21. *Ut lubet*.] ¶ This
is consistent with the idea to be formed, rather
in prejudice of Menedemus' humanity, from
his sentiment i. 1. 21. so contrary to that of
his friend in i. 1. 25. and to his own even v.
2. 5. He immediately turns to his own af-
fairs,—his son's marriage.

62. *Quid hoc*,] ¶ *Quid dicis quoad hoc*,
quod volo, *scilicet* ut illa (tua) nubat nostro
(filio). *nisi quid*] ¶ *Aposiopesis*. Under-
stand *hoc insto* or something similar. *I urge*
this suit, unless.

63. *gener et affines*] *Cognati* refer to the
wife, *affines* to the husband. C. ¶ See iv. 8.
25.

64. *Quid dotis*] For *quantam dotem*.
dicam] *Dicere dotem* is used for *promittere*,
constituere dotem. Ovid. Fast. vi. 394. where
see Heins. R. D. *filio* ?] ¶ To be joined
with *dicam*.

65. *Quid*] ¶ *Propter quid*; cur. *obticu-*
isti ?] See i. 1. 33. *Dotis* ?] ¶ Repeating
the word of Menedemus, while reflecting on
the answer which he is to give.

66. *Ne quid vereare*,] ¶ Menedemus in-
terprets the *Ah!* as an expression of regret
for not being able to mention as large a dowry
as might be wished. But Chremes utters
Ah! with anguish on account of his son,
whose conduct unavoidably crosses his mind
while he reflects. "Do not at all fear" that
you will offend or disappoint me, if you men-
tion a sum *under* what might be expected.
nil] For non. *movet*] ¶ "moves, alters"
my mind; hence, "influences, has weight
with." See And. iii. 2. 36. and such uses of
it as, Hor. Od. ii. 4. 4. "Briseis—movit
Achillem."

67. TROCHAIC TETRAMETERS CATALECTIC.—
Duo talenta] See i. 1. 93. *decrevi*] See
And. i. 3. 14.

68. *ita*] ¶ "Thus, as follows," to wit,
"me mea," &c. *dictu opus est*,] See i. 1.
28. *si me vis*] ¶ Since you say (as you seem
to do by urging this proposal) that I and my
family are in safety and good repute;—in order
to ensure the truth of this, you must tell
Clinia that I, &c. Bentley's reading, if
adopted, would remove difficulty:—"Sed ita
dictu est opus, si me vis salvum esse et rem
et filium." *salvum*] ¶ See on *serva*, iv. 8. 4.

Me mea omnia bona doti dixisse illi. M. Quam rem agis?

70 C. Id mirari te simulato, et illum hoc rogitato simul,
Quamobrem id faciam. M. Quin ego vero, quamobrem id
facias, nescio.

C. Egone? ut ejus animum, qui nunc luxuria et lascivia
Diffluit, retundam: redigam, ut quo se vertat, nesciat.

M. Quid agis? C. Mitte; sine me in hac re gerere mihi
morem. M. Sino:

75 Itane vis? C. Ita. M. Fiat. C. At jam, uxorem ut adcer-
sat, paret.

Hic, ita ut liberos est æquum, dictis confutabitur.

Sed Syrum—M. Quid eum? C. Egone? si vivo, adeo exor-
natum dabo,

Adeo depexum, ut, dum vivat, meminerit semper mei:

Qui sibi me pro deridiculo ac delectamento putat.

80 Non, ita me di ament, auderet facere hæc viduæ mulieri,
Quæ in me fecit.

ACTUS V.—SCENA II.

CLITIPHO, MENEDEMUS, CHREMES, SYRUS.

ITANE tandem, quæso, Menedeme, ut pater

70. *illum*] ¶ Clitipho, in order to frighten him. Of this we see the effect in next scene.

71. *Quin ego vero,*] ¶ I need not *pretend* (simulato), for I really am ignorant.

72. *Egone?*] Scil. quamobrem id faciam nescis? *luxuriâ—Diffluit,*] Extravagantly indulges in luxury. Cic. Off. i. 30. "quam sit turpe diffluere luxuria." R. D. Pers. Sat. iii. 20. "diffuis amens." C. ¶ Metaphor from a leaky vessel, allowing what is poured in, to flow about. The metaphor however, here, is broken by *retundam*.

73. *redigam,*] ¶ i. e. illuc redigam ut, "reduce him to such extremity that," &c.

74. *Mitte;*] Scil. querere. *gerere mihi morem.*] See And. i. 2. 17.

75. *Itane vis?*] ¶ Putting the question again to him seriously. "Is this then really your wish?" namely that expressed line 69.

76. *liberos*] Scil. confutari. *dictis,*] Because the *free* are chastised merely with *words*; but *slaves* with *lashes*. C.

77. *eum?*] ¶ He uses this in the accusative, as he is, in a manner, repeating Chre-

mes' word *Syrum* which is without construction until Chremes ends his sentence by *exornatum dabo*. Comp. And. i. 1. 137. *Egone?*] "Egone, inquis, quid quoad eum faciam? *si vivo,*" ¶ See And. v. 2. 25. *exornatum dabo,*] *Exornare* is for *fedare* verberibus. So in And. ii. 1. 22. R. D.

78. *depexum,*] ¶ An antiphrasis similar to that in *exornatum*. We have a similar ironical use of *dressing* and *trimming*.

80. *viduæ mulieri,*] ¶ He has looked upon me as a consummate fool, as he would not dare thus to delude even a widowed woman (any defenceless object).

CLITIPHO is made acquainted with his father's professed decision (v. 2. 69); and is in despair. Syrus advises him to raise a question as to whether he is really the son of Chremes and Sostrata, (on the score of their conduct towards him appearing so unnatural) with hopes that their pity may be thus awakened.

1. This with the preceding line makes a TROCHAIC TETRAMETER CATALECTIC.—*Itane tan-*

- Tam in brevi spatio omnem de me eiecerit animum patris?
 Quodnam ob facinus? quid ego tantum sceleris admisi miser?
 Vulgo faciunt. M. Scio tibi esse hoc gravius multo ac durius,
 5 Cui fit: verum ego haud minus ægre patior, id qui nescio;
 Nec rationem capio, nisi quod tibi bene ex animo volo.
 CL. Hic patrem adstare aiebas? M. Eccum. CH. Quid me
 incusas, Clitipho?
 Quidquid ego hujus feci, tibi prospexi et stultitiæ tuæ.
 Ubi te vidi animo esse omisso, et, suavia in præsentia
 10 Quæ essent, prima habere, neque consulere in longitudinem,
 Cepi rationem, ut neque egeres, neque ut hæc posses perdere.

dem.] We find Clitipho coming out, in full possession of what he must have learned since the end of last scene, and of what would suffice to constitute an Act in itself. However Terence can be easily vindicated. For Menedemus probably left Chremes, to speak to Clitipho, and had only to enter the house for a moment, and tell him the substance in two words, and thence come out along with him. DA. *tandem*.] An expletive conjunction. Cic. Cat. i. 1. "Quousque tandem abutere, Catilina, patientiâ nostrâ." C. ¶ Understand *Itane* potest esse. Al. "Itane tandem, quæso, est."

2. TROCHAIC TETRAMETERS CATALECTIC.—
Tam in brevi] i. e. in tam brevi. *de me*] ¶ Concerning me; and join with *animum*. *eiecerit*] ¶ Have cast from his breast. *animum patris* ?] ¶ The affection which a father ought to entertain. Comp. Virg. *Æn.* i. 650. "Omnis in Ascanio chari stat cura parentis."

3. *Quodnam*] See And. ii. 6. 18. *tantum sceleris*] ¶ So great piece of wickedness, for "tantum scelus." *admisi*] Ἀδῆσθαι. For it is more *admittere*, than *facere*. C.

4. *Fulgò faciunt*.] i. e. other young men are also ensnared in such amours; this he considers as an excuse for himself. For many, as Cicero says, Div. iv. 3. "quod exemplo fit, id etiam jure fieri putant." R. D. ¶ *Fulgò faciunt*. scil. adolescentes id quod ego feci. *tibi*] ¶ *gravius ac durius tibi* quam alii cuilibet. *hoc*] ¶ Scil. (in Clitipho's words) omnem de te Chremetem eiecisse animum patris; "this calamity," which I have just announced to you.

5. *Cui fit* :] ¶ As you are the person whom it most immediately concerns. *minus ægrè*] ¶ Understand, vò quod mihi non fit hoc infortunium. *qui*] Its antecedent is "ego." *nescio* ;] ¶ He is acting agreeably to the desire of Chremes, v. 1. 70.

6. *Nec rationem capio*.] ¶ Ego qui id nescio, et qui non ejus rationem capio. By

id he means the decision of Chremes, just conveyed from him; the design of which he knows (v. 1. 72.); but pretends (*simulato*, v. 1. 70.) not to know. *nisi quòd*] See iii. 2. 30, 31.

7. *Quid me incusas*.] ¶ Two accusatives.

8. *hujus*] Absolutely; understand *rei*. Hee. iii. 2, 3. "ne quid sit hujus oro;" and iii. 3. 10. "nilil me istius facturum pater." C. ¶ This may be paraphrased thus: Quale cunque hoc, quod feci, sit; illud faciendo, et tibi et stultitiæ tuæ prospexi. Whatever I have done now, was done with the sole view of supplying a remedy for you and for your folly; not through disaffection, but for your interest.

9. *omisso*.] Negligent. So Adel. v. 3. 44. "Etenim metuas ne ab re sint omissiones paulo." C. *in presentia*] ¶ τὰ παρόντα. "for present circumstances." *Præsens* scil. tempus, means the present time, now.

10. *prima habere*.] ¶ "To esteem of highest moment things which might be sweet," &c. *prima habere*.] Sall. Cat. 36. "quæ prima mortales ducunt." *Prima* here refers to excellence, not to order. C. ¶ Hor. Ep. i. 1. 88. "Nil ait esse prius, melius nil cælibe vitâ." *consulere in longitudinem*.] ¶ i. e. consilium intendere in longit. So, And. iii. 3. 16. "in commune" consulere, to bring plans to bear upon the common interest. There is difference between consulere *in longitudinem* and *in futurum*; the former means to adopt plans the advantage of which is to continue for a length of time,—the latter imports, to consult for a future period,—not necessarily implying intermediate time.

11. *Cepi*] ¶ Chose, selected, resorted to, a plan. Compare, "capere" — *magistrum* (And. i. 2. 21.), *patronum* (Eum. v. 2. 48.), *generum* (Hee. iv. 1. 22.), *consilium* (Heaut. ii. 3. 86.) It is rather singular that *capere rationem* is used in the same scene in quite different meanings, viz. here and in line 6. *ut neque egeres, neque ut*] For utque ne egeres, utque ne, &c.

Ubi, cui decuit primo, tibi non licuit per te mihi dare,
Abii ad proximos, tibi qui erant; eis commisi et credidi.
Ibi tuæ stultitiæ semper erit præsidium, Clitipho;

15 Victus, vestitus, quo in tectum te receptes. CL. Hei mihi!

CH. Satius est, quam, te ipso hærede, hæc possidere Bacchidem.

S. Disperii! scelestus quantas turbas concivi insciens?

CL. Emori cupio. CH. Prius, quæso, discere quid sit vivere:

Ubi scies, si displicebit vita, tum istoc utitor.

20 S. Here, licetne? CH. Loquere. S. At tuto? CH. Loquere.

S. Quæ ista est pravitas,

Quæve amentia est, quod peccavi ego, id obesse huic? CH.

Ilicet:

Ne te admisce: nemo accusat, Syre, te; nec tu aram tibi,

12. *cui*] ¶ The dative, by attraction to its antecedent, *mihi*; for *quem decuit primum*, scil. *tibi dare pecuniam*. See i. 1. 35. *tibi*] i. e. *dare tibi pecuniam*. *non licuit per te mihi*] I, whom, &c., was prevented by means of you from giving to you.

13. *ad proximos, tibi qui erant*;] ¶ “To the nearest relatives which were to you,” i. e. to the nearest which you had. A Grecism for “ad eos, tibi qui erant proximi.” He means here Menedemus and Clinia now the young man’s father-in-law, and brother-in-law. *commisi*] scil. *hæc mea bona*.

14. *Ibi*] ¶ i. e. apud eos, Menedemum et Cliniam. *tuæ stultitiæ—præsidium*,] ¶ A refuge to defend you in the distresses to which your folly may reduce you. Comp. iv. 1. 33. By the following line he shows that he does not mean, by *præsidium*, a supply adequate to the demands of folly, but merely what may be adequate to the support of his body in life, to keep him from beggary.

15. *quo*] ¶ i. e. erit tibi locus quo, *quasi* in tectum, te receptes. This use of adverbs, where *locus* or *tempus* is understood, is not rare. Comp. Phorm. v. 7. 96. “est, ubi vos ulciscar, probè,” where some, for *probè*, read *locus*. So, in Greek, ἔστιν ὅς, ἔστιν ὅπως, ἔστιν ὃν πρόπον, and ἔστιν ὅπου. *in tectum*] Into shelter. *receptes*.] A frequentative; i. e. betake yourself on every occasion. C.

17. *turbas*] ¶ See And. ii. 3. 6. *concivi*] ¶ Syrus has certainly kindled the flame, as having brought Bacchis of his own accord, and suggested the stratagem which has just terminated in the discovery of the paramour of Bacchis. *insciens*?] ¶ He little suspected that Antiphila was Chremes’ daughter; it is to the discovery of this that the discovery about Bacchis and the miscarriage of Syrus’ scheme, are mainly attributable; though, it is

true, it succeeded as to the original object of it, namely, getting the ten minæ for Bacchis.

18. *vivere*:] ¶ i. e. *vivere rectè*. So, Hor. Od. iii. 29. 42. “cui licet in diem Dixisse, *Viri*,” and Sat. i. 4. 12. “piger scribendi ferre laborem, Scribendi rectè; nam ut multum, nil moror.”

19. *scies*,] ¶ Scil. quid sit vivere. *istoc utitor*.] ¶ Have recourse to that, scil. emori. Make every experiment before you consign yourself to the irrevocable doom.

20. *licetne*?] ¶ Scil. pauca loquere, or something similar. And. v. 3. 22. “Pater, licetne pauca?” *tuto*?] ¶ licetne *tuto* (i. e. impune) loqui? *Loquere*.] ¶ We cannot but observe the wide difference between the conduct of Chremes here, and that of Simo in the Andrian, under similar circumstances; the leniency and placability of the one,—the rage and vindictiveness of the other, v. 2. 20. “Sublinem hunc intrò rape, quantum potes,” *pravitas*,] ¶ The opposite of *rectitudo*; iii. 1. 76. “Putabit pravum an rectum sit.” What is that determined iniquity, or (*ve*) if it be not determined iniquity, what is that blind frenzy? Syrus evidently confides much in his master’s easiness of temper, when he speaks so openly.

21. *quod peccavi ego, id*] ¶ id quod peccavi ego, i. e. meum peccatum. *obesse huic*?] To stand in the way of Clitipho’s interest. *Ilicet*:] *Ilicet* always implies the end of a matter; as *actum est*. It is by syncope for *ire licet*. Thus the judges used to be dismissed. C.

22. *admisce*:] See iv. 5. 35. *nemo accusat*,] ¶ The fidelity shown by the slave in this affair to Clitipho, probably, works his reconciliation with his master. *aram*] Enrip. Androm. “Ἐχμι γὰρ καταφυγὴν, θῆρ μὲν πύτρων. Δούλοι δὲ βωμῶνς ἔωον. I., The altar

Nec precatorem, pararis. S. Quid agis? CH. Nil succenseo, Nec tibi, nec tibi; nec vos est æquum, quod facio, mihi.

25 S. Abiit. vah, rogasse vellem,—CL. Quid? S. unde mihi peterem cibum:

Ita nos alienavit. tibi jam esse ad sororem intelligo.

CL. Adeon' rem rediisse, ut periculum etiam fame mihi sit, Syre?

S. Modo liceat vivere, est spes. CL. Quæ? S. Nos esuritu-
ros satis.

CL. Irrides in re tanta, neque me quicquam consilio adjuvas?

30 S. Imo et ibi nunc sum, et usque id egi dudum, dum loquitur pater;

Et, quantum ego intelligere possum—CL. Quid? S. Non aberit longius.

was considered as a place of refuge, in emergency, from violence or revenge; as it was impious to force any one thence, unless by fire, in which case the gods were looked upon as the actors, in a measure. Virg. *Æn.* ii. 523. "hæc ara tuebitur omnes, Aut moriere simul." Ib. *Æn.* i. 352. "Ille Sichæum, Impietas! ante aras—superat."

23. *precatorem*.] ¶ An *intercessor*, to plead to me on your behalf. Phorm. i. 2. 29. "Ad precatorem adeam, credo." Perhaps Davus alludes to something similar, And. iii. 4. 22. *parâris*.] ¶ Subjunctive for imperative; see And. iii. 4. 19, and ib. iv. 2. 21.

24. *Nec tibi, nec tibi*;] Al. *Nec tibi nec huic*. But no change is necessary, for it is explained by the look and gesture; first he turns to Syrus, then to his son; as Plaut. Capt. ii. 3. 87. "et tuâ et tuâ ornatus reveniam ex sententiâ." B. *vos est æquum*.] ¶ Scil. *mihi*, propter id *quod facio*, succensere. Cluemes, in saying these words, withdraws.

25. *Abiit*.] ¶ See end of last note. It is best to suppose that Syrus utters these words to himself, and that Clitipho overhears. *Abiit*.] He departed, in order to strike the greater dismay. E. ¶ In the ancient tragedy, a silent departure from the stage foreboded something terrible; see Soph. Trach. 810. *Unde mihi*] ¶ In my anxiety for you (who however are provided for as far as *cibus*) I lost sight of my own concerns.

26. *Ita*] ¶ To such a degree, that I have to raise the question, "unde mihi petam cibum?" *abalienavit*.] *Alienare* and *abalienare* signify, to estrange and exclude from a family. So, v. 4. 6. "alienus." qui non pertinet ad familiam. R. D. *esse*] Scil. cibum.

27. IAMBIC TETRAMETERS. *Adeon'*] ¶ For *cò*, to that pass, pitch, extremity. So, Phorm. i. 4. 24. "Quid si eo meæ fortunæ redeunt," *fame*] The obsolete genitive for *famis*. R. D. Al. *etiam a fame*.

28. *Modo liceat*] ¶ Understand *si*. See And. i. 3. 8. *Nos esurituros satis*.] This is *παρὰ προσδοκίαν*, when an answer is made, which is unexpected. So, Shakespeare, Othello, "*Iago*. She was a wight, if ever such wight were,—*Desd.* To do what? *Iago*. To suckle fools, and chronicle small beer."

30. *Imo*] ¶ Syrus' repartee "Nos esur. sat." came naturally from him, as having just then discovered this prospect of hope. *ibi sum*.] ¶ A very rare idiom. (See iii. 1. 63.) for *id ago*. i. e. quo pacto te consilio adjuvem cogito. *dum loquitur*] ¶ The present for the past; a frequent idiom. There is here a *change* from the past to the present, implying, I conceive, that "the verb., which depends upon the conjunction, shows an action continuing to the present time." So, the words of Chremes are still, as it were, in Syrus' ears, and influencing him to these reflections.—To illustrate this: "Hom. II. ε'. 127. Ἀχλὺν δ' αὖ τοι ἄπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἰσθῆναι, Ὅφρ' εὖ γινώσκῃς ἡμῖν θεὸν ἧδὲ καὶ ἄνδρα. Because, at the time at which Minerva speaks, γινώσκεις is a consequence still continuing of the past action ἀφαιρῆν Ἀχλύν." Matth. Gr. Gr. sec, 518.—though that passage is not exactly apposite to this. The instance before us is not to be confounded with the *præsens historicum*, as in Virg. *Æn.* iii. 55.

31. *ego*] ¶ With emphasis, as much as to say, *I* who have been already deceived in my calculations. *aberit*] Scil. consilium quod quaero. R. D.

CL. Quid id ergo? S. Sic est: non esse horum te arbitrator.

CL. Quid istuc, Syre?

Satin' sanus es? S. Ego dicam, quod mi in mentem est: tu dijudica.

Dum istis fuisti solus, dum nulla alia delectatio,

35 Quæ propior esset, te indulgebant, tibi dabant: nunc filia

Postquam est inventa vera, inventa est causa, qua te expellerent.

CL. Est verisimile. S. An tu ob peccatum hoc esse illum iratum putas?

CL. Non arbitrator. S. Nunc aliud spectat: matres omnes filiis In peccato adjutrices, auxilio in paterna injuria,

40 Solent esse: id non fit. CL. Verum dicis. quid ergo nunc faciam, Syre?

S. Suspicionem istanc ex illis quære: rem profer palam:

Si non est verum, ad misericordiam ambos adduces cito,

Aut scibis cujus sis. CL. Recte suades: faciam. S. Sat recte hoc mi

32. *horum te*] He, in using *horum*, shows a feeling of antipathy; and the more in not saying, "te *filium*." C.

33. *in mentem est*: Al. *in mente*] Al. omit *est*. But the better copies have *in mentem est*. So, Plautus frequently; and Terence, Ad. iv. 1. 12. B. *dijudica*.] ¶ Judge between the two questions, pravumne an rectum sit consilium quod profero.

34. *istis fuisti solus*,] ¶ Scil. delectatio. "While you alone were their endearment, while they possessed no other, which was," &c. *delectatio*, means "an object of delight." *Istis*, i. e. Chremes and Sostrata.

35. *propior*] ¶ More near, as to tie, claim, than you are. *te indulgebant*,] Anciently, for *tibi* as in Eun. ii. 1. 16. R. D. *tibi dabant*:] ¶ Their gifts were to you; you were the object of all their givings.

36. *inventa vera*,] Al. omit *vera*. Al. omit *inventa*. But why call the daughter *vera*, when none that was *falsa* had ever been reared by them. Read, *Postquam est inventa, inventa vero est causa*, &c. Terence is partial to this repetition of words, i. 2. 32. and Hec. ii. 1. 45. B. ¶ *Vera* is particularly forcible here, as Syrus is contrasting Antiphras as being *vera*, with Clitipho who, he now suspects, is *falsus*. "Since a daughter, a true child, has been found, there is found in her a reason wherefore they should discard you (who are probably spurious)." *expellerent*.]

¶ Disown, blot out from his family; in the same sense as *alienavit*, line 26.

37. *verisimile*.] ¶ i. e. veri simile, "the likeness of truth."—"it is a probable thing." *ob peccatum hoc*] ¶ This conduct of yours, which is merely an error natural to young men.

38. *aliud spectat*.] ¶ Look at another argument, to prove the surmise.

39. *adjutrices, auxilio—esse*:] ¶ Anacolouthon, for *adjutrices, auxiliatrices—esse, injuriâ*,] See i. 2. 30.

40. *id non fit*.] ¶ i. e. Sostrata has not assisted or taken your part against the severity of Chremes.

41. *Suspicionem istanc*] ¶ Investigate that suspicion from them. Mention to them your doubts as to your birth, raising a question on it.

42. *verum*,] Scil. quod suspicaris.

43. *Aut scibis*] i. e. si est verum, scibis. B. *scibis*] Archaism for scies; as *experibere*. iv. 6. 20. *cujus*] ¶ The nominative. See And. iv. 4. 21. belonging-to-what-parents are you; i. e. whose son are you. *faciam*.] ¶ quod mones; i. e. suspicionem quaeram, rem proferam palam. In saying this, Clitipho turns into his father's house, where he sees Sostrata and expresses to her his suspicions, as we may gather from next scene. *Sat recte*] See i. 1. 19. "happily enough." *hoc*] consilium.

In mentem venit : namque adolescens, quam minima in spe situs erit,

45 Tam facillime patris pacem in leges conficiet suas.

Etiam haud scio an uxorem ducat, ac Syro nil gratiæ.

Quid hoc autem? senex exit foras: ego fugio. adhuc quod factum est,

Miror continuo non jussisse abripi me; ad Menedemum hunc pergam:

Eum mihi precatorem paro: seni nostro fidei nihil habeo.

ACTUS V.—SCENA III.

SOSTRATA, CHREMES.

PROFECTO, nisi caves tu, homo, aliquid gnato conficies mali:

Idque adeo miror, quomodo

44. *quam minimâ*—*Tam facillimè*] *Quâm* with the superlative is sometimes followed by *tâm* with a superlative. Ad. iii. 4. 56. Sall. Jug. 31. where see Cortius, R. D. in *spe situs*] i. e. spem habens. The expression is to be marked as most rare. R. D.

45. TROCHAIC TETRAMETERS CATALECTIC.—*pacem*] i. e. veniam. Virg. Æn. iv. 56. “*pacemque per aras exquirunt*,” i. e. benevolentiam ac veniam. E. *pacem in leges conficiet suas.*] He will reconcile his father to him on whatever terms he himself may please. Plaut. Asin. i. 3. 81. “*quod poscis in leges meas dabo.*” Liv. xxxiii. 30. “*pax data Philippo in has leges est.*” R. D.

46. *Etiam haud scio an*] ¶ And what is more (*ctiam*) I think it probable that he may gain, by his own conditions, liberty and means to marry. *Haud scio, an*, implies this belief in the probability of what is expressed in the words to which it is prefixed, “I know not but that.” So, And. iii. 2. 45. “*Atque haud scio, an, quæ dixit, sint vera omnia.*” ac *Syro nil gratiæ.*] ¶ And after all, none of the parents’ favour will attach itself to Syrus; he shall be an object of their displeasure, for having aided the son in his misconduct.

47. AN IAMBIC TETRAMETER CATALECTIC.—*Quid hoc autem?*] ¶ Startled by the noise of the opening door. On the quantity of *senex*, comp. i. 2. 23. *adhuc quod factum est,*] ¶ “*As to what I have done already;*” hereby intimating that he has more to do yet, which will displease.

48. A TROCHAIC TETRAMETER HYPERC.—

continuo] ¶ The moment he saw me, after he had been undeceived. *abripi me*] ¶ Instead of giving me leave to speak unhurt. See line 20.

49. AN IAMBIC TETRAMETER HYPERC.—*precatorem*] See 23. *paro:*] ¶ Some verbs *appear*, occasionally, to be used in the present tense for the future; but, in most cases, this apparent enallage is easily accounted for. Here *paro* means, “I am purposing to obtain.” “I have him in my view as an intercessor.” Eun. iv. 6. 32. “*defensorem paro;*” also And. i. 1. 5. Hom. Il. 2. 169. *νῦν δ’ ἔϊμι Φθίηνδ’*, “I am going to Phthia,” (an Atticism.) At all events, the present for the future is frequent, e. g. Æsch. Agam. 129. *Χρόνη μὲν αἰεὶ Πρίαμου πόλιν ὅδε κέλευθος.* *fidei nihil habeo.*] ¶ Perhaps he fears him the more, in consequence of his mildness on the late occasion, which, he suspects, is merely assumed.

SOSTRATA, alarmed at the *suspicion* which she has just heard from Clitipho (see note on *faciam*, v. 2. 43.), reasons with her husband on the severity of his recent determination.

1. AN IAMBIC TETRAMETER.—*tu, homo,*] Pronounced with contempt and indignation: though afterwards she suddenly changes to softness, as is natural in her sex. C. ¶ This language seems more dictated by pity for her son, than anger to Chremes; and *homo* has the effect of calling to reason. Comp. And. iv. 4. 39.

2. AN IAMBIC DIMETER.—*adeo*] ¶ See And. iii. 3. 47.

Tam ineptum quicquam tibi venire in mentem, mi vir, potuerit.
C. Pergi'n' mulier odiosa esse? nullamne ego rem unquam in
vita mea

3 Volui, quin tu in ea re mihi fueris adversatrix, Sostrata?

At si rogitem jam, quid est quod peccem; aut quamobrem hoc
faciam, nescias,

In qua re nunc tam confidenter restas, stulta? S. Ego nescio?

C. Immo scis, potius quam quidem redeat ad integrum hæc
eadem oratio.

S. Oh, iniquus es, qui me tacere de re tanta postules.

10 C. Non postulo, jam loquere: nihilo minus ego hoc faciam
tamen.

S. Facies? C. Verum. S. Non vides quantum mali ex ea re
excites.

[quam, mi vir,
Subditum se suspicatur. C. Subditum! ai'n' tu? S. Certe, in-

C. Confitere tvum non esse? S. Au, obsecro te, istud inimicis sit.

Egon' confitear meum non esse filium, qui sit meus?

3. AN IAMBIC TETRAMETER.—*ineptum*] ¶ See And. i. 5. 23. She means the rashness of excluding Clitipho from the inheritance.

4. A TROCHAIC TETRAMETER HYPERCATALECTIC.—*mulier odiosa esse?*] Are you proceeding to exercise the parts and office of the woman; who ever wishes to contradict and oppose her husband? C.

5. IAMBIC TETRAMETERS.—*Sostrata?*] ¶ See on *Menedeme*, iii. 1. 31.

6. *quid est quod peccem*;] ¶ See v. 2. 21. —You neither know wherein lies the error, nor know my reasons for committing this error, as you call it. *nescias*:] Take away the stop at *nescias*, and do not read the next line with interrogation. B.

7. *confidenter*] This word is more frequently used in a censorious meaning; *fiducia* is laudatory. And. v. 3. 5. "O ingentem confidentiam," C. ¶ Not always, however; e. g. And. v. 2. 14. *restas*,] i. e. resistis, adversaris. Ov. Fast. ii. 749. "victa cades, melioribus restas." R. D. ¶ "Tell me, if you know, what it is against which you are fighting."

8. A TROCHAIC TETRAMETER CATALECTIC.—*Immo scis*,] Nay, then, I will rather grant that you do know it, than, &c. R. D. *potius quam—redeat*] ¶ *Immo scis*;—hoc (scil. te scire) concedere volo, *potius quam* ut redeat, &c. *ad integrum*] So Phorm. ii. 4. 11. "restitui in integrum." This might be variously expressed: *in integrum*, *de integro*, or *redeat integra oratio*. On adjectives taken substantively, see ii. 3. 40.

9. IAMBIC TETRAMETERS.—*tantū*] Where a son's happiness is concerned C.

10. *nihilo minus ego*] ¶ I give you leave to speak, for peace sake; but with the determination not to be moved from my resolution by your words. *hoc*] Scil. quod tu pro peccato ducis.

11. A TROCHAIC TETRAMETER CATALECTIC.

12. TROCHAIC TETRAMETERS HYPERCATALECTIC.—*Subditum*] i. e. suppositum. Juv. Sat. vi. 601. "transeo suppositas." Women, who are barren, in order to please their husbands, pretend pregnancy, and, introducing the children of some poor persons, bring them up as their own. C. *Subditum*!] ¶ This evidently has its effect, in the first instance, in drawing Chremes to serious reflection on his wife's words: such is implied by *aisne tu?* Comp. And. iv. 4. 31.

13. *Confitere*.] ¶ This sentence would be better expressed without the interrogation; thus making *confitere* the imperative. *obsecro te*,] ¶ A form of deprecating the words or action of the person addressed. Comp. And. iv. 4. 42. "Au! obsecro, an non civis est?" *istuc inimicis siet*.] The ancients used to wish to their enemies what they would desire to be far from themselves. See Lambin. on Hor. Od. iii. 27. 21. "male velle alicui," is, *to hate*; "bene velle alicui," means, *to favour*, as in Heaut. v. 2. 6. R. D. on Eun. iv. 3. 13.

14. A TROCHAIC TETRAMETER CATALECTIC.—*Egone confitear*] Scil. postulas ne ut ego.

- 15 C. Quid? metuis, ne non, quum velis, convincas esse illum tuum?
 S. Quod filia est inventa? C. Non; sed, quod magis credendum
 siet
 Id, quod est consimilis moribus,
 Convinces facile ex te natum: nam tui similis est probe:
 Nam illi nihil vitii est relictum, quum siet et idem tibi.
- 20 Tum præterea talem, nisi tu, nulla pareret filium.
 Sed ipse egreditur: quam severus! rem, cum videas, censeas.

ACTUS V. — SCENA IV.

CLITIPHO, SOSTRATA, CHREMES.

Si unquam ullum fuit tempus, mater, quum ego voluptati tibi
 Fuerim, dictus filius tuus tua voluntate; obsecro,
 Ejus ut memineris, atque inopis nunc te miserescat mei;
 Quod peto et volo, parentes meos ut commonstres mihi.

- 5 S. Obsecro, mi gnate, ne istuc in animum inducas tuum,
 Alienum esse te. CL. Sum. S. Miseram me! hocine que-
 sisti, obsecro?

15. IAMBIC TETRAMETERS. — *convincas*] ¶ May prove the fact that he is your son.

16. *Quod filia est inventa?*] Do you say this, meaning that, because our daughter has been found, the thing can be proved by his resemblance to her? DA. Think you that he can be proved to be our son, merely because she was proved to be our daughter? E. *Non; sed quod*] ¶ The thing is *not* to be proved in that way; but (a proof which will be more to be credited) you will easily prove, &c.

17. AN IAMBIC DIMETER. — *Id, quod*] ¶ Construe, *Convinces*, propter *id*, nempe quòd Clitipho est tui consimilis in moribus; thus put for "propterea quod."

18. TROCHAIC TETRAMETERS CATALECTIC. — There is very strong sarcasm in this passage.

19. *relictum*,] For the obscure *relictum* read *innatum*. B. ¶ There is quantity of fault left in him,—i. e. remaining over and above the amount of your failings,—whereby the same quantity may not be in you, i. e. he has no preeminence over you in this respect, so as to cause you to fall short of him.

21. *rem, cum videas*,] When you see him, you may recognize his morals. E. When you see him, you will think that the fact is so; i. e. that he is *severus*. Thus Mad. Dacier explains, and compares the Greek expression,

τὸ χροῖα ἰδὼν φαίης ἄν.—Compare And. v. 2.

15. ¶ Explain:—"How gloomy! (irony).—This is evident; to form such an opinion, you have only to look at his face;" he means to ridicule his wife for forming her judgment on the matter from her son's appearing sad and forlorn, all which, he suspects, is but a counterfeit; accordingly he himself treats the thing lightly. Comp. v. 4. 14.

CLITIPHO speaks the *suspicion* before both his parents. Chremes, by severely reprimanding him for his general conduct, and his dishonesty in this instance, succeeds in bringing him to a just sense of shame.

1. TROCHAIC TETRAMETERS CATALECTIC. — *Si unquam*, &c.] Compare Virg. *Æn.* iv. 317. "Si bene quid de te merui, fuit aut tibi quicquam Dulce meum." E.

3. *Ejus*] Scil. temporis. *te miserescat mei*] See And. v. 2. 28.

4. *Quod peto*] ¶ "*As to that which I seek and desire, namely, that you may*," &c., his sentence being interrupted by his mother's anxiety to put his mind at rest. This occurs to me as a better construction than to make *Quod* an inceptive conjunction.

6. *Alienum*] ¶ See v. 2. 26. The opposite is propinquus. Sum.] Alienus. *Miseram*

Ita mihi atque huic sis superstes, ut ex me atque hoc natus es :

Et cave posthac, si me amas, unquam istuc verbum ex te audiam.

CH. At ego, si me metuis, mores cave in te esse istos sentiam.

10 CL. Quos? CH. Si scire vis, ego dicam: gerro, iners, fraus, helluo,

Ganeo, damnosus. crede; et nostrum te esse credito,

CL. Non sunt hæc parentis dicta. CH. Non, si ex capite sis meo

Natus, item ut aiunt Minervam esse ex Jove, ea causa magis Patiar, Clitipho, flagitiis tvis me infamem fieri.

15 S. Di istæc prohibeant. CH. Deos nescio: ego, quod potero, sedulo.

Quaris id quod habes, parentes: quod abest non quaris, patri

Quomodo obsequare, et ut serves quod labore invenerit.

Non mihi per fallacias adducere ante oculos?—pudet

Dicere hac præsentem verbum turpe: at te id nullo modo

20 Piguit facere. CL. Eheu, quam ego nunc totus displiceo mihi!

Quam pudet! neque, quod principium inveniam ad placandum, scio.

me!] See And. iv. 1. 22. *quæsisisti*,] "Have you searched for—dreamed—this" (as the saying is) in order to give me pain? Or, "Have you investigated—questioned—this" from some persons? C. ¶ Prefer the latter, on account of v. 2. 41.

7. *Ita mihi*] ¶ See And. iii. 2. 7. and Heaut. ii. 3. 67. *hoc*] Pointing to Chremes.

8. *si me amas*,] Words of fondness from a mother. C. *verbum*] ¶ The word *alienus* thus applied.

9. *At*] ¶ This particle, besides its adversative force here, contains anger and vindictiveness. Compare Virg. *Æn.* ii. 535. "At tibi pro scelere, exclamat, pro talibus ausis," —*Enim* is sometimes coupled with it, in this sense; See ii. 3. 76. Also *Ego* at the opening of a sentence, often forbodes a formidable sequel. *si me metuis*,] ¶ He scorns the clemency of Sostrata, "si me amas," *cave—sentiam*.] ¶ Scil. *ne ego sentiam*. *Sentiam* is opposed to *audiam* and marks greater severity; for a person is more strict, who will not permit the *appearance* of a thing, than one who forbids only the *expression* of it by words. Similarly *mores* is antithetic to *verbum*.

10. *Quos?*] Scil. merces dicis.

12. *Non sunt hæc*] ¶ This is, in effect, a negative to "nostrum te esse credito."

13. *item ut aiunt*] This passage is an instance of Hor. Ep. ad Pis. "Interdum tamen et vocem comœdia tollit, Iratusque Chremes tumido delitigat ore." DA.

15. *Deos nescio*:] A mode of speaking, natural to the angry. C. Scil. an prohibetur sint. So, ii. 4. 16. R. D. ¶ An instance of the idiom illustrated i. 1. 32. *quod* for quantum. *sedulo*.] ¶ Scil. prohibebo flagitiis illius me infamem fieri.

17. *obsequare,—serves*] ¶ These are the two things after which he ought to seek, namely, a method of obedience to his father, and the preservation of his father's property.

18. *Non—adducere*] ¶ Scil. ausus es. *ante oculos?*] ¶ Inasmuch as Bacchis was brought to his very table. *oculos—?*] ¶ He decorously omits the word *meretricem*, as Sostrata is present.

20. *displiceo mihi*!] Spoken by persons under remorse. Cic. Attic. ii. 18. 21. "displiceo mihi nec sine summo scribo dolore." Terence, Hec. iv. 1. 23. uses "se ipsum odisse." R. D.

21. *inveniam*] Al. *incipiam*. Al. *captem*.

ACTUS V.—SCENA V.

MENEDEMUS, CHREMES, CLITIPHO, SOSTRATA.

- ENIMVERO Chremes nimis graviter cruciat adolescentulum,
 Nimsque inhumane. exeo ergo, ut pacem conciliem. optime
 Ipsos video. CH. Ehem, Menedeme, cur non arcessi jubes
 Filiam, et quod dotis dixi, firmas? S. Mi vir, te obsecro,
 5 Ne facias. CL. Pater, obsecro ut mi ignoscas. M. Da veniam,
 Chreme.
 Sine te exorent. CH. Egon' mea bona ut dem Bacchidi dono
 sciens?
 Non faciam. M. At id nos non sinemus. CL. Si me vivum
 vis, pater,
 Ignosce. S. Age, Chremes mi. M. Age, quaso, ne tam of-
 firma te, Chreme.
 CH. Quid istic? video non licere, ut cœperam, hoc pertenden-
 dere.
 10 M. Facis ut te decet. CH. Ea lege hoc adeo faciam: si facit
 Quod ego hunc æquum censeo. CL. Pater, omnia faciam:
 impera.
 CH. Uxorem ut ducas. CL. Pater. CH. Nihil audio. M. Ad
 me recipio:
 Faciet. CH. Nil etiam audio ipsum. CL. Perii! S. An
 dubitas, Clitipho?

RECONCILIATION among the parties.

1. TROCHAIC TETRAMETERS CATALECTIC.—

Enimvero] See And. i. 1. 64.

2. *pacem*] ¶ Concord between father and son. See v. 2. 45. R. D. *optime*] See iv. 3. 44.

4. *et quod dotis dixi, firmas*] ¶ i. e. "et cur non *re* firmas id dotis quod (quantum dotis) *verbo* dixti (Scil. in v. 1. 69.)" *firmas*?] Scil. By completing the marriage.

6. *Egone*] See v. 3. 14. *dem—dono*] ¶ With emphasis;—as she alone would be the gainer. *sciens*?] ¶ With my eyes open on the madness of such an act.

7. *At id*] ¶ So far from intending such a sacrifice, we will prevent you from it, if you should project it. *vivum vis*,] ¶ An appropriate expression; for his father had said, to him, v. 2. 18. "Prius (quàm emoriaris)

quaso, disce, quid sit vivere;" and Clitipho prays to be enabled to take his advice.

8. *affirma te*,] Obstinately persevere in your purpose. Eum. ii. 1. 11. R. D.

9. *Quid istic*?] See And. iii. 3. 40. *hoc pertendere*,] ¶ To go through to the end with this determination to rigour.

10. *Facis*] ¶ Scil. qui non illud pertendas. *facit*] ¶ Present for future. See v. 2. 49.

11. *hunc*] Scil. facere.

12. *ut ducas*,] Scil. impero. *Pater*,] ¶ Gentle remonstrance against the command. *Nihil audio*] i. e. I admit no excuse. R. D. Compare And. v. 2. 23. *Ad me recipio*:] I promise, take it upon me to say, that he will marry. So, Cic. Div. xiii. 17. "recipio in me." *Recipere* is used absolutely, Phorm. v. 7. 9. R. D.

13. *Nil—ipsum*,] Understand *mihî polliceri*. I do not understand that he promises

CH. Immo, utrum vult. M. Faciet omnia. S. Hæc, dum incipias, gravia sunt,

15 Dumque ignores: ubi cognoris, facilia. CL. Faciam, pater. S. Gnate mi, ego pol tibi dabo illam lepidam, quam tu facile ames,

Filiam Phanocratæ nostri. CL. Rufamne illam virginem, Cæsiam, sparso ore, adunco naso? non possum, pater.

CH. Eia, ut elegans est! credas animum ibi esse? S. Aliam dabo.

20 CL. Quid istic? quandoquidem ducenda est, egomet habeo propemodum,

Quam volo. S. Nunc laudo, gnate. CL. Archonidi hujus filiam.

S. Perplacet. CL. Pater, hoc nunc restat. CH. Quid? CL. Syro ignoscas volo,

Quæ mea causa fecit. CH. Fiat. Ω. vos valete, et plaudite.

me any thing, himself. DA. *dubitas,*] i. e. ¶ Whether you will accept the condition of marriage and reconciliation; or reject both. Can you possibly doubt?

14. *Immo*] ¶ Nay, do not guide him; let him have his own way. *hæc,*] ¶ Things of this kind; Scil. wherein one's present happiness or passion is likely to be compromised.

15. *cognóris,*] ¶ See note on Hec. prol. 8.

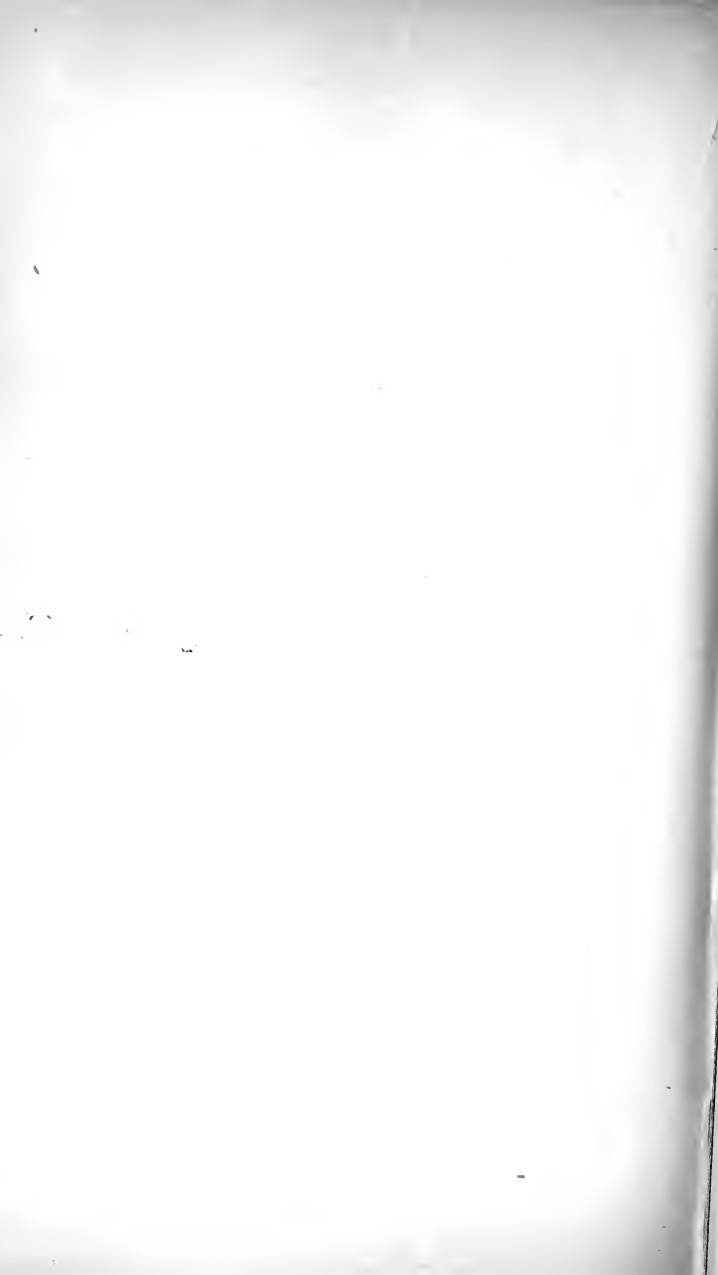
18. *Cæsiam,*] i. e. azure eyes; as those attributed to Minerva. But it appears that such eyes were not approved by all, from Hec. iii. 4. 27. R. D. *sparso ore,*] Some explain this, a mouth wide from ear to ear; but it means "a freckled face." DA.

19. *elegans*] Well skilled in making choice. So Eun. iii. 5. 18. "*elegans formarum spectator.*" So *eleganter* for *intelligent*, or, *cum delectu*. Cic. Invent. xxiii. "*satis eleganter aliquid secuti videbimur.*" R. D. on Eun. iii. 1. 18. *ibi esse?*] i. e. in hac electione totum esse. E. i. e. that he has serious thoughts of marrying. R. D. ¶ Chremes speaks this with good humour.

21. *Archonidi*] See And. ii. 2. 31. *hujus*] Probably as being *vicinus*.

23. *fecit.*] ¶ Quæ prave fecit. *Fiat.*] Ignoscatur. Ω.] See last note of Andrian.

Friday 22nd of April
842: two



185

THE HECYRA.
THE MOTHER IN LAW



CHARACTERS.

PARMENO, a slave.
LACHES, an old man.
PHIDIPPUS, an old man, father of Philumena.
PAMPHILUS, son of Laches, married to Philumena.
SOSIA, a slave.

PHILOTIS, a courtesan.
SYRA, an old woman.
SOSTRATA, wife of Laches.
MYRRHINA, wife of Phidippus.
BACCHIS, a courtesan, loved by Pamphilus.

DERIVATION OF THE NAMES.

Parmeno ; παραμένων, abiding with his master.
Laches, from ἔλαχον, as fortunate in obtaining
Phidippus, from φιδῶν, parsimony, and ἵππος, a horse.
Pamphilus ; see *Andrian*.
Sosia ; see *Andrian*.
Philotis, from φιλότις, friendship.
Syra, as being of *Syrian* origin.
Sostrata ; see *Heautontimoreumenos*.
Myrrhina, from μυρρίνη, myrtle.
Bacchis ; see *Heautontimoreumenos*.

ARGUMENT.

PAMPHILUS, son of Laches and Sostrata, committed violence on Philumena, daughter of Plidippus and Myrrhina, having accidentally met her at night ;—he afterwards married her, not knowing her to be the same. Bacchis, a courtesan, had hitherto engaged his love ; consequently he paid little attention to Philumena. Shortly after his marriage, having occasion to go abroad, he left Philumena at home, but, on returning, as it happened, he surprized her on the point of her delivery ; on account of which she was residing with her mother, in order to keep the nature of her illness concealed. Pamphilus, thence irritated, and meditating a divorce,—against the will of his parents, who are ignorant of the cause,—learns the fact that he himself was the sole cause of his present jealousy, by finding with Bacchis a ring which he had taken from the finger of Philumena on the night on which he had first met her.

ARGUMENT

BY

SULPICIUS APOLLINARIS.

- UXOREM duxit Pamphilus Philumenam,
Cui quondam ignorans virgini vitium obtulit :
Ejusque, per vim quem detraxit, annulum
Dederat amicæ Bacchidi meretriculæ ;
5 Dein profectus in Imbrum est : nuptam haud attigit.
Hanc mater utero gravidam, ne id sciat socrus,
Ut ægram ad sese transfert. revenit Pamphilus :
Deprehendit partum : celat : uxorem tamen
Recipere non vult. pater incusat Bacchidis
10 Amorem. dum se purgat Bacchis, annulum
Mater vitiatæ forte agnoscit Myrrhina.
Uxorem recipit Pamphilus cum filio.



P R O L O G U S.

HECYRA est huic nomen fabulæ; hæc cum data est
 Nova, novum intervenit vitium et calamitas,
 Ut neque spectari, neque cognosci, potuerit;
 Ita populus studio stupidus in funambulo
 5 Animum occuparat. nunc hæc plane est pro nova:
 Et is, qui scripsit hanc, ob eam rem noluit
 Iterum referre, ut iterum possit vendere.
 Alias cognostis ejus; quæso, hanc noscite.

THIS prologue of eight lines was delivered, as appears in the sequel, on the occasion of the *second* attempt to gain a hearing for the play; the first attempt having, from the caprice of the populace, proved utterly unsuccessful. This *second* attempt succeeded so far as that attention was given to the first Act; and it was not till the *third* attempt, on the occasion of which the *alter prologus* was pronounced, that the entire piece was heard out.

1. IAMBIC TRIMETERS.—*Hecyra*] ¶ This is one of the plays which were not borrowed from Menander; it is supposed that the basis of the *Hecyra* is due to Apollodorus. *Hecyra*] He opens this with giving the *name*, that it may have the recommendation, *ipsâ facie*, of being new. D. *data est*] i. e. *acta est*. Cic. Tusc. Quæst. i. 1. "Livius fabulam dedit." R. D.

2. *Nova, novum*] So Hom. Od. *ὦ*. 40. *Κεῖτο μέγας μεγαλωστί ληλασμένος ἰπποσυνάων*. D. *intervenit*] Interrupted its success. See And. iv. 3. 17. and Heaut. ii. 3. 40. *vitium*] i. e. impedimentum. Metaphor from augury; for augurs applied the term *vitium*, if there had been thunder or hail, or if any portend had been observed, sufficient to cause the dissolution of the comitia. Hence magistrates *vitiis creati*, elected under bad omens, who were obliged to resign their office. R. D. ¶ On *calamitas*, see Heaut. ii. 3. 14.

3. *spectari,—cognosci*,] These were, respectively, the *vitium* and the *calamitas*. D. *Spectari* is to be understood, as the sequel shows, for *prospectari*, to be viewed even to

the end. R. D. *cognosci*,] ¶ See And. prol. 24.

4. *Ita*] See And. i. 2. 2. *studio stupidus*] i. e. studio spectandi et admiratione stupens. R. D. So *timidus* for *timens*; Virg. Ecl. vi. 20. "timidisque supervenit Ægle." D. *in funambulo—occuparat*.] ¶ A similar construction occurs, And. v. 1. 10. "Homini adolescentulo in alio occupato amore."

5. *occuparat*,] ¶ Had engaged their mind so as to exclude from it every thing else as an object of attention. This is the proper force of the verb. *pro nova*:] ¶ Though not actually *new* (*nova*), as having appeared before; yet new to all intents and purposes (*pro nova*), as not having been heard.

6. *ob eam rem*] ¶ "For that very reason," "on that consideration," scil. that it can now appear "*pro novâ*." *noluit*] ¶ Scil. at the time; when it was rejected, and place given to the funambulist.

7. *Iterum referre*,] To bring it back on the stage, when the rope dancers should have withdrawn; as D. seems to explain. *ut iterum possit vendere*] ¶ That he might by its consequently (i. e. because he would not then *iterum referre*) appearing *pro novâ*, be able to demand at some ensuing games a price for it again. The first *iterum* in this line is not otherwise necessary than to give better force to the second. *Posset*, where we might rather expect *possit*, may be accounted for by considering that the action implied in *posset* is *now* in performance, "that he might, as he now is, be able," &c. See Heaut. v. 2. 30.

8. *Alias cognostis*] Of the Andrian, his

ALTER PROLOGUS.

ORATOR ad vos venio ornatu prologi:

Sinite exorator ut sim, eodem ut jure uti senem

Liceat, quo jure sum usus adolescentior,

Novas qui exactas feci ut inveterascerent,

5 Ne cum poeta scriptura evanesceret.

In his, quas primum Cæcili didici novas,

first, he speaks in another strain: "Ut per noscatis eequid spei sit reliquum: Posthâc quas faciet de integro comœdias," &c. R. D. *noscite*,] ¶ The action *noscendi* precedes *cognoscendi*; we must *know* a thing, before we can *judge* of it. Thus he again impresses on his hearers the *novelty* of this play, in as much as they have yet to *become acquainted* with it.

L. Ambivius Turpio in this prologue, or rather defence, pleads in behalf of the Hecyra, which had failed of a favourable hearing, twice, under his auspices. He adduces an example in the plays of one Cæcilius, which he, in his youth, had attempted to bring forward; but in which, severally, he had either been entirely baffled, or had procured but a partial hearing. He goes on to say, that, notwithstanding this discomfiture, rather than allow Cæcilius' ardour to be damped, and his talent retarded, he resolved to strain every nerve, and risk the exhibition once more. His exertions, he states, were so far crowned with success, as to draw admiration to the pieces, and fame to the poet.—Thence he argues that he has no reason to doubt ultimate success for Terence in the Hecyra;—Terence, of whose plays this had been the first which, in any degree, failed; in whose case, therefore, the prospect was not nearly so disheartening, as in that of Cæcilius, for whom, however, he had faced—and with effect—the brunt of popular uproar.—It is thought that Ambivius must have been a man of no common talent, as well as a favourite with our poet.

1. IAMBIC TRIMETERS. — *Orator*] ¶ See Heaut. prol. 11. *ornatu prologi*]; In the dress, character, of a prologue-speaker. Similarly, Heaut. prol. 11. "Oratorem esse voluit me, non prologum."—i. e. when he ought, strictly, to deliver the prefatory introduction, technically called a *prologus*, he comes forward as an *orator*, a pleader. — *Prologus* (πρόλογος λόγος) was divided according to Evanthius into four species, called by the Greeks:—1. *ζυστατικός*, *commendatitius*, in which the poet or the piece was commended;

—2. *ἀναφορικός* (or *ἐπιτιμητικός*) *relativus*, in which retorts were made to an adversary, or thanks returned to the people;—3. *ὕποθετικός* (or, *δραματικός*) *argumentativus*, containing the argument of the play;—4. *μικτός*, *mixtus*, containing a combination of the foregoing three.—The prologue to the Andrian, then, is of the *second* kind; for he complains that he is obliged "to write prologues," *quī malevoli l'ceteris poetæ maledictis respondeat*. The prologue of the Heautontimorumenos is, from 1. to 10, *ὕποθετικός*, from 10. to end it is, as there stated, not properly a *prologus* at all; though that part certainly partakes of the *ζυστατικός* and *ἀναφορικός* to a degree. This prelude to the Hecyra wears no feature whatever of the prologue.

2. *exorator*] ¶ This word means a person that is successful in a thing quod *orat*. See Heaut. prol. 11. note. *uti senem*] ¶ ut liceat me, qui jam senex sum, uti (*frui*) eodem jure. *eodem—jure uti*] i. e. eandem conditionem habere. *Jus* is often *conditio*, *status*. R. D. ¶ He requests that, by *pleading*, he may meet with the same *justice* (the same decision—the same sentence) at their tribunal now, as he had done in the case of Cæcilius' plays; may obtain *justice* in favour of his client's cause. The *jus* to which he alludes,—as having obtained it then, and as seeking a similar to it now;—is explained lines 4, 5.

4. *Novas—exactas*] ¶ *New plays* which had been expelled from the stage; had not as yet obtained a hearing. For "*novæ—exactæ feci ut inveterascerent*." On this idiom see Heaut. i. 1. 32. *inveterascerent*,] ¶ That they might become *veteres*, and be *novæ* no longer, becoming, as it were, old and well known acquaintances with the people. The antithesis here is, I think, one of our author's best.

5. *Ne cum poetâ*] ¶ In order that the thing written might not, as it were, accompany the poet to oblivion and the grave; that it might survive him. Or, if you prefer,—lest it might, along with the poet, perish into obscurity, be taken no notice of.

6. *In his*,] ¶ "In these plays," of which

- Partim sum earum exactus, partim vix steti.
 Quia sciebam dubiam fortunam esse scenicam,
 Spe incerta, certum mihi laborem sustuli:
 10 Eisdem agere cœpi, ut ab eodem alias discerem
 Novas, studiose; ne illum ab studio abducerem.
 Perfeci ut spectarentur. ubi sunt cognitæ,
 Placitæ sunt. ita poetam restitui in locum,
 Prope jam remotum injuria adversarium
 15 Ab studio, atque ab labore, atque arte musica.
 Quod si scripturam sprevissem in præsentia,
 Et in deferrendo voluissem operam sumere,
 Ut in otio esset, potius quam in negotio;
 Deterruissem facile, ne alias scriberet.

I have begun to speak, "which (I allude to those of Cæcilius) at first I learned, when they were as yet new." *didici*] ¶ See Heaut. prol. 10.

7. *Partim—earum*] ¶ i. e. *Quoad partem earum*. See Heaut. v. 1. 55. *exactus*,] ¶ From *ex* and *ago*; literally, *driven off* the stage; as line 4. *steti*.] Actors or plays are said *stare* when they please, and are approved by, the spectators. Phorm. prol. 9. "Olim cum stetit nova." On the other hand, they are said *cadere*, when they fail. Hor. Ep. ii. 1. 176. "Securus cadat an recto stet fabula talo." R. D. ¶ Stood my ground; was not driven off;—the contrary of *exactus*, a person not able to maintain his footing.

8. *sciebam*] From this *knowledge* he inferred that the failure was not the fault of the poet, but of casualty. D. *dubiam fortunam*] ¶ Horace might well say, Ep. ii. 1. 177. "Quem tulit ad scenam ventoso Gloria curru." The gale of fortune here is as capricious, as the *people*, the governors of it, were giddy (*arbitrio popularis auræ*). There is alliteration of *a* in this line; See Heaut. prol. 41.

9. *Spe incertâ*,] For *spei incertæ*, or shall we understand *in*? D. ¶ The allative absolute. "Where hope was uncertain." *incerta, certum*] ¶ Antithesis and paronomasia; compare, 10. *Eisdem—eodem*; 11. *studiose—studio*; 18. *otio—negotio*; 23, 24. *vestra—nostra*. 29. *Vetere—nova*; 36. *mihi datum est: vobis datur; tempus—potestas*; 46. *iniquè iniqui*; 47. *causa causam*. These figures, when judiciously employed, have a powerful effect on a multitude; and were, in ancient days, a chief recommendation to dramatic pieces.

11. *studiosè; ne illum*] ¶ See the argument to this prologue; *illum* means Cæcilius.

13. *Placitæ sunt*:] See And. iv. 1. 21. *ita*] ¶ Thus, in this way. Or, to such a degree.

14. *jam*] ¶ By repeated failures. *injuriâ*] ¶ Until I obtained *jus* (3) for him. *adversariûm*] ¶ He speaks as if Cæcilius' unfavourable reception was due to some few personal enemies. But this is merely to avoid giving offence to the present audience, as the *people* were really the cause, who would, in this, be convicted of fickle caprice.

15. *atque—atque*] ¶ Marking the emphasis; to draw attention to the losses which this poet would have sustained, had not *his* perseverance saved him; for thus Ambivius has more abundant excuse for persevering now in the Hecyra. *studio*,] ¶ Not, "pursuit," for then *labore*, would not have so much point, as is evidently marked by *atque*. Translate, therefore, "enthusiasm, zeal" for contest and competition. So, Virg. Georg. iii. 498. "studiorum atque immemor herbæ." Ov. Amor. iii. 268. "Cui studas video: vincet cuicumque favebis." Thus, the poet would be discouraged (*ab studio*):—his labour lost (*ab labore*):—and the drama (*arte musicâ*) would lose a votary who might prove an acquisition.

16. *in præsentia*,] ¶ Under these circumstances then being present. See Heaut. v. 2. 9.

17. *operam sumere*] ¶ We find, *Operam sumere* in aliquo, *dare* alicui ad aliquod, *præstare* alicui ad aliquod, *navare* alicui.

18. *negotio*;] ¶ From *ne* (or, perhaps, *sine*) and *otium*. See on 9.

19. *Deterruissem*] ¶ Scil. *potest esse ut det*. "I might easily have frightened Cæcilius from writing others,"—by allowing the same blank prospect to stand before him.

- 20 Nunc quid petam, mea causa æquo animo attendite,
 Hecyram ad vos refero, quam mihi per silentium
 Nunquam agere licitum est, ita eam oppressit calamitas.
 Eam calamitatem vestra intelligentia
 Sedabit, si erit adjutrix nostræ industriæ.
- 25 Quum primum eam agere cœpi, pugilum gloria,
 (Funambuli eodem accessit expectatio,)
 Comitum conventus, strepitus, clamor mulierum
 Fecere, ut ante tempus exirem foras.
 Vetere, in nova, cœpi uti consuetudine,
- 30 In experiendo ut essem: refero denuo.
 Primo actu placeo: quum interea rumor venit,
 Datum iri gladiatores, populus convolat:
 Tumultuantur, clamant, pugnant de loco.
 Ego interea meum non potui tutari locum.
- 35 Nunc turba nulla est: otium, et silentium, est.
 Agendi tempus mihi datum est: vobis datur

20. *æquo animo*] ¶ Compare Heaut. prol. 27. and 35.

21. *per silentium*] ¶ See Heaut. prol. 36. "with the advantage of a calm."

22. *ita*] ¶ See 13. *oppressit*] ¶ Quashed it, overwhelmed it; like the hurricane; from which a metaphor is probably intended here; observe *Sedabit*.

25. *Quum primum*] ¶ See argument to first prologue. *pugilum gloria*] Periphrasis, for pugiles gloriosi. Virg. *Æn.* v. 368. "vastis cum viribus effert Ora Dares, magnoque virum se murmure tollit," D. ¶ The loud boasting of boxers.

26. *eodem*] ¶ To the same scene of confusion. *accessit*] Bentley, to avoid interruption in the sentence, would read "accedens." *expectatio*,] ¶ They were expecting a rope dancer; another incentive to the uproar.

27. *Comitum*] As I know not, how this can mean either the favourers of the pugilists, or servants attendant on their masters; perhaps we might read *comitū*, from *comitium*. B. *strepitus*,] ¶ Al. *studium*, with the meaning which I attach to *studio*, 15. From this passage it is inferred that on that occasion the Hecyra was introduced in an amphitheatre.

29. *Vetere*] ¶ I began to resort to my old custom, scil. *trying* again and again, as in the case of Cæcilius. *in novâ*] ¶ Scil. *consuetudine*, implied; in this *new* custom of expelling a play written by Terence; a thing unprecedented. This is otherwise explained,

in *novâ fabulâ*; not well. *cœpi*] ¶ Compare its similar position in line 10. where he speaks of a similar, though different, circumstance.

30. *In experiendo ut essem*,] i. e. ut experirer. "Esse in aliquâ re" means "in aliquâ re versari." R. D. ¶ So *ibi* esse, in Heaut. v. 2. 30. and ib. iii. 1. 63. *refero denuo*,] ¶ *re* and *denuo*, redundancy, to mark his perseverance. *Refero, placeo, venit*, &c. are instances of the *præsens historicum*; see Heaut. v. 2. 30.

32. *Datum iri*] ¶ This form is consistent with the *præsens historicum*, pervading this forcible and eloquent sentence; for, otherwise it should be *dandas esse*, as expressing that a thing, at a time past, was about to take place. *gladiatores*,] ¶ First exhibited by M. and D. Brutus at funeral games in honour of their father, in the consulate of Claudius and Fulvius. We are told that sometimes even women fought with the sword in the *empire*. There existed a college of these men at Rome, as early, at least, as 177. A. D. They were forbidden by Constantine; and after him by Honorius.

34. *meum—locum*,] ¶ There is a drollery in the juxta position of *loco* and *locum*, as referring to his own *place* (i. e. the stage), and the *place* (i. e. seats), for which the people were fighting;—how could *he* retain that concerning which a whole *multitude* was at war?

36. *datum est*,] By the ædiles. D.

Potestas condecorandi ludos scenicos.

Nolite sinere per vos artem musicam

Recidere ad paucos. facite, ut vestra auctoritas

40 *Meæ auctoritati faulrix adjulrixque sit.*

Si nunquam avare pretium statui arti meæ,

Et eum esse quæstum in animum induxi maximum,

Quam maxime servire vestris commodis ;

Sinite impetrare me, qui in tutelam meam

45 *Studium suum, et se in vestram commisit fidem,*

Ne eum circumventum inique iniqui irrideant.

Mea causa causam accipite, et date silentium ;

Ut lubeat scribere aliis, mihi que ut discere

Novas expediat, posthac pretio emtas meo.

37. *condecorandi*] ¶ Of gracing them by affording a tranquil assemblage and favourable hearing.

39. *Recidere*] ¶ To fall back, into the hands of a few, as it would, to a degree, in this instance, if you were to retract now the favour which you have long since bestowed on Terence. If a play be deserving in itself, let not caprice on your side (*per vos*) be chargeable for its expulsion. *vestra auctoritas*] ¶ This whole sentiment, as well as line 45, is highly flattering to the ears of a crowd.

41. *Si nunquam*] ¶ This and the following two lines are lines 48, 49, 50, of prologue to Heautont, where see notes.

44. *qui*] ¶ The antecedent to this is *eum*, line 46.

47. *accipite*,] ¶ See And. iv. 1. 57.

49. *pretio emtas meo*.] The estimation of the sum to be paid by the *Ædiles*, being made by me: I, thence, running the risk of being obliged to refund to them what they may have handed to the poet, if the plays fail. D. But, though it is true that the *ædiles* usually bought the plays from the poets; yet it is evident that actors sometimes purchased them at their own cost, as Paris the actor (in Juv. Sat. vii. 87.) bought the Agave from Statius. R. D. ¶ As to what method was pursued in the purchase of plays at their second and following exhibitions, and who might be the purchasers, is a matter involved in the uncertainty of antiquity, concerning which, therefore, we can do little more than conjecture.—It is agreed that the *ædiles* used to purchase the first exhibition from the poet.—Then, this line and line 7. of the prologue to the second exhibition of this play may be con-

sistently explained by supposing:—That, in case of the failure of a piece, in the first exhibition, in consequence of popular riots or games, the loss was that of the purchasers, the *ædiles*; the poet not being held answerable for such vicissitudes, and having the power, therefore, after the failure, of redeeming his character by offering it again for sale, when, probably, a chief actor might buy, if the *ædiles* did not choose to run the risk again. —(Thus we can see the meaning of line 7. of former prologue “ut iterum possit vendere.”)—That, on occasion of a third or subsequent attempt, a chief actor became the purchaser, who would have had, by that time, an opportunity of calculating his risk in so doing. Thus Ambivius, by *pretio emtas meo*, implies that he himself had bought the Hecyra, as he probably had done also with respect to the plays of Cæcilius, after they had failed.—This, as far as I can understand, is Colman’s view. This accounts for the masterly energy of this *alter prologus*, so natural from Ambivius, as pleading in a cause, wherein his pecuniary interest, in addition to that of his character as an actor, is intimately involved. We see, then, what important friends these actors must have been to the poets whom they favoured. This prologue I would put forward as, perhaps, one of the finest specimens of Roman eloquence.—The conjecture of Mad. Dacier may as well be noticed; it is this:—That the *ædiles*, when they desired to purchase a piece for the stage, required the manager of the company to appreciate its merit and fix the price; for which price said manager was accountable, if the play failed.

ACTUS I.—SCENA I.

PHILOTIS, SYRA.

PER pol quam paucos reperias meretricibus

Fideles evenire amatores, Syra.

Vel hic Pamphilus jurabat quoties Bacehidi,

Quam sancte, ut quivis facile posset credere,

5 Nunquam, illa viva, ducturum uxorem domum!

Hem! duxit. S. Ergo propterea te sedulo

Et moneo, et hortor, ne cujusquam misereat,

Quin spolies, mutiles, laceres, quemquem nacta sis.

P. Utine eximium neminem habeam? S. Neminem:

10 Nam, nemo illorum quisquam, scito, ad te venit,

Quin ita paret se, abs te ut blanditiis suis

THE dialogue between Philotis and Syra here, and between them and Parmeno, next scene, serve as the *argument* to the play, whence these *persons* are called *πρωταγωνισται*.

1. IAMBIC TRIMETERS.—*Per pol quam*] ¶ See And. iii. 2. 6. Comp. And. iii. 1. 2. “Fidelem haud fermè mulieri invenias virum.” *paucos*] Read, according to Apollodorus, *paucis*, i. e. singulis singulos. B.

2. *Fideles*] Persons are *fidi* in important matters; *fideles* in more trifling. D.

3. *Fel*] ¶ See Heaut. iv. 6. 2. *quoties—quam sancti*] ¶ How often and how solemnly!

4. *ut*] ¶ For ita ut; see Heaut. ii. 3. 65. *quivis*] Not Bacehis, only, who was his mistress.

5. *illâ vivâ*.] ¶ As long as Bacehis should live. *ducturum*] ¶ Scil. esse, and connect it with *jurabat*. It is but natural that persons of the character of Philotis and Syra, should not be pleased, at any *marriage*, no matter between whom. *ducturum, — domum*!] ¶ “Escort home;” from which practice, *ducere domum*, and afterwards *ducere* absolutely, came to signify *nubere*.

6. *Hem! duxit*.] ¶ And yet, see there! he *has* married; he *has* violated his promise. *Ergo*] This has the effect of reproving a person too slow in acquiescing. Virg. Æn. xi. 707. “Ergo age, care pater, cervici imponere nostræ.” D. *sedulo*] ¶ *σπουδαιώς*. This word does not appear to be, as Donatus makes it, derived from *sine dolo*; though, in many instances *sine dolo* would very well explain its meaning.

7. *moneo, et hortor*.] *Monemus* by advice,

hortamur by impulse. To *misereat* supply *te. D. cujusquam*] amatoris.

8. *Quin*] ¶ Wherefore you should not, &c.—pity so much as that you should not. See And. ii. 3. 25. and Heaut. iv. 7. 4. The same here as “quo minus.” *spolies, mutiles, laceres*.] i. e. rob him of all that he possesses, and reduce him to the utmost state of want. A similar metaphor occurs, Phorm. ii. 2. 13. R. D. ¶ See note on “exedent,” Heaut. iii. 1. 53. *quemquem*] For *quemcunque*; as Liv. i. 24. where see annotators. Bentley and others read thus, in preference to *quemque*. R. D. *nacta sis*.] ¶ Whomsoever you once catch, as it were, in your talons. Comp. Caesar, B. G. vi. 34. “Germani, quam nacti erant prædam, in occulto relinquunt.” Hor. Od. iii. 11. 41. “Quæ, velut nactæ vitulos leagne, Singulos, ehem, lace-rant,” and Id. Ep. i. 15. 38. “Quicquid erat nactus prædæ majoris.” See iv. 4. 59.

9. *Utine*] ¶ i. e. visne, postulasne ut. *eximium neminem habeam?*] i. e. neminem eximam, but treat all in the same manner. *Eximius* and *egregius* are properly applied, in sacred rites, to the victims which are chosen, picked out, *e grege*, to be sacrificed. R. D.

10. *nemo—quisquam*.] Parelcon; *quisquam* is redundant. D. *scito*.] ¶ Borrowed from the Greeks. Lucian: *Αἰσχροσύμνη ἄν, εἰ ἰέλθ, ἐπ’ ἀντῆ*.

11. *paret se*.] ¶ “Makes his resolution,” “lays himself out,” as we say. Compare And. v. 4. 6. “Itane hue paratus advenis.” *abs te*] ¶ Join, expleat abs te.

Quam minimo pretio svam voluptatem expleat.

Hiscin' tu, amabo, non contra insidiabere?

P. Tamen pol eandem injurium est esse omnibus.

15 S. Injurium autem est ulcisci adversarios?

Aut qua via te captent eadem ipsos capi?

Eheu me miseram! cur non aut istæ mihi

Ætas, et forma, est, aut tibi hæc sententia?

ACTUS I.—SCENA II.

PARMENO, PHILOTIS, SYRÁ.

SENEX si quæret me, modo isse dicito

Ad portum, percontatum adventum Pamphili.

Audi'n' quid dicam, Scirte? si quæret me, uti

Tum dicas: si non quæret, nullus dixeris;

5 Alias ut uti possim causa hac integra.

12. *minimo*] ¶ Scil. sibi, at the lowest possible cost to himself. See And. i. 1. 109. *expleat.*] See Heaut. i. 1. 77.

13. *Hiscin'*] ¶ Scil. *blanditiis* amatorum; the dative on *insidiabere*; will you not play wiles on these, to be even with the lover (contrà)? *insidiabere*?] *Insidiari* is wicked; but *contrà insidiari* is excusable. D.

14. *eandem—esse omnibus.*] ¶ To behave to all lovers, severally, in the same manner, (i. e. with complaisance and yet tenacity) is an outrage against each of them, inasmuch as I must be playing the hypocrite to all. *Omnibus*, the dative, to be connected with “*eandem esse.*”

15. *adversarios*?] ¶ As being merely selfish; of the characters described in 11, 12.

16. *Aut quâ*] ¶ *Aut injurium est*, ipsos *adversarios* eâdem *viâ a te* capi, *quâ viâ illi te captent.* And *eandem viâ* means, by an ostentation of *blanditiæ*, suggested only by a mercenary spirit; and thus she says, “you are to *catch* (capere) them in the same traps in which they *strive to catch* (captare) you.”

17. *istæc*] ¶ *Quam video tibi esse.*

18. *hæc*] ¶ *Quam sentio mihi esse.* *sententia*? ¶ i. e. the sentiments which she has just now been endeavouring to inculcate.

See argument to preceding scene.

1. IAMBIC TRIMETERS.—*Senex*] ¶ i. e. Laches, the principal character in the play.

modo isse] ¶ The force of *modo*, here, marks the *stare*; no matter when Laches may enquire for Parmeno, Scirtus is to say that he has just gone a moment before; that he may not be expected home as soon as he otherwise should. He calls, from the street, to Scirtus who is within.

2. *portum*] ¶ The Piræus; as the scene is at Athens. *percontatum*] From *contus*, used by seamen, to try the depths and ground. But *percunctatur* is from *cunctis*, when a thing *a cunctis* perquiritur. D. ¶ This is the active supine, governing *adventum*.—Pamphilus, as we learn from the sequel, had been despatched by his father, Laches, to the island of Imbrus, to look after an inheritance left to his family at the recent death of an old relation.

4. *Tum dicas*:] ¶ i. e. volo uti tum dicas, scil. me *modo* ivisse. *nullus dixeris*:] ¶ If no questions are asked, say nothing; for it will be better, if he should not learn that I am absent, at all. On *modo isse*, see line 1. and on *nullus*, see And. ii. 2. 33.

5. *Aliàs, &c.*] ¶ That I may be able at another time to make use of this excuse (scil. of going to enquire for Pamphilus) *for my leaving the house*, as a fresh one; i. e. to have it in reserve, as an excuse to give for going out of doors. This *causa* will only be *integra* for a future occasion, if Laches shall ask no questions now.

Sed videone ego Philotium? unde hæc advenit?

Philotis, salve multum. PH. O salve, Parmeno.

S. Salve mecastor, Parmeno. PA. Et tu ædepol, Syra.

Dic mihi, Philoti', ubi te oblectasti tam diu?

10 PH. Minime equidem me oblectavi, quæ cum milite
Corinthum hinc sum profecta inhumanissimo.

Biennium ibi perpetuum misera illum tuli.

PA. Ædepol te desiderium Athenarum, arbitrator,
Philotium, cepisse sæpe, et te tuum

15 Consilium contempsisse. PH. Non dici potest,
Quam cupida eram huc redeundi, abeundi a milite,
Vosque hic videndi, antiqua ut consuetudine
Agitarem inter vos libere convivium.

Nam illic haud licebat, nisi præfinito, loqui,

20 Quæ illi placerent. PA. Haud opinor commode
Finem statuisset orationi militem.

PH. Sed quid hoc negoti est? modo quæ narravit mihi

6. *Sed videone*] Our poet introduces Philotis, as just come from abroad, in order to afford him an opportunity for bringing in a narrative of events; for, had she been residing at Athens, she would have no questions to ask of Parmeno. D. ¶ Compare the greeting of Mysis and Crito, And. iv. 5. 6. *Philotium* ?] Observe the license of *Philotium*, then *Philotis*. D.

8. *Salve mecastor*.] Anciently, persons greeting, who wished to show earnestness, added an oath. The *me* is either redundant, or the same as *μᾶ*, as the Greeks say *μᾶ τὸν Ἀπὸλλωνα*. D. *Et tu ædepol*.] *Ædepol* is in derision of *mecastor*; and *Syra*, of *Parmeno*. D.

9. *oblectâsti*] vitam jucundè transegiſti. Sometimes taken in a reproachful sense. Plaut. Asin. i. 2. 13. "sordido vitam oblectabas pane." R. D. *tam diu* ?] ¶ While you were abroad.

10. *me*] Tauntingly; responding to *te*. D.

12. *Biennium—perpetuum*] ¶ During an everlasting two-years, which seemed as if it would never end. *illum tuli*.] So, Cic. Verr. "hoc uno prætorè per triennium per tulisse." E.

13. *desiderium Athenarum*] ¶ Regret for Athens. *Te* is the object of "cepisse." *arbitrator*.] ¶ "I am thinking." He expresses a good humoured taunt against one, who having chosen a strange land in preference to their common home, is obliged now to reprobate her own caprice.

15. *Consilium*] ¶ Scil. of leaving Athens, and going off to Corinth.

16. *eram*] ¶ The imperfect; "was wishing day after day."

18. *Agitarem*] See Heaut. iv. 4. 11. *liberè*] ¶ In freedom from the bondage of restraint to which I have since been subject; as explained next line.

19. *Nam illic*] ¶ Nam illic (apud militem) haud *mihi* licebat loqui, nisi *loquerer sub præfinito* (i. e. nisi præfiniretur) quæ (from *quis*) illi placerent. I had not liberty of speaking, unless when previous instruction had been given as to what words would be agreeable to him. *Præfinito* is the ablative absolute, and "Quæ-illi-placerent," or *negotio* (the general representative for all sentences or phrases of whatever form) may be considered as its substantive. So, Hor. "Excepto, quod non simul esses, cætera lætus." See Heaut. ii. 3. 40. *nisi præfinito, loqui*.] She makes two points here, *præfinito* and *quæ illi placebant*, meaning that she was obliged to speak both as much only as he wished, and on the subjects only which pleased him. D.

20. *Haud opinor*] ¶ I do not think that the soldier acted politely in having restricted speech. *commode*] See Heaut. iii. 2. 10.

22. *quid hoc negoti est* ?] ¶ The force of *negotii*, here, is to disparage: "what is this piece of business? what news has Bacchis told me within, here, just now?" What means all this? There is a spirit of animosity conveyed in these words of Philotis and naturally; see i. 1. 5. note.

Hic intus Bacchis? quod ego nunquam credidi
Fore, ut ille, hac viva, posset animum inducere
25 Uxorem habere? PA. Habere autem? PH. Eho tu, an non
habet?

PA. Habet; sed firmæ hæ vereor ut sint nuptiæ.

PH. Ita di deæque faxint, si in rem est Bacchidis:

Sed qui istuc credam ita esse? dic mihi, Parmeno.

PA. Non est opus prolato: hoc percontarier

30 Desiste. PH. Nempe ea causa, ut ne id fiat palam.

Ita me di amabunt, haud propterea te rogo,

Ut hoc proferam, sed ut tacita mecum gaudeam.

PA. Nunquam tam dices commode, ut tergum meum

Tuam in fidem committam. PH. Ah, noli, Parmeno:

35 Quasi tu non multo malis narrare hoc mihi,

Quam ego, quæ percontor, scire. PA. Vera hæc prædicat:

24. *Fore*,] ¶ “That it would come to pass, that,” &c. *quod* of preceding line being a conjunction, “but.” She introduces this subject, which has made so strong an impression on her, by giving her opinion of it. *ut ille, hæc vivâ*] ¶ The same words, nearly, which she had used to Syra, in scene 1. where see notes. *animum inducere*] ¶ i. e. ducere in animum τὸ uxorem habere, i. e. nuptias. See And. iii. 3. 40.

25. *Habere autem*?] ¶ To have, withal, say you? *Habere*] He indicates by his pronunciation of this, that the time is near when he is not to have her. D. *tu*,] ¶ Wishing him to answer in earnest.

26. *firmæ—nuptiæ*,] ¶ Compare And. “Tibi generum firmum, et filiae, invenies, virum,” and Hec. iv. 1. 41. “virum satis firmum gnatae.” *Ut* is for *ne non*.

27. *Ita—faxint*,] ¶ *Ita*—scil. ut firmæ non sint nuptiæ;—*faxint*—efficient. *si in rem est Bacchidis*:] To show that she entertains this wish, not from malice toward the other party, but from friendship towards Bacchis. D. *in rem*] For the interest of Bacchis; *ab re* means, against interest. D. ¶ The dative is also used with *in rem*, And. iii. 3. 14. “Si in rem est utrique, ut fiant;” where see note.

28. *qui istuc credam ita esse*?] Scil. nuptias esse infirmas. D. ¶ Whereby should I believe this? what is your reason for thinking so?

29. *Non est opus prolato*:] ¶ There is no need in the thing being spread abroad. i. e. it must not be made public. See Heaut. i. 2. 13. and Heaut. i. 1. 23.

30. *Nempe eâ causâ*,] ¶ Of course your only reason for desiring me to check my curiosity is your wish that the affair should be kept secret; but in truth my object in asking, is, not to divulge, but to rejoice upon it in silence.

31. *Ita*] ¶ See Heaut. ii. 3. 67. *amabunt*,] For *ament*. Æn. i. 273. “donec regina sacerdos Marte gravis geminam partu dabit Ilia prolem.” D.

32. *gaudeam*,] ¶ For she will have reason to be glad, if the nuptiæ are not firmæ.

33. *tam dices commode*,] ¶ Speak so persuasively. See Heaut. prol. 14. *ut tergum meum*] That I should incur danger of the lash by placing confidence in you. E. ¶ As I would thus be opening to you the secrets of my master’s family.

34. *noli*] She artfully pretends that she has no desire to hear it; that he may confide more in her secrecy; because curiosity indicates loquacity. Hor. Ep. i. 18. 69. “Percontatorem fugito: nam garrulus idem est.” D. *noli*] ¶ Scil. “tergum tuum meum in fidem committere.”

35. *Quasi non*] Understand *Ita dicis*, quasi. D. *multo malis*] See Heaut. v. 1. 55.

36. *Quam ego,—scire*,] ¶ Quàm ego, quæ percontor, volo hoc scire. One would think, from your refusal, that you are not much more eager to tell the news to me, than I am to know. But the contrary is the fact. *Vera hæc—maximum est*] These words are spoken softly to himself. *si mihi*, &c. aloud. D. ¶ She says true, in insinuating that I am more anxious to tell, than she is to learn.

Et illud mi vitium est maximum. si mihi fidem
 Das te taciturnam, dicam. PH. Ad ingenium redis.
 Fidem do; loquere. PA. Ausculta. PH. Istuc sum. PA. Hanc
 Bacchidem

40 Amabat, ut cum maxime, tum Pamphilus,
 Cum pater, uxorem ut ducat, orare occipit:
 Et hæc, communia omnium quæ sunt patrum,
 Sese senem esse, dicere: illum autem esse unicum:
 Præsidium velle se senectuti suæ.

45 Ille se primo negare; sed postquam acrius
 Pater instat, fecit animi ut incertus foret,
 Pudorine anne amor obsequeretur magis.
 Tundendo atque odio denique effecit senex:
 Despondit ei gnatam hujus vicini proximi.

50 Usque illud visum est Pamphilo neutiquam grave;
 Donec jam in ipsis nuptiis, postquam videt

37. *Et illud*] ¶ Scil. velle narrare; propensity to tell. This is a common failing in most servants as well as Parmeno. *vitium est maximum.*] ¶ Is a very great failing, i. e. one of my greatest failings. *fidem*] ¶ Something to induce me to believe that, &c. hence, "a promise." See And. i. 1. 7.

38. *Ad ingenium redis.*] Because he would deviate from his natural propensity, if he were to persist in secrecy. Cicero, "redit ad se." D.

39. *istuc sum.*] ¶ *Istuc* is the adverb; i. e. Ausculta. See Heaut. v. 2. 30.

40. *ut cum maxime,*] ¶ "Pamphilus was loving Bacchis (as earnestly [ita] as he did when he loved her most) at that very time (tum) when his father," &c. He marks the unhappy time at which the father happened to request Pamphilus to marry; to wit, when his love for Bacchis was at the highest pitch which it could attain.

42. *Et hæc, communia, &c.*] ¶ i. e. "Et occipit dicere hæc quæ sunt communia om. patr. scilicet, Sese," &c.—And to say these things which are the common topics of all fathers, such as,—that he himself was old—Pamphilus moreover was his only son—he wished a support for his old age.

44. *Præsidium*] Children are often called the præsidia, munimenta, subsidia, of their parents. See Tacit. Annal. i. 3. R. D.

45. *Ille se primo negaro;*] ¶ i. e. negare coepit se ducturum esse.

46. *instat,*] Scil. orare. *fecit*] ¶ Anacolouthon for *facit*; since *instat* is the *præsens historicum*. See Heaut. v. 2. 30. *animi —incertus*] See note below, iv. 4. 60. *foret,*] Scil. Pamphilus.

47. *Pudorine*] ¶ Scil. pudori patris. Compare And. i. 5. 27. *amori*] ¶ Bacchidis. He began to hesitate whether he should follow the dictates of reverence to his father's wish, or love towards Bacchis.

48. *Tundendo*] i. e. by repeating the same thing frequently and eagerly. *Obtundere*, And. ii. 2. 11, is in the same sense. R. D. *odio*] i. e. importunity which begets *odium*. Plaut. Asin. ii. 4. 40. "jam hic me abegerit suo odio;" and Hor. Sat. i. 7. 6. Phorm. v. 6. 9. R. D. *denique*] ¶ After a length of time. D. *effecit*] ¶ Scil. quod voluit. "Gained his point."

49. *Despondit*] Observe, it is not stated that Pamphilus married her; but all is attributed to the father. D. *ei gnatam*] ¶ For *eum gnatæ*. See And. i. 1. 75.

50. *illud*] ¶ Scil. His being contracted to the neighbour's daughter. *neutiquam*] See And. ii. 1. 30.

51. *Usque—Donec*] ¶ i. e. usque donec visum est grave jam in ipsis, &c. "Even until his eyes were opened, now at the approach of the nuptials, after that he sees them prepared." *Donec* is one of those particles after which the repetition of a verb or sentence is implied, by zeugma, from the preceding clause. Likewise, *nisi* frequently in our author, e. g. below, 67, and Heaut. iv. 1. 30. "Nil vident nisi quod lubet," where see note. *postquam videt paratus,*] ¶ This is a kind of explanation of "in ipsis nuptiis,"—"on the point of marriage, when he sees that it is ready."

Paratas, nec moram ullam, quin ducat, dari;

Ibi demum ita ægre tulit, ut ipsam Bacchidem,

Si adesset, credo, ibi ejus commiseresceret.

55 Ubicunque datum erat spatium solitudinis,

Ut colloqui mecum una posset: "Parmeno,

"Perii; quid ego egi; in quod me conjeci malum?

"Non potero hoc ferre, Parmeno: perii miser."

PH. At te di deæque, perdvint cum isto odio, Laches.

60 PA. Ut ad pauca redeam, uxorem deducit domum;

Nocte illa prima virginem non attigit:

Quæ consecuta est nox, eam nihilo magis.

PH. Quid ais? cum virgine una adolescens cubuerit

Plus potus, sese illa abstinere ut potuerit?

65 Non verisimile dicis; nec verum arbitror.

PA. Credere ita videri tibi: nam nemo ad te venit,

Nisi cupiens tui: ille invitus illam duxerat.

PH. Quid deinde fit? PA. Diebus sane pauculis

52. *nec moram*] ¶ See note on And. i. 1. 66. "*et postquam videt non ullam moram dari, qui non ducat.*"

53. *Ibi*] As if he said, "in ipsis, *inquam*, nuptiis." D. *agrè tulit*,] ¶ Scil. desponsum se esse. *ut ipsam Bacchidem*,] ¶ Observe this elegant anacolouthon; as if he had intended a verb infinitive (commiseritam fuisse) to follow. But the change from an infinitive to a finite expression was necessary, inasmuch as no infinitive could contain in it the potential force here required, and given in *commiseresceret*. This Grecism is to be explained on the principle illustrated on Heaut. i. 1. 32. —"Even Bacchis herself," who would naturally be the last to pity, as being apparently the person most grievously injured.

54. *Si adesset*,] ¶ For *affuisset*, as also *commiserescet*, for *commiserita fuisset*.

55. *spatium*] ¶ This word frequently means a part of time; thence put for "interval, opportunity." Comp. And. i. 2. 11. and below, iii. 3. 14. *solitudinis*,] ¶ Of a private interview with me. Comp. And. i. 5. 10. "Vos semote; nos soli." *Solitudo* originally means *igenia*, a deserted place.

56. *Ut colloqui mecum una posset*:] ¶ In explanation of *solitudinis*.—"spatium solitudinis, scil. spatium ut col." &c. Compare end of note on 51. *Parmeno*:] ¶ He is repeating the words of Pamphilus to him on the occasion of this private interview.

59. *At*] ¶ Spoken with bitterness. See Heaut. v. 4. 9. This line is an instance of

rhetorical apostrophe. *isto*] ¶ Expressing detestation, as in And. prol. 21. Heaut. iii. 3. 29. Compare, as to the style of the imprecation, Eum. ii. 3. 11. "Ut illum di deæque omnes senium perdant." *di deæque*] ¶ A favourite expression of Philotis, above 27.

60. *ad pauca*] ¶ Scil. verba, "to return, from every thing discursive, to brevity." The same as "ad rem redeo," I return to the concise detail. Comp. Hor. Sat. i. 1. 108. "Illuc, unde abii, redeo." *deducit*] A girl was said *deduci* when, after her wedding, she was escorted to the bridegroom's house by boys (whose parents were yet living.) carrying torches before her. Tibull. Eleg. iii. 4. 31. "Ut juveni primum virgo deducta marito." R. D.

61. *primâ virginem*] Although it was *primâ*, and she was *virgo*. D.

62. *Quæ consecuta est*] ¶ i. e. *Nocte*, quæ cons.—*nihilo magis, quam primâ, attigit*.

63. *adolescens*] ¶ Emphatic. "Though in the heyday of youth." *cubuerit*] ¶ Quo pacto potest esse ut.

64. *Plus potus*,] Plus solito potus. R. D. Another reason for surprise. See on *cubuerit*.

65. *verisimile*] ¶ See Heaut. iv. 5. 51. *verum*] Scil. quod dicis.

67. *Nisi cupiens*] ¶ *Nisi venit cupiens tui. cupiens tui*:] See iv. 4. 60. *ille invitus*] ¶ Judge not of him by yourself; for he, unlike your suitors, had married, and unwillingly.

Post, Pamphilus me solum seducit foras,

70 Narratque, ut virgo abs se integra etiam tum siet:

Seque, ante quam eam uxorem duxisset domum,

Sperasse eas tolerare posse nuptias.—

“Sed, quam decrerim me non posse diutius

“Habere, eam ludibrio haberi, Parmeno,

75 “Quin integram itidem reddam, ut accepi ab suis,

“Neque honestum mihi, neque utile ipsi virgini, est.”

PH. Pium ac pudicum ingenium narras Pamphili.

PA. “Hoc ego proferre incommodum mihi esse arbitror:

“Reddi patri autem, cui tu nihil dicas viti,

80 “Superbum est: sed illam spero, ubi hoc cognoverit,

“Non posse se mecum esse, abituram denique.”

PH. Quid interea? ibatne ad Bacchidem? PA. Quotidie.

69. *seducit*] i. e. seorsim ducit, to speak with me alone. Cie. ad. Div. i. 9. “sepe eum in senatu modo severe seducerent.” R.D. Natural boasting, in the slave, of familiarity with his young master. D.

70. *ut*] See Heaut. iv. 2. 50. *ab se*] i. e. quod ad se attinet. Plaut. Curcul. i. 1. 51. “Tam a me pudica est quasi soror mea sit.” R.D. ¶ This can be accounted for by understanding, “*ab se relicta integra.*” *integra.*] ¶ From *in* and *tango*; inasmuch as Pamphilus eam “non attigit.” *etiam tum*] ¶ Even at the time at which he was relating this to me.

71. *Seque*] ¶ *Narratque se*, &c.

73. *Sed*, &c.] Ἀποστολοφῆ and ἡδοποιῶ. Transition from the narrative style, to citation in the person's own words, from the διηγήματα to the μυητικόν. D. *quam—haberi*] ¶ This clause is the subject to *est*, line 76.

74. *ludibrio haberi*,] ¶ Similar to ludibrio esse, the dative. The meaning of these two words is explained “Quin—reddam.” *Parmeno*] ¶ See Heaut. iii. 1. 31.

75. *Quin*] ¶ So that I should not, &c. See And. ii. 3. 25.

76. *Neque honestum—neque utile*] ¶ By *litotes* for “et dedecus mihi, et perniciēs ipsi virgini est.” See on this figure, Heaut. i. 2. 14.

77. *Pium ac pudicum*] *Pium*, towards his mistress; *pudicum*, towards the virgin. D. ¶ Compare Lesbia speaking of Pamphilus in the Audrian, iii. 1. 8. “Bonum ingenium narras adolescentis.”

78. *Hoc ego proferre*] This line is not, as some suppose, from Parmeno as speaking of himself, but as citing the words of Pamphilus. D. *hoc proferre*] ¶ *Hoc proferre* is the

subject of “esse,” as *reddi patri* is of “est.” *Hoc*] That he loves Bacchis. D. *proferre*] Comp. 32. *incommodum*] ¶ The substantive to this is, *negotium* implied to represent “hoc proferre.” *Incommodum* used, by *litotes*, for a stronger term; as in line 76.

79. *Reddi patri autem*,] ¶ “On the other hand, (i. e. si non hoc proferam) that a girl should be given back to her father, (which must be the case, si hoc non proferam) to whom you can state no fault” as attached to her, to excuse you, “is,” &c.—The passage “cui—viti” is generally explained differently:—“to whom (meaning the girl) you can impute no fault;” as in Plaut. Asin. v. 2. 49. “dotate uxori vitium dicere.”—Notwithstanding the parallel and the meaning generally given to the idiom *vitium dicere*, I prefer the interpretation which I have given, as it establishes more point in the juxta position of *patri* and *cui*; also in the subsequent *illam* which should refer, doubtless, to a subject far back,—not to the person meant by *cui*, which is the nearest. “To give her back to her father, to whom you can allege no excuse, is to him an insult: but, I hope that she,” &c. But, under the other explanation the insult should rather refer to the girl, and then no thought would be had whatever of the father's feelings.

81. *Non posse*] ¶ *hoc cognoverit*, scil. se non posse, &c. *abituram*] ¶ Go away at last of her own accord; whence I shall not be answerable for the insult of putting her away, and shall save myself from the ignominy “hoc proferendi.”

82. *Quid*] Scil. siebat. *interea* ?] ¶ Ever since his marriage, and while he was neglecting Philumena.

Sed, ut fit, postquam hunc alienum ab sese videt,
Maligna multo et magis procax facta ilico est.

- 85 PH. Non edepol mirum. PA. Atqui ea res multo maxime
Disjunctum illum ab illa: postquam et ipse se,
Et illum, et hanc quæ domi erat, cognovit satis,
Ad exemplum ambarum mores earum existimans;
Hæc, ita uti liberali esse ingenio decet,
90 Pudens, modesta; incommoda, atque injurias
Viri omnes ferre, et tegere contumelias.
Hic animus, partim uxoris misericordia
Devinctus, partim victus hujusce injuriis,
Paulatim elapsus est Bacchidi, atque huc transtulit

83. *Sed,*] ¶ Pamphilus indeed resorted to her, every day; but, his influence with her was sensibly declining. *ut fit,*] See And. i. 1. 53. *alienum*] For *alienatum*, as Phorm. iii. 3. 12. "ego vobis, Geta, alienus sum?" D. *videt,*] Bacchis, scil.

84. *Maligna*] i. e. difficilis; quæ parce præbebat corpus suum. R. D. ¶ Join, multo magis maligna. *procax*] See Heaut. ii. 1. 15. Bentley restores here, "Maligna magis et magis procax."

85. *Non—mirum.*] ¶ Scil. Bacchidem multo magis malignam et procacem factam esse; inasmuch as the fact of Pamphilus having married was sufficient cause for provocation. *Atqui*] ¶ And yet (little surprising as this *malignitas* and *procacitas* ought to have been to Pamphilus) it was chiefly instrumental in weaning his affections from her. Bentley prefers the reading *Atque*. But, I think, there is more point in *Atqui* as I have explained it.

87. *Et illum,*] ¶ Bacchidem. "se, Et illum, et hanc cognovit," describes the convalescence of Pamphilus's fevered mind; as he was enabled to look, with the coolness of reflection, on himself and all around him.

88. *Ad exemplum*] *Exemplum* disturbs as well the verse as the sense; therefore, rather than propose to expunge the line with Guyetus, let us read *Ad amussim*, i. e. diligently, scrupulously weighing and estimating. B. ¶ Explain thus: "estimating the moral principles of both those women according to their (i. e. *morum*) model," as a criterion. The model of the inherent principles (*exemplum morum*), being the persons themselves in whom are the principles. Thence the meaning is:—forming his opinion of their moral principles from the actions and conduct, which were to be considered as the setters-forth of them.

89. *Hæc,*] ¶ Scil. "quæ domi erat." *liberali esse ingenio*] Since *liberale ingenium*, from the nature of the context, cannot be put for the woman herself, read, "Hæc, ita uti liberali atque ingenue decet." For this *ingenua* is opposed to a *meretrix*, who is usually a libertine or foreigner. In Phorm. i. 3. 16. *ingenua* and *liberalis* are joined. B. ¶ Explain by Ellipsis: "ita uti *aliquam*, liberali ingenio *præditam*, esse decet." This is only the most tolerable of evils, for I know not a parallel.

90. *Pudens, modesta;*] Scil. Pamphilus visa est, or something similar. *Pudens, modesta;*] She, he says, was *pudens*; Bacchis, *procax*;—she *modesta*, Bacchis *maligna*. D. *incommoda,*] ¶ The affronts of one who is not *morigerus*, does not behave *commode* (See Heaut. iii. 2. 10.), has not congeniality, which is the great cement of amity. Hom. Il. i. δν πρὸ πάσης Τίν ὀμνηλικίνης, ὅτι αἱ φρεσὶν ἄρτια ἦδν.

91. *Viri*] Of her husband. *ferre,*] Scil. visa est. *tegere*] This means, not merely *not to divulge*, but to *prevent* all from knowing. D.

92. *Hic*] For *tum*. Virg. Æn. ix. 246. "Hic annis gravis, atque animi maturus Alethes." D. *uxoris misericordiâ*] ¶ For in uxorem; so "Glycerii amor;" "pudor patris;" "odium tui," "nuptiarum sollicitatio."

93. *Devinctus, —victus*] ¶ The former, here, implies a result from inclination; the latter, from compulsion. A person is *devinctus* by what is agreeable to him; *victus*, by what he dislikes. Compare, on the former, And. iii. 3. 29. Heaut. i. 2. 34. Ib. ii. 2. 14. —on the latter, Heaut. i. 1. 62. Ib. iii. 1. 29. *hujusce*] Bacchidis.

94. *Paulatim*] His affection for Bacchis must have been great. D. *elapsus est Bacchidi,*] ¶ The language would permit e

- 95 Amorem, postquam par ingenium nactus est.
 Interea in Imbro moritur cognatus senex
 Horumce. ea ad hos redibat lege hereditas.
 Eo amantem invitum Pamphilum extrudit pater.
 Relinquit cum matre hic uxorem: nam senex
 100 Rus abdidit se; huc raro in urbem conneat.
 PH. Quid adhuc habent infirmitatis nuptiæ?
 PA. Nunc audies. primum dies complusculos
 Bene conveniebat sane inter eas: interim
 Miris modis odisse cœpit Sostratam;
 105 Neque lites ullæ inter eas, postulatio
 Nunquam. PH. Quid igitur? PA. Si quando ad eam accesserat
 Confabulatum, fugere e conspectu ilico:
 Videre nolle. denique, ubi non quit pati,

Bacchide, *Bacchidem*, or *Bacchidi*. "Extricated itself, by degrees, from Bacchis." Verbs compounded of prepositions do not necessarily require, in their objects, the same cases which the prepositions govern. *trans-tulit*] Scil. animus. *huc*] ¶ In hanc, Philumenam. Her name has not yet been mentioned.

95. *par ingenium*] ¶ "A disposition congenial" to it; in which therefore all *incommoda* were at an end. *par ingenium*] Eandem voluntatem. Sall. Jug. 41. "quos eadem odisse, et eadem metuere in unum cœgit." Cat. 20. "nam idem velle, atque idem nolle, ea demum firma amicitia est." D.

96. *Imbro*] Imbrus, now Embro, in the Ægean, thirty-two miles off Samothrace, for some time independent, became subject to Persia, Athens, Macedonia, and Pergamus; and finally to Rome, being reduced into a province. *moritur—senex*] See And. i. 1. 78. *cognatus—horumce*] ¶ A relative of these here, i. e. of my master's family.

97. *ca—hereditas*] ¶ *ca* is for *cjus*. Or, the inheritance in that case, thence arising. So, in the parallel, And. iv. 5. 4. "ea bona" may be explained. *redibat*] See note And. iv. 5. 4.

98. *amantem*] ¶ He had but recently begun to love his wife; whence he was the more *invitus*, when ordered to go to Imbrus. *extrudit*] The force of the verb marks the reluctance of Pamphilus. D.

99. *Relinquit, &c.*] Read, "Reliquit hic cum matre uxorem." B. *Relinquit*] ¶ The present tense is natural here, since the effect of the past action still remains. "He left her, and she still continues with his mother," Sostrata. See the passage cited from Homer, on Heaut. v. 2. 30. *nam*] ¶ This is the

reason that he did not say *cum sene*, as would be more suitable.

100. *Rus abdidit se*] ¶ Has absconded to the country. *Abdidit*, as D. observes, implies reproach. *Rus*] This word is used, to show that Parmeno is in the city, the scene of the play. D. *raro—conneat*.] ¶ "Pays few visits." *Conneare*, *διαπορεύεσθαι*, means, "to pass to and from:" thence *conneatus*, liberty of passage to and from a place.

101. *Quid adhuc*] ¶ Philotis has been waiting earnestly to learn wherein the *infirmitas nuptiarum*, hinted at in line 26. consists, and is disappointed that the nuptials, as far as she has as yet heard (*adhuc*), appear "firmæ." Here comes the important part of the disclosure and the plot.

102. *Nunc audies*.] ¶ "You shall hear presently;" as much as to say, Be not impatient. *dies*] Scil. per.

103. *Bene conveniebat sanè inter eas*:] ¶ "Good harmony, to say the truth, continued between them," Scil. between Philumena and her mother-in-law, Sostrata, with whom Pamphilus left her. Donatus explains *sane*, by *valide*, joining it with "conveniebat."

104. *Miris modis*] The further explanations are wisely reserved till the end of the play. D. ¶ See And. v. 4. 36. "Unaccountably;"—no one could tell why.

105. *inter eas*.] ¶ Scil. extiterunt. *postulatio*] For *expostulatio*, i. e. querela. Plaut. Bacch. iii. 3. 45. "acris postulatio hæc est." So *postulare* for *expostulare*. R. D.

106. *igitur*?] ¶ *Igitur* in interrogations denotes urgency, earnestness. Comp. Heaut. iv. 6. 14. *accesserat*] Scil. Sostrata.

108. *Videre nolle*.] The poet, by *videre*, shows that Parmeno is, as yet, ignorant of the

Simulat se a matre arcessi ad rem divinam: abit:

110 Ubi illic dies est complures, arcessi jubet:

Dixere causam tunc, nescio quam. iterum jubet:

Nemo remisit. postquam accersunt sepius,

Ægram esse simulant mulierem. nostra ilico

It visere ad eam: admisit nemo. hoc ubi senex

115 Rescivit, heri ea causa rure huc advenit,

Patrem continuo convenit Philumenæ.

Quid egerint inter se, nondum etiam scio:

Nisi sane curæ est, quorsum eventurum hoc siet.

Habes omnem rem: pergam quo cœpi, hoc iter.

120 PH. Et quidem ego; nam constitui cum quodam hospite

Me esse illum conventuram. PA. Di vertant bene

Quod agas. PH. Vale. PA. Et tu bene vale, Philotium.

real cause; as he attributes it to a wish neither to see nor to be seen; whereas the latter alone was what she avoided. D. *non quit pati.*] *Pati* may mean either *tolerare* or *tolerari*: because *pator* is common; we can say *pator te*, and *pator a te*. Does this mean, "when the stepmother cannot endure her?"—or, "when she cannot endure the stepmother." D. ¶ The distinction intended by Donatus is, to me, unintelligible. This passage appears to be explained but in one way. The subject of *simulat* (i. e. *nurus*, Philumena) is certainly the subject of *quit pati*. Therefore explain: "Finally when her dislike (*odisse cœpit*, 104.) grows to such a height that she cannot tolerate her mother-in-law, she pretends," &c.

109. *matre*] Myrrhinâ, scil. *abit*:] Did not wait, till she should be sent. D.

110. *illic*] ¶ *Apud matrem suam. arcessi jubet*:] ¶ *Socrus jubet nurum arcessi*: since Pamphilus had left her to his charge, on his departure.

111. *Dixere causam*] ¶ Scil. those who were at the house of the girl's mother. *nescio quam*:] i. e. They advanced some trifling, and false reason, for her not obeying her mother-in-law's call. *iterum jubet*:] ¶ Scil. *socrusnorum arcessi*. The first summons was not regarded.

112. *Nemo remisit.*] ¶ Scil. verbum. No one of those at the house of Myrrhina sent an

answer. *arcessunt*] i. e. nostri; those sent by the stepmother. D.

113. *mulierem.*] ¶ *Nurum*, Philumenam. The terseness of this detail is admirable, as well as the alternate change of subject, so natural in a narrative of this kind. *nostra*] ¶ *Hera*, scil. *Sostrata*, *socrus*.

114. *It visere*] Virg. *Æn.* i. 527. "populare penates venimus." D. *visere ad eam*:] ¶ For *visere eam*. Comp. *Lucret.* v. 635. "ad hanc quia signa revisitunt," and *Id.* vi. 1236. "suos fugitabant visere ad egros." Below, ii. 1. 14, and iii. 2. 4. *admisit nemo.*] ¶ They refused her admittance at Myrrhina's house.

116. *convenit*] ¶ "Procures an interview with." See *And.* i. 3. 22.

117. *etiam*] See *And.* i. 1. 89. *scio*:] ¶ I do not know as certain; I can but conjecture.

118. *Nisi*] ¶ Scil. *Nisi scio quodd.* Comp. line 30. *curæ est.*] ¶ i. e. *curo*, anxius sum. *quorsum eventurum*] See *And.* i. 1. 100.

119. *Habes omnem rem*:] ¶ You are in possession of the whole affair; I have told you all. *pergam—hoc iter.*] Virg. *Æn.* vi. 240. "tendere iter pennis." D. *Sall. Jug.* 29. "maturavere iter pergere." R. D. *quo cœpi*] Scil. *pergere*. He told Scirtus that he was going to the harbour, to enquire for Pamphilus.

120. *ego*:] *Pergam quo cœpi*.

ACTUS II.—SCENA I.

LACHES, SOSTRATA.

PRO deum atque hominum fidem, quod hoc genus est! quæ hæc est conjuratio,

Ut omnes mulieres eadem æque studeant nolintque omnia?
Neque declinatam quicquam ab aliarum ingenio ullam reperias?
Itaque adeo uno animo omnes socrus oderunt nurus:

5 Viris esse adversas æque studium est; similis pertinacia est;
In eodemque omnes mihi videntur ludo doctæ ad malitiam:
Ei ludo, si ullus est, magistram hanc esse satis certo scio.
S. Me miseram, quæ nunc, quamobrem accuser, nescio! L. Hem!
Tu nescis? S. Non, ita me di bene ament, mi Laches;

LACHES severely reproves Sostrata for having excited, as is supposed, the hatred of her daughter-in-law, obliged her to leave her house, and alienated her from the family. Sostrata can say little in reply, as she is ignorant of the true cause of Philumena's departure from her, and is obliged to lie under an imputation which it is not in her power to refute.

1. IAMBIC TETRAMETERS.—*quod hoc genus est!* ¶ What race of beings is this? An exclamation against woman kind, who, he says, are of the same cast in their dilections and antipathies, as if they had conspired in swearing to a creed of their own.

2. *Ut* ¶ This conspiracy, *namely*, "that all," &c. *eadem æque studeant*, &c. ¶ Are affected in a like manner with respect to the same things; i. e. the passions of all women are alike, when under like circumstances.

3. *Neque* ¶ For *Utque* non, "and that you cannot find," &c. in the same connection as *Ut* of preceding line. In fact, lines 2. and 3. describe what the *conjuratio* is. *declinatam quicquam* ¶ "Swerving in any respect from the disposition of others" of her sex.

4. *Itaque adeo* ¶ AN IAMBIC TRIMETER.—¶ "And so, accordingly (as an instance, and as might be expected, of this *conjuratio*) all mothers-in-law with one consent," &c. All women who are circumstanced alike in that they are *socrus*, (mothers-in-law) are disposed alike towards their *nurus* (daughters-in-law) respectively in that they hate them; or, vice versâ, all daughters-in-law hate their mothers-in-law; as the words of Laches admit both meanings; though the former is the more obvious, from the sequel which shows that Laches less imputes the fault to Philumena than to his wife Sostrata. Bentley deems this

line spurious, "For," says he, "when a charge is being made of a fault common to *all women* ('omnes mulieres'), it is not well that *mothers-in-law* should be here suddenly accused; why should *mothers-in-law* and *daughters-in-law* be so very different the one from the other." But Bentley did not perceive the proper force of *eadem æque* (line 2.) as I have explained the passage in note.

5. *Viris esse adversas* ¶ IAMBIC TETRAMETERS.—¶ "To thwart their husbands is a favourite accomplishment of *all* alike," who are in the marriage state; "similar is their obstinacy." He is contemplating probable opposition from Sostrata to his arguments, and expecting that she will be *obstinate* in her hatred (supposed so) to Philumena, and be "*viro adversa*."

6. *ludo* ¶ Metaphor from a *school* of gladiators, or literature. Cic. Mil. 4. "ad quam legem non docti sed facti sumus." R. D. ¶ Compare Heaut. iii. 1. 41. "instructa pulchrè ad perniciem."

7. *Ei ludo*, ¶ Scil. *malitiæ ludo*. *si ullus* ¶ Scil. *malitiæ ludus*. *hanc* ¶ Sostrata, whom he sees approaching. *si ullus est, magistram hanc* ¶ Read "*Ei ludo, si ulla sit magistra, hanc esse*," &c. For he doubts not of the school, the existence of which he had set down in preceding line; but there is room for question as to a *magistra*, whether the woman might not prefer a *πολυμαθιστήριον*. B. *satis certo* ¶ See Heaut. i. 1. 19.

8. *Me* ¶ The accusative in an exclamation. See And. iv. 1. 22.

9. *nescis?* ¶ I have restored *nescias*, because, after the indicative, the verb, if repeated is usually put in the subjunctive. Also, omit *Non*. B. *Non*, ¶ Scil. *scio*.

10 Itaque una inter nos agere ætatem liceat. L. Di mala prohibeant!

S. Meque abs te immerito esse accusatam postmodum rescisces.

L. Scio:

Te immerito? an quicquam pro istis factis dignum te dici potest?

Quæ me, et te, et familiam dedecoras,—filio luctum paras.

Tum autem, ex amicis inimici ut sint nobis affines, facis,

15 Qui illum decrerunt dignum, suos cui liberos committerent?

Tu sola exorere, quæ perturbes hæc tua impudentia.

S. Egon? L. Tu, inquam, mulier, quæ me omnino lapidem, non hominem, putas.

An, quia ruri crebro esse soleo, nescire arbitramini,

Quo quisque pacto hic vitam vestrorum exigit?

20 Multo melius hic quæ fiunt, quam illic ubi sum assidue, scio:

10. IAMBIC TETRAMETERS.—*Itaque unâ*] ¶ Atque ita liceat inter nos unâ agere ætatem. “So may the gods love me, and so may we pass life between us in unity.”

11. *rescisces*.] The confidence of innocence. *Resciscere* is applied, when a matter, purposely concealed, is with difficulty made known by arguments. D. *Scio*:] This word, unsuitable to the angry Laches, ascribe to Sostrata, in an absolute sense, as Adel. iv. 1. 10. B. ¶ The text is better as it is. *Scio*, scil. id, quod dicis, verum esse. Or, join *scio te immerito*, scil. esse accusatam (the interrogative being removed) which would mean the same as *scio* absolutely. In case of either pointing, it is evident that Laches is playing on the double meaning of *immerito*;—Sostrata used it for *supra* meritum, “accused more than I deserve,” i. e. wrongfully; Laches now employs it for *infra* meritum, “you are accused less than you deserve;” for, can any language be found adequate to express the extent of your wickedness?

12. *Te immerito?*] ¶ “That you are accused otherwise than you deserve, say you?” there is no doubt of it. *an quicquam*] Bitterly; and *παρὰ προσδοκίαν*. D. ¶ See, on this figure, Heaut. v. 2. 28. *dignum te*] ¶ Worthy of you, in consideration of those deeds. Sall. Cat. 50. “dignam pœnam pro factis eorum reperire.” And. v. 3. 3. “Quasi quicquam in hunc jam gravius dici possiet.”

13. *Quæ me, &c.*] ¶ This is an amplification, which is called *διάνοις*; when on one fault numerous charges are founded. Here he presumes that the charge is substantiated, D.

14. *Tum autem,*] ¶ Now, to omit the

effects of your conduct in a domestic point of view, let us see the effects beyond our own family.

15. *suos—liberos*] ¶ The plural, when speaking of one only, namely, Philumena; and *committerent*, when by the subject to this verb, Phidippus—the girl’s father—alone is meant. See Heaut. i. 1. 99.

16. *exorere*.] Emergis, reperiris. This verb marks effrontery. D. ¶ Compare note on adoriri, Heaut. iv. 5. 9. as applicable to *exoriri*. “You start up, in single audacity, in order to,” &c. *perturbes hæc*] ¶ i. e. turbas hæc excites. So, And. v. 4. 18. “Ego istec moneo?”

17. *Tu, inquam, mulier,*] ¶ Ay, you, I say, woman that you are; pronounced with bitterness, as classing her with the *mulieres omnes*, censured in line 2, above. *mulier,*] Eurip. ὦ παραχαλίστη καὶ γυνή· τί γὰρ λέγαν Μυζὸν σ’ ὄνειδος ἐξέειπαι τὴς ἀν. L. *omnino lapidem*] ¶ “The block in every limb,” insensible and inert, “not the man.” There is antithesis, I fancy, between *mulier* and *hominem*, the force of which can better be conceived than explained.

18. *ruri*] ¶ See i. 2. 100, 115. *Ruri* is the ablative for *rure*, but never used when an adjective accompanies; also in *vesperi, die, nocte*, for *vespere, die, nocte*, the same distinction is observed. Plautus and Terence always write *ruri*, with verbs denoting position or state. But Horace violates this:—Ep. i. 14. 1. “pollicitus me rure futurum.”

19. AN IAMBIC TRIMETER.—*vestrorum*] Anciently, for *vestrâ*. D.

20. AN IAMBIC TRIMETER.—*Multô melius*] An hyperbole; as in Adel. “an non

Ideo quia, ut vos mihi domi eritis, proinde ego ero fama foris.
 Jampridem equidem audiui cepisse odium tui Philumenam;
 Minimeque adeo mirum: et, ni id fecisset, magis mirum foret:
 Sed non credidi adeo, ut etiam totam hanc odisset domum:
 25 Quod si scissem, illa hic maneret potius, tu hinc isses foras.
 At vide, quam immerito ægritudo hæc oritur mi abs te, Sostrata:
 Rus habitatum abii, concedens vobis, et rei serviens,
 Sumtus vestros otiumque ut nostra res posset pati;
 Meo labori haud parcens, præter æquum atque atatem meam.

prius totis sex mensibus offecissem?" D. ¶ Melius scio ea quæ hic fiunt, quam scio ea quæ fiunt illic (ruris). *sum assidue*] ¶ *Sum* for *dego*, or *habito*, as *esse*, line 18. I prefer to join *assidue* *scio*, "I better learn day after day." Hence follows, *Ideo quia*, &c., the reason for his keeping up continually a more intimate acquaintance with respect to matters at home.

21. TROCHAIC TETRAMETERS CATALECTIC. —*ut vos*, &c.] ¶ An excellent sentiment, the truth of which, as an adage, is attested by experience in every age.

22. *Jampridem*] ¶ If he had not heard of the *odium* till now, his assertion, line 20, would be false. *cepisse odium*] ¶ *Odium* is the subject of *cepisse*, *Philumenam* being the object. *Lucret. iii. 80. "vitæ Percipit humanos odium."* An impersonal phrase, as *pertæsum esse*, is more frequent and modern than *cepisse odium*; for which *pertæsum esse* might be substituted here, without a violation of the sense or of syntax; except, perhaps, that the present arrangement marks better, that *Laches* considers the aversion of *Philumena* as the fault of *Sostrata*; as he further shows, next line.

23. *adeo*] See *And. iii. 3. 47. ni id fecisset*] ¶ *Scil. ni te odisset Philumena*. Others might explain this by "*ni cepisset odium Philumena*," making *fecisset* here a reason for considering *Philumenam* (not *odium*) as subject to *cepisse*, in preceding line. But it is not essential, that, where *facere* is employed instead of repetition of a clause, the subject of the verb in each place should be the same, though certainly it in most cases is. Compare *Heaut. iii. 3. 16. "apud alium ipsius facti pudet; Ne ineptus, ne protervus videar. quod illum facere credito."* Other instances, as they occur, will readily suggest themselves as such.

24. *ut—odisset*] ¶ Beware of taking this, as depending on *credidi*, for *odisse*; for *ut* is not qualified, as *ἐτι* is, to supersede the use of the infinitive. Understand "*adeo id fecisse eam*,"—I did not believe that her hatred had gone so far, that she should hate (not you

merely, an individual member, but) even the whole family. *odisset*] ¶ Equivalent to an imperfect subjunctive, as the verb has no present line. Compare note *And. ii. 6. 10.*

25. *maneret*] ¶ *Scil. oportuit ut. potius,*] ¶ This comparative is to be attached, in the sense, not merely to "*illa hic maneret*," but to "*illa—foras*;" explain it, then:—*rather* than that the converse should take place, i. e. than that you should remain, and she depart. Exactly similar, I conceive, is the use of *magis* in *Sall. Cat. 1. "animi imperio, corporis servitio magis utimur,"* i. e. *magis quam animi servitio, corporis imperio utimur.*

26. *At*] ¶ On the force of this particle here, the whole drift of this admirable sentence hinges. "*But*, instead of thinking that *you* are aggrieved by *me* "*immerito*" (see line 11.), behold how "*immerito*" *I* am aggrieved by *you*. There is emphasis, then, on *mihi* and *te*.

27. *concedens vobis,*] Lest it should be said that he went for his own pleasure. D. *Concedere* is put for the simple *cedere*, i. e. *locum dare*. *Plaut. Amphitr. i. 1. 119. "neque nox quoquam concedit die."* See *Drak. on Liv. ii. 47. "concedendo illi suas laudes."* R. D. *rei serviens*]; *Property serves* the rich, because they abound; but the poor *serve their property*, abridging themselves in proportion to its straits. *Hor. Ep. i. 10. 47. "Imperat aut servit collecta pecunia cuique."* D. ¶ But the passage from *Horace* contemplates the cases of *the rich man* under two circumstances, who is a miser, or who is not;—the *poor man* is not intended in it at all, as is plain from *collecta pecunia*. *Donatus's* remark, otherwise, is correct.

28. *otium*] i. e. a city life. *Adel. "Hanc ego elementem vitam urbanam, atque otium secutus sum."* D. *otium—pati,*] *Hor. Ep. i. 18. 28. "meæ stultitiam patiuntur opes."* R. D. ¶ *Otium* *Scil. vestrum*. This line, I think, determines my explanation of "*ab re tuâ otii*" (*Heaut. i. 1. 23.*) to be correct.

29. *præter*] See *Heaut. i. 1. 7, 8. atatem*

30 Non te pro his curasse rebus, ne quid ægre esset mihi?

S. Non mea opera, neque pol culpa, evenit. L. Imo maxime:

Sola hic fvisti: in te omnis hæret culpa sola, Sostrata.

Quæ hic erant curares, cum ego vos solvi curis cæteris.

Cum puella anum suscepisse inimicitias non pudet?

35 Illius dices culpa factum. S. Haud equidem dico, mi Laches.

L. Gaudeo, ita me di ament, gnati causa: nam de te quidem,

Satis scio, peccando detrimenti nil fieri potest.

S. Qui scis, an ea causa, mi vir, me odisse assimilaverit,

Ut cum matre una plus esset? L. Quid ais? non signi hoc
sat est,

40 Quod heri nemo voluit visentem ad eam te intro admittere?

S. Enim lassam oppido tum esse aiebant; eo ad eam non ad-
missa sum.

L. Tvos esse ego illi morès morbum magis, quam ullam aliam
rem, arbitror;

mean:] Virg. *Æn.* vi. 114. "vires ultra,
sortemque senectæ." D.

30. *Non te*] As if he said, Although others
cared not, *you* ought to have cared. D. *pro*
his] In return for these so many things,
you should provide for at least one simple
matter, namely, that I should not be vexed.
D. *ægre esset*] ¶ i. e. ægritudini esset.

31. *operâ, neque pol culpâ,*] ¶ *pol*, to
give strength to her assertion, is joined to
culpâ, as the evil might have happened by a
fault on her part, though not by her *instru-*
mentality (opera). She means to convey,
that neither did she cause it, nor could she
have prevented it. *maximè*:] ¶ Scil. *Tua*
opera et culpa evenit.

32. *Sola*] This is the reason; under-
stand *enim*. She was *alone* as to her son and
husband, and the government of the household.
D. *hæret*] ¶ *Hangs* on you; the chain,
which has involved Philumena and others in
the fault, owes its main link to you, and no
one besides.

33. *Quæ hîc erant*] ¶ Affairs at home.
vos solvi curis] ¶ Scil. ex curis. So, Virg.
Ec. iv. 14. "solvent formidine terras."

34. *puellâ*] Applied to a young woman,
even married, *Ov.* Ep. i. 115. "que fue-
ram, te discedende, puella;" Penelope speak-
ing of herself to Ulysses. *Fast.* ii. 557.
"viduæ cessate puellæ." R. D. *anum*] Scil.
te.

35. *Illius*] Philumenæ. *dices*] ¶ He an-
ticipates her defence. *haud equidem*] She
intends to appease him by endurance.

36. *gnati causâ,*] In that his son's wife is not
culpable. D. *de te*] ¶ There are two methods
given, of construing this passage:—1. Join
detrimenti de te, "No diminution from your
character or reputation can be effected by
your committing evil."—2. "No injury or
disgrace to the family can ensue from your
misdeeds" (ironically).—Adopt the former
meaning: "No misconduct can make you
worse than you are." On *detrimentum*, see
And. i. 1. 16.

38. *an eâ causâ, &c.*] ¶ Whether she
has merely pretended to hate me, for that ob-
ject, namely, in order to live more with her
mother.

39. *plus*] ἵδιωτικῶς, i. e. *diu*, ac *majo-*
rem partem. D. *signi*] ¶ A proof that she
did not merely pretend to hate you; for
otherwise, why not give you entrance at the
house?

40. *heri nemo*] Compare i. 2. 14.

41. *Enim*] ¶ For *Enimvero*; *enim* does
not properly begin a sentence. *oppido*] *Val-*
de. The use of the word is derived from
husbandmen, who, when asked how their
fruits had advanced, used to answer *oppido*,
i. e. that they sufficed for themselves and the
town. The mother-in-law is weakly defended
here, that the old man's mistake may perse-
vere even till the πατασσεφῶ. *Eo* is for
propterea, ideo. D. *aiebant*:] ¶ Scil. those
at Myrrhina's house, who opened the door to
me.

42. *illi—morbum*] ¶ Are the cause of
her being *lassa*.

Et merito adeo : nam vestrarum nulla est, quin gnatum velit
 Ducere uxorem ; et, quæ vobis placita est, conditio datur :
 45 Ubi duxere impulsu vestro, vestro impulsu easdem exigunt.

ACTUS II.—SCENA II.

PHIDIPPUS, LACHES, SOSTRATA.

ETSI scio ego, Philumena, meum jus esse, ut te cogam,
 Quæ ego imperem, facere : ego tamen, patrio animo victus, faciam

Ut tibi concedam, neque tuæ libidini adversabor.

L. Atque cecum Phidippum optime video : ex hoc jam scibo,
 quid siet.

5 Phidippe, etsi ego meis me omnibus scio esse apprime obsequentem,

Sed non adeo, ut mea facilitas corrumpat illorum animos ;

43. *Et merito adeo :*] ¶ Equivalent to “Minimeque adeo mirum,” line 23. *vestrarum :*] ¶ See line 19. “Not one of your sex”—“of you, mothers.” *quin*] For quæ non. D. ¶ It can be explained by ellipsis ;—*vestrarum nulla est ita constituta quin*, &c.

44. *conditio*] Optio, electio, pactio. i. e. ye mothers prescribe conditions to your sons ; and, according to *your* caprice, they are constrained to marry. Phorm. i. 4. “Nam hanc conditionem si cui tulero extraneo.” *Mi. datur*] Scil. by you mothers. Mi.

45. *duxere*] ¶ Scil. Gnati vestri. *easdem*] Scil. quas impulsu vestro duxerunt.

band’s house. D. ¶ See Heaut. ii. 1. 14. Phidippus, coming out at his door, speaks thus to Philumena within ; Philumena does not appear on the stage at all ; any more than Glycerium in the Andrian.

4. *optime*] ¶ See Heaut. iv. 3. 44. Laches and Sostrata have remained on the stage since last scene, probably at their own door. Hence they see Phidippus coming out of *his* house, as he is their *proximus vicinus*, i. 2. 49. *scibo*] ¶ See Heaut. iv. 6. 20. *quid siet.*] Either *quid sit rei* ; or, *quid sit nurus*, i. e. whether she be innocent or in fault. And he seems to say this to Sostrata. D.

5. *etsi*] Unless we establish anacolouthon here, and make Terence guilty of a solecism, for *etsi* put *et*, i. e. *etiam*. Orator-like, he first confesses himself guilty of a trivial fault, the more readily to convict Phidippus of a greater error. B. ¶ See next note. He both softens the coming reproof, by first blaming himself, and also anticipates the retort which Phidippus might fairly make :—“Reprove not me, Laches, for that of which you show an example in yourself.” I find *esse* for *etsi*, in Minellius, and a Parisian edit. 1642. 4to.

6. *Sed*] *Sed* is sometimes used after *etsi*, for *tamen*. Cic. Fam. ix. 16. and Hor. Sat. i. 10. 64. “*fuert Lucilius, inquam, comis et urbanus,—sed ille,*” &c. W. *non adeo,*] ¶ Scil. obsequens sum. Compare the ellip-

LACHES reasons with Phidippus, endeavouring to learn from him the cause of his daughter’s departure from her mother-in-law’s house, but cannot procure a decisive answer. Phidippus himself is ignorant of the matter.

1. IAMBIC TETRAMETERS CATALECTIC.—*meum jus esse, ut te cogam,*] ¶ That I have the right of compelling you to obey me ; *meum esse* is for *mihi esse*.

2. *patrio animo*] ¶ Paternal affection. See And. i. 5. 38. *victus,*] For he is not acting according to his reason, and is receding from *jus*. D.

3. *tuæ libidini*] For it is not suitable for a married woman to be absent from her hus-

Quod tu si idem faceres, magis in rem et nostram et vestram id esset.

Nunc video in illarum potestate esse te. P. Heja vero.

L. Adii te heri de filia: ut veni, itidem incertum amisti.

10 Haud ita decet, si perpetuam vis esse affinitatem hanc,

Celare te iras. si quid est peccatum a nobis, profer;

Aut ea refellendo, aut purgando, vobis corrigemus,

Te iudice ipso. sin ea est causa retinendi apud vos,

Quia ægra est: te mi injuriam facere arbitror, Phidippe,

15 Si metuis, satis ut meæ domi curetur diligenter.

At, ita me di ament, haud tibi hoc concedo, etsi illi pater es,

Ut tu illam salvam magis velis, quam ego. id adeo gnati causa,

Quem ego intellexi illam haud minus, quam seipsum, magni facere.

Neque adeo clam me est, quam esse eum graviter laturum credam,

tical use of *adeo* in ii. 1. 24. *mea facilitas*] ¶ Easiness of conduct: lenity. Compare Heaut. iv. 1. 43. "Malè docet te mea facilitas multa."

7. *Quòd tu si idem faceres,*] ¶ *Quòd si tu* non adeo obsequeris, ut facilitas tua corrumptat. Comp. ii. 1. 23. *in rem et nostram, et vestram*] Bentley reads "rem in vestram et nostram;" adding, that this is more polite and courteous. But the ancients, in countless instances, put their own name before that of another; nor ought the propriety of this to be estimated from modern etiquette. See Burman, on Lucan, ix. 985. R. D. *in rem—vestram*] ¶ For the interest of my family, and that of yours. Comp. And. iii. 3. 14. *id*] Scil. te idem facere.

8. *illarum*] ¶ Of those women in your family, who prevent you from acting independently, and ordering back Philumena. *Heja vero.*] Conveying reproof. D.

9. *Adii te heri*] Consistently; for Parmeno had said, ii. 1. 115, 116. "heri ea causare huc advenit: Patrem continuò convenit Philumene." D. *ut veni, itidem incertum amisti.*] ¶ You sent me away perplexed in the same manner as I came to you; you gave me no satisfaction.

10. *Haud ita*] *Ita* is well added; for, although *celande sunt iræ*, they should not be so far smothered as that discord should arise. D.

11. *si quid est peccatum*] ¶ "If any error on our part is" the cause for which Philumena absents herself from our house, "declare it boldly." Comp. And. i. 1. 129. "ab illo—injuriam," and Heaut. i. 1. 106.

12. *ea*] ¶ Enallage of number, as a singular word (*peccatum*) precedes. So, Eun. ii. 1. 19. "Adeone homines immutari Ex amore, ut non cognoscas eundem esse?" also, Hom. Il. β. 135. *Καὶ δὲ δοῦρα σισήπης νῶν καὶ σπάρα λείπονται*, and Soph. Ajax, 739. *Ea*, scil. crimina, is the accusative to *corrigemus*; or to the gerunds, *ea* being implied to *corrigemus*. We will remedy *any such charges* to your satisfaction, either by proving them false, or by apologizing for them, if just.—To deny a person an opportunity of vindicating himself is extreme injustice.

13. *retinendi apud vos,*] ¶ Retinendi Philumenam in vestris ædibus.

14. *Phidippe,*] ¶ See Heaut. iii. 1. 31.

15. *satis ut*] *Ut* is for *ne non*; and join *satis diligenter*. D.

16. *haud tibi hoc concedo,*] ¶ I do not yield this point to you, *namely*, that you are more interested in her good health than I am. *etsi illi pater es,*] Virgil chose a more concise expression:—Æn. ii. 289. "heu fuge, nate dea," for *quoniam natus dea sis*. D.

17. *Ut*] *Concedo ut*. So, Cic. Div. x. 29. "nec iis concedo ut te salvum maluit quam ego." Also this verb is followed by *qui*, Div. x. 3. R. D. *id adeo*] ¶ That, as one may suppose (*adeo*), is for my son's sake. *id*] Scil. quod eam tantoperè salvam esse velim.

18. *illam haud minus, &c.*] ¶ The greater the reflection, then, on the daughter-in-law, if she injures an unoffending father-in-law and husband. *magni facere.*] See And. iii. 3. 42.

19. *clam me est,*] Comp. And. i. 5. 52.

20 Hoc si rescierit. eo domum studeo hæc, prius quam ille, ut redeat.

P. Laches, et diligentiam vestram et benignitatem Novi : et, quæ dicis, omnia esse ut dicis, animum induco. Et te hoc mihi cupio credere : illam ad vos redire studeo, Si facere possim ullo modo. L. Quæ res te facere id prohibet?

25 Eho ! numquidnam accusat virum ? P. Minime. nam postquam attendi

Magis, et vi cœpi cogere ut rediret, sancte adjurat Non posse apud vos Pamphilo, se, absente perdurare. Aliud fortasse aliis vitii est : ego sum animo leni natus ; Non possum adversari meis. L. Hem, Sostrata ! S. Heu me miseram !

30 L. Certumne est istuc ? P. Nunc quidem, ut videtur. sed numquid vis ?

Nam est, quod me transire ad forum jam oportet. L. Eo tecum una.

20. *eo*] adeo, propterea. *domum*] ¶ Ut hæc (Philumena) prius quam ille (Pamphilus), domum (ad meas aedes) redeat. *hæc*] Read, with ancient editions, *hanc*; and *huc* instead of *ut*. B. ¶ I suppose that Ruhnken contemplated the reading *hanc*; when, on And. i. 1. 32. (where see note) he cites this present passage as an instance of *studeo* with an accusative;—but, even thus, *hanc* would be merely on the principle of i. 2. 51.

21. *diligentiam*] ἀποδοῖς. Referring back to the words of Laches, “Si metuis, satis ut meæ domi curetur *diligenter*.” So also *benignitatem*, referring to, “haud tibi hoc concedo—quam ego.” D.

22. *quæ dicis*,] In that he swore (16); and said “gnati causa,” and added “Quem—intellexi illam—magni facere.” D.

23. *hoc*] ¶ Scil. that I appreciate your feelings and words.

25. *Eho !*] He speaks with the gesture of one endeavouring to come at the secret. For often girls make complaints of their husbands to their parents, which they would not express to any other person. D. *attendi*] i. e. *instili*. Perhaps *animum* or *oculos* is implied. D.

26. *sanctè*] So, i. 1. 3. “jurabat—sanctè.” *adjurat*] *Ad* here augments; i. e. valde. D. See And. iv. 2. 11.

28. *Aliud*, &c.] He adds this, lest Laches should say, Compel her to return. D. ¶

Different persons, perhaps, have, severally, a different fault; lenity is mine. He, in saying these words, is bearing in mind “etsi ego,” &c. line 5. You have acknowledged your frailty; here I confess mine.

29. *Non possum*] ¶ No one *can* act contrary to *natura*, that disposition to which he is “natus.” *meis*.] ¶ Using the word of Laches, line 5. *Sostrata !*] You who said: “Non mea opera, neque pol culpa evenit.” D. *Heu me*] ¶ Complaining that she is attacked on the subject so often.

30. *Certumne est istuc ?*] ¶ “Is that the resolution?” Is she not to return? This he asks of Phidippus, as he turns from Sostrata, on whom he has just cast a look of anger, in saying, “Hem! Sostrata.” And there is a taunt in “Certumne est istuc?” as if he was still persevering in the opinion that this is all a *resolution* of Phidippus. See And. i. 3. 4. *nunc quidem*.] ¶ “For the present, at least, as it appears.” She cannot now return to your house. *sed*] ¶ Transition to another subject. *num quid vis ?*] ¶ A form of taking leave. Comp. Hor. Sat. i. 9. 6. “Num quid vis? occupo;” also, Eun. ii. 3. 50. “Rogo, numquid velit: Recte, inquit; abeo.” Can I do any thing for you? Have you aught more to say?

31. *est, quod*] ¶ Scil. *negotium propter* quod; as And. ii. 6. 17.

ACTUS II.—SCENA III.

SOSTRATA.

EDEPOL nā nos sumus inique æque omnes invisæ viris,
Propter paucas : quæ omnes faciunt dignæ ut videamur malo.
Nam, ita me di ament, quod me accusat nunc vir, sum extra
noxiam.

Sed non facile est expurgatu : ita animum induxerunt, socrus
5 Omnes esse iniquas. haud pol me quidem : nam nunquam secus
Habui illam, ac si ex me esset nata ; nec, qui hoc mi eveniat,
scio.

Nisi pol filium multimodis jam expecto, ut redeat domum.

ACTUS III.—SCENA I.

PAMPHILUS, PARMENO, MYRRHINA.

NEMINI ego plura acerba credo esse ex amore homini unquam
oblata,

SOSTRATA complains to herself of the unreasonableness of her husband's imputations.

1. TROCHAIC TETRAMETERS CATALECTIC.—
nā] ¶ Increasing the force of the assertion, *nos—mulieres*] Laches had accused the sex at large ; Sostrata defends them all collectively. *D. iniquæ æquæ*] ¶ Ὁ ζυμωτόν. Heaut. ii. 3. 82. Join *æque* with *omnes* (as in ii. 1. 2.) ; *inique* with *invisæ*, “ obnoxious to their displeasure unjustly, without cause.”

2. *faciunt*] ¶ For efficiunt ; as frequently. *dignæ—malo :*] i. e. wicked persons. Worthily objects for any evil that might come upon us. Comp. Heaut. i. 1. 83. “ Malo me quidem dignum quovis depretem.”

3. *quod*] i. e. in eo, quod ; or propter quod. *D. extra noxiam.*] ¶ See Heaut. ii. 3. 57. A soliloquy of this kind is the only way whereby it may be known assuredly that Sostrata, in the play, is not really culpable.

4. *non facile est expurgatu,*] ¶ i. e. me extra noxiam esse, non est negotium facile expurgatu, “ in the justification,” or, “ to be cleared up,” the gerund. *ita*] ¶ *So firmly* are these men persuaded.

5. *nu*] Scil. *iniquam* supplied from preced-

ing ; and *scio esse*, by an ellipsis usual to persons speaking to themselves. D.

6. *Habui illam,*] ¶ ¶ Held her, behaved to her ; to Philumena. *qui hoc*] ¶ How this foul charge can be brought against me.

7. *Nisi*] ¶ See And. iv. 1. 40. and Hec. i. 2. 30. *multis modis jam expecto,*] ¶ I am most anxiously looking forward, at the present juncture, for his arrival.

PAMPHILUS, having just returned from Imbrus, comes up with Parmeno towards the house of Philippus, lamenting on the misfortune of Philumena refusing to remain at his mother's house, of the cause of which he is ignorant. At last, he goes in.

1. A TROCHAIC TETRAMETER.—*Nemini—homini*] ¶ An ἀρχαῖος ; for *nemo* means *nullus homo*. So Cic. Nat. Deor. 38. “ Ut per biduum nemo hominem homo agnosceret, and Plaut. Pers. ii. 2. 29. See Donatus on Adel. ii. 3. 6. *acerbā*] ¶ For *acerbitates*. See Heaut. ii. 3. 40. *oblata,*] i. e. *objecta*, as he writes elsewhere. So, offerre injuriam, v. 1. 13. R. D.

Quam mi. heu me infelicem ! hancine ego vitam parsi perdere?

Hæcine causa ego eram tantopere cupidus redeundi domum?

Cui quanto fuerat præstabilius, ubivis gentium agere ætatem,

5 Quam huc redire, atque hæc ita esse miserum me resciscere?

Nam nos omnes, quibus est alicunde aliquis objectus labos,

Omne quod est interea tempus, priusquam id rescitum est, lucro est.

PAR. At sic, citius qui te expedias his ærumnis, reperias.

Si non rediisses, hæ iræ factæ essent multo ampliores :

10 Sed nunc adventum tuum ambas, Pamphile, scio reverituras.

Rem cognosces ; iram expadies ; rursum in gratiam restitues.

Levia sunt, quæ tu pergravia esse in animum induxti tuum.

2. TROCHAIC TETRAMETERS CATALECTIC.—*Parsi*] *Parco*, conservo, makes *parsi* ; *parco*, veniam do, *peperi*. It here, then, means *continui, abstinui*. D. Ovid. Trist. iii. 3. 51. “parce tamen lacerare genas.” R. D. ¶ This very passage (as well as Plaut. Capt. prol. 32.) refutes the distinction made by D. between *parsi* and *peperi*. When *parco* is followed by the accusative it means *conservo* ; but as such is not the case here, it bears here its usual meaning, to *forbear, spare*. “Was it a life of this wretchedness which I forbore to destroy.” Thus *perdere* is put for a *perdendo*, and governs *vitam*. Such construction is very frequent.

3. *Hæcine causa*] ¶ “For this cause ;” i. e. with expectation of finding matters in this state.

4. AN IAMBIC TETRAMETER HYPERCAT.—*Cui*] i. e. ego, cui. “I, I say, to whom how much better a lot had it been, to live,” &c. *ubivis gentium*] ¶ i. e. apud quamvis gentium. See And. i. 1. 43. Heaut. v. 1. 55. *agere ætatem*,] To avoid a more tragical expression. D. Bentley would expunge *Cui* and append *Ah!* to the preceding verse.

5. TROCHAIC TETRAMETERS CAT.—*hæc ita esse*] ¶ A Greek phrase ; Hom. Εἰδ' οὕτω τοῦτ' ἔστιν. *Hæc* means “matters here, affairs at home.” Comp. And. iv. 5. 9. *miserum me resciscere* ?] ¶ “For me to learn, to my misery, that,” &c. So Eun. ii. 3. 86. “quid ego egi miser,” &c. Add also Heaut. ii. 3. 124. “miserum offendi ibi militem.” (as I would explain that reading.) On *resciscere* see ii. 1. 11. and v. 4. 28.

6. *nos omnes*,] To avoid the solecism, I read “omnibus nobis.” B. ¶ This is the *Nominativus pendens* ; for *nobis* is implied to *lucro* est below. This transition of case is frequent

with Attic writers and Plato. Comp. Hom. Il. β. 350. Φίμυ γὰρ οὖν κατανύσσει ὑπερμνία Κρονίωνα—Ἀσπράππων ἐπιδίξ', ἐναίσια σήματα φάινων. A transition from accusative to nominative. See Hoogeveen on Viger, iii. 1. 1. Eugraphius gives a parallel from Virg. Æn. 10. 244. “Crastina lux, mea si non irrita dicta putaris, Iugentis Rutilæ spectabis credis acervos.”

6. *objectus labos*,] ¶ One of the *acerba oblata*, line 1.

7. *est interea*] For intervenit. *id*] ¶ Enallage of gender ; for *id* refers to *labor*. See Heaut. v. 1. 5.

8. *At*] ¶ Notwithstanding your maxim, that the knowledge of misfortunes is best when latest, *sic*,] ¶ Scil. huc redeundo (see 4, 5.) and by being thus introduced sooner to this misfortune. *qui te expedias*] For cares, on their departure *solvunt* ; on their approach, *impediunt* and *ligant*. D. See And. iii. 5. 11. *reperias*.] ¶ i. e. *licet ut* citius reperias.

9. TROCHAIC TETRAMETERS.—*hæ*] ¶ The animosities which we suppose to exist between Philumena and Sostrata (*ambas*), and to be the cause of the present separation. It is to be supposed that Parmeno and Pamphilus had been conversing on the matter, on their way from the harbour (see i. 2. 2.) ; hence Pamphilus appears in possession of all that Parmeno knows on the subject, except as to his belief that Philumena is ill. (iii. 1. 41.)

10. *reverituras*.] So that they will not venture to accuse one another. D.

11. *Rem*] ¶ Comp. And. iii. 4. 9. The true state of the case. *iram*] *inter eas restitues*.] *utramque alteri in gratiam*.

12. A TROCHAIC TETRAMETER CATALECTIC.—*Levia*] “Trifles light as air.” Shakspeare.

PAM. Quid consolare me? an quisquam usquam gentium est æque miser?

Priusquam hanc uxorem duxi, habebam alibi animum amori deditum:

15 Jam in hac re ut taceam, cuius facile scitu est, quam fuerim miser:

Tamen nunquam ausus sum recusare eam, quam mi obtrudit pater.

Vix me illi abstraxi, atque impeditum in ea expediui animum meum,

Vixque huc contuleram; hem, nova res orta est, porro ab hac quæ me abstrahat.

Tum matrem ex ea re me, aut uxorem, in culpa inventurum arbitror:

20 Quod cum ita esse invenero, quid restat, nisi porro ut fiam miser?

Nam matris ferre injurias me, Parmeno, pietas jubet:

Tum uxori obnoxius sum; ita olim svo me ingenio pertulit;

Tot meas injurias quæ nunquam in ullo patefecit loco.

13. IAMBIC TETRAMETERS.—*Quid consolare me?*] As is often the case in true anguish; consolation itself increases the malady. *Consolare*; why offer me consolation? whereby you evince that you know me to be wretched. D. *usquam gentium*] ¶ In ulla parte gentium. So *ubivis gentium*, line 4. *æque miser?*] ¶ atque ego. And. iv. 2. 19. "Miser æque atque ego."

14. *habebam*] ¶ The imperfect; that love had become inveterate in him at the time when he married. *alibi*] *Alibi* is used in reference to *persons*, in the same manner as *unde* and *inde*. R. D. ¶ "In another direction," or, "on another object." i. e. on Bacchis. Compare And. v. 1. 10. "adolescens in alio occupato amore." *deditum* :] ¶ Given up; in complete surrender.

15. *Jam in hac re*] ¶ "Now, when any one hears me state this (Prius—deditum,) he may readily know (that I may be silent on this subject,) how wretched I must have been at the time of my marriage;—and yet"—&c. He puts forward the sorrow and affliction which he endured before he could love her, who, now when his affections have been bestowed on her, is about to be torn away (*abstrahat*). *Scitu* is the supine of *scire*.

16. *obtrudit*] Forced on him, against his will. So, And. i. 5. 16. "Ea quoniam nemini obtrudi potest, itur ad me." D.

17. *illi*] Bacchidi. Al. *illinc*. *impeditum*] Virg. *Æn.* iv. 479. "Quæ mihi reddat eum, vel eo me solvat amantem." D. ¶ See And. iii. 5. 11.

18. *huc*] In Philumenam. *porro*] ¶ In continuation of the string of my misfortunes. Or, though not so well, "which is to sever me from her *presently*."

19. *me, aut uxorem, in culpa inventurum*] ¶ Will make out either that I or that my wife, is in fault." Hence our phrase, "To find a person guilty."

20. *porro*] See line 18.

21. *injurias*] ¶ See Heaut. i. 1. 85. and And. v. 1. 8. *pietas*] ¶ Filial duty. And. v. 2. 28. "O Chreme, pietatem gnati!" also, below, iii. 5. 31.

22. *obnoxius*] ¶ Bound by gratitude. *ita*] ¶ "To such a degree." See And. i. 2. 2. Comp. Virg. i. 572. *olim*] ¶ Before I loved her. *suo*] ¶ By that suavity so peculiar to her.

23. *Tot meas injurias*] ¶ Asyndeton; understand *et pertulit*; according to the general explanation given here. *injurias quæ*] Grammatical structure requires *quas*; but Terence preferred *quæ*, that the sentence might conclude in comprehending all. This change of gender is common. R. D. ¶ RATHER, remove the stop at *injurias*, making *quæ* the nominative; "endured me with

Sed magnum, nescio quid, necesse est evenisse, Parmeno,

25 Unde ira inter eas intercessit, quæ tam permansit diu.

PAR. At quidem hercle parvum; si vis vero veram rationem
exequi,

Non maximas, quæ maximæ sunt, interdum, iræ injurias

Faciunt: nam sæpe est, quibus in rebus alius ne iratus quidem
est,

Cum de eadem causa est iracundus factus inimicissimus.

30 Pueri inter sese quam pro levibus noxiis iras gerunt!

Quapropter? quia enim, qui eos gubernat animus, infirmum
gerunt.

that her softness of disposition, who, never on any occasion, made a disclosure of my so many offences." Thus, this line is explanatory of *ita—pertulit*; the relative, in this force, is of frequent occurrence, especially in Terence, e. g. And. i. 5. 28. "Tum patris pudor, qui me tam leni passus est animo," &c.

26. *parvum*;] ¶ Scil. esse invenis, quod evenit, unde, &c.; or something similar. *vero*] Either a noun, adverb, or conjunction. D. Read, "si vis veram verba ad rationem exigi." B. ¶ *Vero* means, *but*. Parmeno first concedes that the cause of the *iræ* must have been *small*; *but*, says he, a minute investigation may show the contrary. *exsequi*;] i. e. inquirere, pervestigare. Liv. 3. 8. "exsequendo subtiliter numerum." Hence Livy often joins *exsequi* with *quaerendum* or *scitandum*. R. D. ¶ To follow up; to pursue to the attainment of.

27. *Non maximas*, &c.] *Injuriae* produce *iræ*; not *iræ*, *injuriae*. But here he uses *faciunt* ὑπαλλαντιζῶς, reproving the error of Pamphilus in estimating the quantity of *injuria* by the extent of *ira*. Others explain *faciunt* by *probant*, *ostendunt*. D. To aid this perplexed sentence, read "non maximæ—injurie;" so that *iræ* may be put by a Græcism for *iras*; as in verse 31. B. ¶ The annotators here seem to have determined that "maximas injurias" allude to the same as "magnum, nescio quid." But it might mean, the present apparent *injuries* (of Philumena leaving Sostrata, &c. or, the supposed "matris injuriæ" of line 24.), and might therefore be distinct from the *cause* from which the *ira* between Sostrata and Philumena arose ("unde ira—intercessit."). —Then,—It is evident from the whole tenor of Parmeno's words (and particularly from lines 30. and 33.) that his object is to show that the *cause* of the *ira* ("unde ira—quæ tam perm.") which has proved now of so lasting a

nature, is not "magnum," although it may appear "haud parvum" at first view.—Having thus premised, I EXPLAIN thus:—"Sometimes, the *iræ* which are *greatest* [i. e. from the greatest cause] do not produce the greatest *injuriae* (such as those are, which we now witness)," for *iræ* which are *smallest* [i. e. from the smallest cause] are known to produce them; or, in other words, "However great the *injuriae* may be, the cause of the *iræ* which produced them, is but trifling." This interpretation leaves a want of terseness in Parmeno's argument, and perhaps attaches an unsatisfactory meaning to "maximæ;" however, I only propose it as it appears to me φέρτατον κακῶν, and preferable to conjectural emendations.

28. *nam sæpe est*,—*Quum*] ¶ i. e. sæpe est *tempus* quum (in quo). "The occasion often occurs wherein," &c. This is advanced by Parmeno as an argument to prove line 27. "For, a trifling cause, such as would not make an ordinary man conscious of *ira* (iratus) at all, often makes the choleric man a most bitter enemy." *quibus in rebus*] ¶ Anacolouthon; for *de iisdem rebus* ought to follow, instead of *de eadem causa*. Compare Hec. ii. 2. 12. and Heaut. v. 1. 4. "The occasion often happens, when in what things (in those things in which things) another has not been even irritated, from the same cause a passionate man has become most hostile."

30. *quàm*] The sense requires *quas*. B. ¶ Join *quàm* with *levibus*: "For offences how slight!" See Heaut. ii. 1. 10. *iras gerere*?] So, "odium gerere" (Liv. xxviii. 22.); "cupiditatem gerere" (Justin. 17. 1.); "desideria gerere" (Quintil. declam. 10.); where *gerere* is for *habere*. "Animum gerere" is very frequent. R. D.

31. *quia enim*,] ¶ See And. v. 1. 4. *qui*] ¶ The consequent to the relative is expressed here, and its antecedent (*animum*) is omitted. Comp. And. prol. 3. *infirmum gerunt*.]

Itidem illæ mulieres sunt ferme, ut pueri, levi sententia :

Fortasse unum aliquod verbum inter eas iram hanc conciverit.

PAM. Abi, Parmeno, intro, ac me venisse nuncia. PAR. Hem, quid hoc est ? PAM. Tace :

35 Trepidari sentio, et cursari rursum prorsum. PAR. Agedum, ad fores

Accede propius. hem, sensistin' ? PAM. Noli fabularier.

Proh Juppiter ! clamorem audiui. PAR. Tute loqueris ; me vetas.

M. Tace, obsecro, mea gnata. PAM. Matris vox visa est Philumenæ.

Nullus sum. PAR. Qui dum ? PAM. Perii ! PAR. Quamobrem ? PAM. Nescio quod magnum malum

40 Profecto, Parmeno, me celas. PAR. Uxorem Philumenam

Pavitare, nescio quid, dixerunt : id si forte est, nescio.

Ἐσχηματισμένως, for *infirmus est*. But such ἀνακολουθία is suited to a servant. D. Lucet. iii. 448. "Nam veluti infirmo pueri, teneroque vagantur Corpore ; sic animi sequitur sententia tenuis." L. *Infirmus animus* is properly attributed to one who does not moderate the passions of the mind. Cæs. B. G. v. 5. "infirmi-tatem Gallorum veritus, quod sunt in consiliis capiendis mobiles." R. D.

32. *illæ*] ¶ Scil. Philumena et Sostrata. *levi sententia*] i. e. mutabili consilio. *Sententia* equivalent to *consilium*, *animus*. Plaut. Mostell. i. 3. 15. "Ut lepide res omnes tenet sententiasque amantium." Id. Mil. ii. 1. 51. R. D.

33. *Fortasse—conciverit.*] Donatus reads *conci-visse*, the better reading. For the ancients joined *fortasse*, *scilicet*, *videlicet*, with an infinitive. See on Heaut. ii. 3. 117. R. D. ¶ But *fortasse* may be connected with a verb in any mood.

34. *intro.*] ¶ See Argument to this scene. *nuncia.*] The ancient custom is here to be marked, of husbands announcing their approach, even by a servant sent on before them. R. D. *hoc*] ¶ Scil. quod audio. He hears a noise within, as he approaches Myrrhina's door.

35. *Trepidari*] *Trepidatio* refers to the sound of voices ; *cursatio*, to that of feet. D. *Trepidare* is, to be in confusion, to run to and fro under some kind of alarm. Sal. Jug. 67. "milites improvise metu—trepidare ad arcem oppidi." R. D. ¶ Compare, Hor. Sat. ii. 6. 114. "Currere per totum pavidi conclave, magisque Exanimes trepidare." The distinction made by Donatus seems unfounded. These infinitives are impersonal verbs, for *trepidationem*, and *cursum*, fieri. *sentio.*] ¶

This verb is properly applied to perception through any of the senses. *rursum prorsum.*] Al. *sursum prorsum*. Plaut. Amphitr. v. 1. 60. "rursum vorsum trahere et ducere," R. D. "Rursum" properly means *retro* ; "prorsum," *ante*. So, "sursum, deorsum, intro foras, hac illac" &c. ἄνω κάτω. D.

36. *hem.*] ¶ Pamphilus has just drawn close to the door. *sensistin'?*] Scil. trepidari, cursari. *Noli fabularier.*] ¶ Do not be talking ;—that I may be able to hear.

37. *Tute loqueris ;*] ¶ "You yourself talk, though you forbid me to speak." The servant's curiosity is excited by the noise within. Or, explain *me vetas*,—"You forbid [i. e. prevent] me to hear ;" envying him for being able to say "audiui."

38. *M. Tace.*] ¶ Myrrhina's voice within ; exhorting Philumena to keep silence, that the nature of her illness may not be discovered. She is anxious to conceal it from Phidippus particularly.

39. *Nullus sum !*] See And. iii. 4. 20. *Quid dum ?*] ¶ *Dum* here has the force of *obsecro*, *cedo*. Comp. And. i. 1. 2.

40. *malum—me celas.*] ¶ See And. iii. 4. 6. It is natural for him to think, from what he now hears from within, that something dreadful has occurred, which Parmeno probably knew of, and concealed from him, to spare his anxiety.

41. *Pavitare*] *Pavere* and *timere* were applied by the ancients to disorder both of mind and body. D. i. e. is affected with chill and fever. See Serv. on Æn. i. 92. R. D. ¶ See line 9. *Pavitare* means here "to be ill," as is plain from Pamphilus asking, "Quid morbi est ?"—*quid*, scil. *propter quid*. *id si forte est.*] ¶ Scil. est an non. Whether what they say be true or not. *si*] For *utrum*.

PAM. Interii: cur mihi id non dixti? PAR. Quia non poteram una omnia.

PAM. Quid morbi est? PAR. Nescio. PAM. Quid? nemon' medicum adduxit? PAR. Nescio.

PAM. Cesso hinc ire intro, ut hoc quamprimum, quicquid est, certo sciam?

45 Quonam modo, Philumena mea, nunc te offendam affectam?

Nam, si periculum ullum in te inest, periisse me una haud dubium est.

PAR. Non usus facto est mihi nunc hunc intro sequi;

Nam invisos omnes nos esse illis sentio.

Heri nemo voluit Sostratam intro admittere:

50 Si forte morbus amplior factus siet,

(Quod sane nolim, maxime heri causa mei,)

Servum ilico introisse dicent Sostratæ;

Comp. Adel. iv. 2.10. and Heaut. i. 1. 118. and iv. 1. 5. So *ei* for *ἐπίκειναι*. Plutarch. Lycurg. *Εἰ καλῶς κείμενοι νόμοι τυγχάνουσιν, ἡρώτησε.*

42. *una omnia.*] Scil. tibi dicere.

43. *nemone medicum*] ¶ For, if a physician had seen her, the nature of her illness would have been known.

44. *Cesso hinc*] Thus the poet makes Pamphilus, fearing that his wife is dangerously ill, enter straightway, and unexpectedly discover a delivery. D.

45. IAMBIC TETRAMETERS CATALECTIC.—*Quonam modo,*] Amatoria ἀποστολὴ. So, in the Phormio, i. 4. 24. "Quod si eo meæ fortunæ redeunt, Phanium, abs te ut distrahar, Nulla est mihi vita expetenda." D. *offendam*] ¶ Compare Heaut. iii. 3. 44. Pamphilus uses the word, merely because his arrival will be, to Philumena, unexpected.

46. *periculum*] Love would not allow him to use the word *perire*, with respect to her; but *periculum*. D. *periisse me una*] So, Propert. Eleg. ii. 21. 42. "Vivam, si vivet, si vadet illa, cadam." R. D. ¶ Also Hor. Od. iii. 9. 24. "Te cum vivere amem, tecum obeam libens." *Periisse*;) "that I have already perished," "received my death blow." Pamphilus, saying thus, goes in, alone.

47. IAMBIC TRIMETERS.—*Non usus facto*] ¶ i. e. Nunc hunc intro sequi non mihi usus facto est. *Usus facto* for *utile factu*. See Heaut. i. 1. 28. So, *opus* for *necessarium* and *necessaria* (plural). See And. ii. 1. 37.

48. *Nam*] The poet here supplies a reason sufficient to check even a man of

curiosity, such as Parmeno, and prevent, not only him, but presently Sostrata also, from entering. D. *omnes nos*] ¶ All my master's family; Parmeno, as well as the rest, could arrive at no other conclusion, from what he saw, than that the other family had conceived a *hatred* for them.

49. *Heri nemo*, &c.] A proof of the hatred. D. ¶ Not so. Parmeno gives an additional reason for not going in after Pamphilus. If Philumena grows worse, he says, they will make out that further contagion (of the animosity between the families) has been conveyed to the patient; they cannot say that *Sostrata* is the bearer of it, for *they did not give her admittance within the door*; but they will assert that *Sostrata's servant* entered on the errand, and encreased the disorder.—His mention of the *hatred*, line 48. brings forcibly to his mind the infatuation (so supposed) of Phidippus' house in shunning his master's family; thence he is led to anticipate the ridiculous extreme to which they may probably carry the phrenzy, in imputing any additional virulence, which Philumena's illness may assume, to *infection*, as if of a *plague*, waisted by some means from *Sostrata*.

51. *Quod*] ¶ The accusative to *nolim*. See And. i. 2. 1. *maxime*] ¶ Chiefly for the sake of my own master, as I care not for Phidippus and Myrrhina. Donatus seems to explain *maxime*, "chiefly, though not altogether."

52. *ilico—dicent*] ¶ They will *instantly* say;—as they would be glad to catch at any pretext for cherishing their feuds.

Aliquid tulisse comminiscuntur mali

Capiti atque ætati illorum, morbus qui auctus sit :

55 Hera in crimen veniet; ego vero in magnum malum.

ACTUS III.—SCENA II.

SOSTRATA, PARMENO, PAMPHILUS.

NESCIO quid jamdudum audio hic tumultuari misera :

Male metuo, ne Philumenæ magis morbus aggravescat :

Quod te, Æsculapi, et te, Salus, ne quid sit hujus, oro.

Nunc ad eam visam. PAR. Heus, Sostrata. S. Hem! PAR.

Iterum istinc excludere.

5 S. Ehem, Parmeno, tune hic eras? perii; quid faciam misera?

53. *tulisse*] ¶ Scil. me, servum Sostrate. *comminiscuntur*] ¶ They will invent the story, that, &c. See Heaut. iv. 2. 7. *mali*] ¶ Contagion. See note on 49.

54. *Capiti atque ætati*] i. e. vite. Plaut. Rud. v. 2. 59. "Venus eradicet caput atque ætatem tuam." Virg. Æn. 8. 484. "dii capiti ipsius generique reservent." R. D. ¶ These datives depend on *tulisse*: "brought against their life." *illorum*] By euphemism; rather than say *puelle*, as is evidently intended. D. *quæ*] Unde. D.

55. *Hera in crimen*] ¶ My mistress will incur the charge of having sent me on the errand to convey the "aliquid mali;" but I, the bearer of it, will come into a mighty plague. There is a play on *malum* here, in allusion to the "aliquid mali." Comp. And. ii. 5. 20. "ut pro hoc malo mihi det malum."

SOSTRATA, having caught the alarm, that Philumena is dangerously ill, comes out and joins Parmeno near Phidippus' door;—Pamphilus soon appears, and is in great affliction, from what he has learned within.

1. IAMBIC TETRAMETERS CATALECTIC.—*Nescio quid—tumultuari*] ¶ i. e. nescio quem tumultum fieri. "I hear some noise or other going on here." Compare iii. 1. 35. *tumultuari*] Passive; for with the ancients the active, *tumultuare*, was in use. R. D. *misera* :] ¶ i. e. thereby made uneasy. See, above, iii. 1. 5.

2. *Malè metuo,*] Compare Heaut. iii. 2. 20. *aggravescat* :] Gravior fiat. Properly, because *morbi* are called *graves*. Virg. Georg. iii. 95. "ubi aut morbo gravis, aut jam seg-

nior annis Deficit." Sall. "morbi graves ob inediam insolita vescentibus." Terence is anxious to make the mother-in-law appear to advantage. D. Cic. Cat. i. 13. "hic morbus qui est in republica vehementius gravescet." R. D.

3. *Quòd*] ¶ See And. i. 5. 55. This is an apostrophé. *Æsculapi,*] ¶ Æsculapius is said to have been the son of Apollo and Coronis, and to have attained some proficiency in the medicinal art. In consequence of having violated the laws of death by restoring Hippolytus (or, according to the variety of statements, Glaucus, or Tyndareus, or Capaneus, or Androgeos) to life, he was slain by a thunderbolt from Jupiter, but gifted with immortality by Apollo. He had a spacious temple at Epidaurus, and was worshipped as the god of medicine. His sons, Machaon and Podalyrius, accompanied the Grecian princes to the plains of Troy. *Salus,*] ¶ Daughter of Æsculapius. The censor, C. Junius Bubulcus, consecrated a temple to her (U. C. 447.) on the top of the Quirinalis, which was demolished by fire in the reign of Claudian. *ne quid sit hujus,*] ¶ i. e. ne quid eveniat hujus simile, or, hujusmodi, as in Heaut. iii. 2. 40.

4. *ad eam visam,*] ¶ Such construction may be accounted for by supposing that *going to* is always implied where *visere* is thus used, as i. 2. 114. "It visere ad eam," i. e. "It ad eam ad visendum." *istinc excludere,*] ¶ You will be shut out from that house, as you were yesterday. *Istinc* (see i. 2. 59.) and the harshness of *excludere*, are calculated to exasperate her still more against them.

5. *hæc eras?*] ¶ Have you been here

Non visam uxorem Pamphili, cum in proximo hic sit ægra ?

PAR. Non visas, nec mittas quidem visendi causa quenquam :
Nam qui amat cui odio ipso est, bis facere stulte duco :
Laborem inanem ipso capit, et illi molestiam affert.

10 Tum filius tuus introiit videre, ut venit, quid agat.

S. Quid ais ? an venit Pamphilus ? PAR. Venit. S. Dis gratiam habeo.

Hem, istoc verbo animus mihi rediit, et cura ex corde excessit.

PAR. Jam ea de causa maxime nunc huc introire nolo :

Nam, si remittent quippiam Philumenæ dolores,

15 Omnem rem narrabit, scio, continuo, sola soli,

Quæ inter vos intervenerit, unde ortum est initium iræ.

Atque eecum video ipsum egredi : quam tristis est ! S. O mi gnate.

PAM. Mea mater, salve. S. Gaudeo venisse salvum. salvan'

Philumena est ? PAM. meliuscula est. S. Utinam istuc ita difaxint.

(near the door) for any time ? i. e. have you got any information of matters within ? *perii* !] ¶ For Parmeno says, "*excludere*." Observe the mild disposition of Sostrata here, as also in the scene (Act 2. sc. 2.) with her husband ; and how any feelings, which might arise, of pique or resentment, are absorbed in the more predominant one of pity for Philumena, and love towards her son ; (*uxorem Pamphili—agra*.)

6. *in proximo*] See Heaut. i. 1. 2.

7. *visas, nec mittas*] See And. iii. 4. 19. and iv. 2. 21.

8. *qui*] ¶ The suppressed antecedent is an accusative, object to "*duco*," and subject to "*facere*." *cui*] ¶ The antecedent implied to this is also an accusative, and object to *amat*. *odio*] ¶ For *odium*. See Heaut. ii. 3. 116. This is the abstract for the concrete ; for *odioso homini*. *bis*] ¶ In a two-fold way ; first, in taking fruitless pains ; secondly, in offending the person.

9. *Laborem—capit*] Heaut. v. 2. 11.

10. *Tum*] ¶ Besides, as an additional reason why you need not go in. *videre*] ¶ For *ad videndum* ; see i. 2. 114. *ut venit*] ¶ As soon as he arrived. *quid agat*] ¶ See And. i. 5. 33.

11.—*Pamphilus* ?] ¶ See note on 5.

12. *istoc verbo*] ¶ Scil. "*Venit*." *animus mihi rediit*] ¶ See And. i. 1. 79. "*beasti*."

13. *ea de causâ*] ¶ Scil. Because Pamphilus has gone in to see her. Al. *ea te*.

14. *Philumena*] Al. *Philumenam*. If

Philumenæ be read, *dolores remittent* signifies, *leniores fient, sedabuntur*, *se* being understood, which often is added. R. D. Soph. Philoct. 760. *ἔως ἀνῆ Τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὼν*. So, winds and rains *remittunt*. W.

15. *Omnem rem*] ¶ The whole affair ; See i. 2. 119. Comp. Heaut. iv. 3. 28. "*rem narret ordine omnem*." *sola soli*] As "*præsens, præsent*." So Virg. Æn. iv. 83. "*Illum absens absentem auditque videtque*." D. ¶ Comp. iv. 1. 42. "*Solum solus conveni*." Eun. iii. 5. 31. "*Solus cum sola*."

16. *Quæ inter vos intervenerit*] Better than if he should say, *quæ illi feceris*. D. *inter vos*] ¶ Inter te et Philumenam. *intervenerit*] Al. *intervenit*. Donatus seems to have read *intervenerint* ; best. B. ¶ With the reading "*intervenerit*," (the last syllable here is long) *rem* is the antecedent to *Quæ*. Observe the preposition in the compound verb repeated, as "*ex corde excessit*," "*in animum induxit*," "*adeone ad cum*," &c. See And. iii. 3. 40. *unde*] ¶ i. e. ex qua re. *ortum est*] Anacolouthon ; for *ortum sit*. D. ¶ There need not be anacolouthon here. "What may have happened between you ; from which (whatever it was) the disaffection has, no doubt, arisen."

17. *tristis*] ¶ Next scene declares the cause of the gloom now on Pamphilus' brow, from what he has witnessed within.

18. *venisse*] ¶ Scil. *te ab Imbro*.

19. *meliuscula*] i. e. paulo melius habet.

20 Quid tu igitur lacrymas? aut quid es tam tristis? PAM. Recte, mater.

S. Quid fuit tumulti? dic mihi: an dolor repente invasit?

PAM. Ita factum est. S. Quid morbi est? PAM. Febris. S. Quotidiana? PAM. Ita aiunt.

I sodes intro, consequar jam te, mea mater. S. Fiat.

PAM. Tu pueris curre, Parmeno, obviam, atque eis onera adjuta.

25 PAR. Quid? non sciunt ipsi viam, domum qua redeant? PAM. Cessas?

ACTUS III.—SCENA III.

PAMPHILUS.

NEQUEO mearum rerum initium ullum invenire idoneum,
Unde exordiar narrare, quæ nec opinanti accidunt,
Partim quæ perspexi his oculis, partim quæ accepi auribus:

Cic. Div. xvi. 5. "tum meliuscule tibi eset." R. D. ¶ He carefully conceals, from his mother, the cause of his excessive grief. *istuc ita di faciunt.*] ¶ Di ita efficient in istac re; scil. ut meliuscula porro sit.

20. *igitur*] ¶ Therefore (si meliuscula est) *I may ask*, Why do you weep? *Recte, mater.*] *Recte* is used in suppressing something without offence to the person interrogating. Hence he uses "mater," to soften the harshness of "recte." D. ¶ See Heaut. iii. 2. 7.

21. *Quid fuit tumulti?*] ¶ Scil. Which I heard. See line 1. On *tumulti*, the genitive, see Heaut. i. 1. 28, and on *quid tumulti*, comp. And. iv. 4. 6. Heaut. ii. 3. 6. *dic mihi*:] Eager to hear, and asking with curiosity. Virg. Ecl. iii. 1. D. *invasit?*] Properly; as coming suddenly. D.

23. *intrò,*] To Laches' house.

24. *pueris curre—obviam,*] Comp. Heaut. ii. 3. S. *eis onera adjuta.*] ¶ *Adjuta* takes an accusative of the *thing* (Gell. i. 3. "Ut etiam invitam voluntatem ejus adjutemus."), and either a dative or an accusative of the *person* (Pacuv. in Chryses, "adjuta mihi," And. i. 3. 4. "Pamphilumne adjutem,") though the latter is much the more frequent. Some consider this, by hypallagè, for "eos oneribus (scil. in oneribus ferendis) adjuta."

25. *Quid? non sciunt*] Observe, in Parmeno, the talkative, curious, and slow character. D. *cessas?*] All are purposely sent away; that they may not hear the account of the doings within, behind the scene, which Pamphilus is about to give to the spectators. D.

PAMPHILUS relates the discovery which he made of Philumena's pregnancy, on entering her apartment; and the shock which it gave him;—repeats the touching entreaties of Myrrhina interceding to him, and his promise, made to her, that he will keep the matter secret. This promise, he declares, he intends to fulfil, but he will not take Philumena home again.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Nequeo mearum*] So, the *διαπρόησις* of Homer, Od. ix. 14. *Τί πρῶτον, τί δ' ἔπειτα, τί δ' ὀσπᾶτιν καταλέξω;* D. *initium*] ¶ Put for *initium narrationis*. Line 2 is an explanation of this sentence; *Unde—narrare* is equivalent to "initium idoneum;" *ea quæ—accidunt*, to "mearum rerum." *nec opinanti*] ¶ Scil. *mihi*. See And. i. 2. 9.

2. *accidunt,*] ¶ "Are happening," as much as to say, They are not yet ended.

3. *Partim quæ*] ¶ Virg. Æn. ii. 6.

Qua me propter exanimatum citius eduxi foras.

5 Nam modo me intro ut corripui timidus, alio suspicans
Morbo me visurum affectam, ac sensi esse, uxorem : hei mihi !
Postquam me aspexere ancillæ advenisse, ilico omnes simul
Lætæ exclamant, " Venit," id quod merepente aspexerant :
Sed continuo vultum earum sensi immutari omnium,

10 Quia tam incommode illis fors obtulerat adventum meum.

Una illarum interea propere præcucurrit, nuncians
Me venisse. ego, ejus videndi cupidus, recta consequor.
Postquam introit, extemplo ejus morbum cognovi miser.
Nam neque, ut celari posset, tempus spatium ullum dabat ;

15 Neque voce alia, ac res monebat, ipsa poterat conqueri.

Postquam aspexi, O facinus indignum ! inquam, et corripui
ilico

Me inde, lacrymans, incredibili re atque atroci percitus :

" quæque ipse miserrima vidi." *his*] Quasi, *miseris*, referring also to *auribus*. Virg. *Æn.* iv. 3. 59. " vocemque his auribus hausit." D. ¶ Rather, " with these very eyes,"—" these very ears;"—so that I can have no doubt of facts which would otherwise have been incredible (" incredibili re atque atroci percitus," line 17.) So, Heaut. iii. 3. 3. " Hiscæ oculis, ne nega." *accepi auribus :*] ¶ *Accipio* is often used absolutely in this sense. See end of note on And. i. 1. 59.

4. *Qua me propter*] ¶ Tmesis, for " Quapropter me." *exanimatum*] *Exanimatus* means, *disturbed, in consternation*; as " Sed quidnam Pamphilum exanimatum video ?" But *exanimus* means *slain*; Virg. *Æn.* xi. 30. " Corpus ubi exanimi positum Pallantis Aetæe Servabat senior." D. ¶ See And i. 1. 104. *me—eduxi foras.*] i. e. *foras prodii*. Cic. ad Div. x. 32. " Balbus—duxit se Gadibus ;" and Bentley on iv. 1. 7. R. D.

5. *me—corripui*] i. e. *raptim introii*. Below, 16. " corripui ilico me inde lacrymans;" and iv. 1. 3. R. D. *alio morbo—ac*] ¶ Under a disease of a different nature from that under which I have since perceived that she laboured. See Heaut. ii. 3. 24. *me visurum*] Scil. *esse. ac sensi esse,*] Scil. *eam affectam. hei mihi !*] In grief. Virg. *Æn.* iii. 32. " Eloquar, an sileam?" and this figure is called *ἑπικύωσις*. D. ¶ " Animus meminisse horret."

8. *venit :*] ¶ " He is come ;" home from abroad. *id quod*] ¶ Propter id, scil. quod, &c. for propterea quod.

9. *earum*] ¶ Scil. quæ aspexerant, et lætæ exclamaverant. *immutari*] ¶ Their joy arose but from the impulse of the moment.

10. *incommode*] ¶ *intempestivè*. They at first rejoiced on seeing that I had arrived; but, when they had time to think on the *unseasonableness* of my arrival, gloominess overcast their faces. *fors obtulerat*] Things are said *offerri*, which come unexpectedly, whether good or evil. R. D. ¶ i. e. *objecerat*. Hor. Sat. i. 1. 2. " Seu ratio dederit, seu fors objecerit." This arrival was, in itself, a piece of good fortune, but lost its effect as such, by being presented " *incommode*."

11. *præcucurrit.*] ¶ " Ran before" to Philumena's chamber; anxious to anticipate my entrance.

12. *ejus videndi*] ¶ See And. iii. 3. 9. on the participle in " *dus*." *recta*] ¶ Scil. viâ. See Heaut. iv. 5. 21. *consequor.*] Ancillam præcurrentem.

13. *miser,*] ¶ " To my sorrow." See iii. 1. 5.

14. *celari posset,*] ¶ Scil. *ejus morbus. tempus*] Since my entrance at the door, which took them by surprise. *spatium*] See i. 2. 55.

15. *ac res monebat*] ¶ Quàm ea voce quam res (partus) monebat.

16. *corripui—Me*] ¶ " Snatched myself away." See 5.

17. *inde,*] ¶ Out of Philumena's chamber. *percitus.*] i. e. vehementer commotus. Lueret. v. 400. " Ira tum percitus acri." R. D. ¶ Violently moved; not from anger, for he was in tears.

Mater consequitur: jam ut limen exirem, ad genua accidit,

Lacrymans misera: miseritum est. profecto hoc sic est, ut puto,

20 Omnibus nobis ut res dant sese, ita magni atque humiles sumus.

Hanc habere orationem mecum principio institit:

"O mi Pamphile, abs te quamobrem hæc abierit, causam vides:

"Nam vitium est oblatum virgini olim ab nescio quo improbo:

"Nunc huc confugit, te atque alios partum ut celaret suum."

25 Sed, cum orata ejus reminiscor, nequeo quin lacrymem miser.

"Quæque fors fortuna est," inquit, "nobis quæ te hodie obtulit,

"Per eam te obtestamur ambæ, si jus, si fas, est, uti

"Adversa ejus per te tecta tacitaque apud omnes sient.

18. *Mater*] He shows his pity, in saying *Mater* rather than *Myrrhina*, and in adding *misera*. D. *jam ut limen exirem,*] ¶ Explain the subjunctive elliptically. Cum jam in eo eram ut limen exirem. *limen exirem*] For *limine*, or *de limine*, exirem. In like manner, "egredi portam, urbem." R. D. *ad genua accidit,*] "Ad genua" or "genibus, accidere" is, to fall on the knees, to supplicate. Seneca, Troad. 690. "ad genua accido supplex." R. D. Diodor. Sic. Ecl. 34. πρὸς τὰ γόνατα πίπτων—ἰδίωτο, καὶ μετὰ δακρύων καλίστευσεν. L.

19. *miseritum est.*] ¶ Scil. me ejus. *profecto hoc sic est, ut*] ¶ Comp. And. iii. 3. 22. "S. Profecto sic est. C. Sic hercle, ut dicam tibi." *Hoc* used for *res*; "The fact is such as I think;" and *sic* for *talis*, as frequently, e. g. And. i. 1. 35. I would join "sic ut puto;" and not, with some, make "ut puto" parenthetical, for *ni fallor*.

20. *Omnibus nobis*] ¶ To all of us, human beings. *ut res dant sese,*] ¶ According as affairs present themselves; if they are "secundæ," we are "magni;" if they are "adversæ," we are humiles." *ut res dant sese*] Apollod.—Οὐτως ἕκαστος διὰ τὰ πράγματα σέμνος ἢν καὶ ταπεινός. D. Liban. Soph. Declam. 16. pag. 456. ὅποια γὰρ ἦν τὰ τῶν ἀνθρώπων πράγματα, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχουσιν. L. See Heaut. v. 1. 43. *magni*] i. e. superbi, elati. Plant. in Mil. iv. ii. 53. "Magnum me faciam nunc, quoniam illæc me collaudat." Hence "magnum dicere" in Virg. Æn. x. 547. means, to use arrogant speech. The contrary is "minoribus verbis uti," Ov. Met. vi. 151. R. D. ¶ So *parvus*, often used for *humilis*. "Parvum parva decent."

21. *Hanc habere orationem*] So, Sall. Cat. "orationem habuit hujusmodi." *institit*] Al. *instituit*. Burmann and Oudendorp think that *institit* is applied to a person who "pergit quid facere;" *instituit* to one who "incipit facere." But the words seem to be employed indiscriminately; at least in Cic. ad

Div. x. 16. "flagitare senatus institit," the word does not mean, *perrexit*, but, *cœpit*. R. D.

22. *O mi Pamphile*] She begins with caressing expressions, as she is acknowledging secrets. Virg. Æn. iv. 20. "Anna, fatebor enim, miseri post fata Sichei." *abs te*] ¶ From your home. *vides*] ¶ One look had told him all. "Postquam aspexi;" 16.

23. *oblatum*] As it was contrary to her expectation and will. D. *virgini*] Hinting that she was the more liable to be deceived. D. *olim*] i. e. ante novem menses; and, besides, indulgence is more readily conceded to errors now *old*. D. *ab nescio quo improbo*] As a worthless person, whose name even she did not know; Æn. ii. 89. "et nos aliquid nomenque decusque Gessimus." D. ¶ Construe, ab improbo quodam, nescio a quo.

24. *huc*] ¶ To this house; her parents' home. *alios partum ut celaret*] ¶ See And. iii. 4. 6.

25. *orata*] ¶ For *preces*. On the substantive use of adjectives, see Heaut. ii. 3. 40. *nequeo*] Supply *contingere*. D. ¶ Myrrhina's words are well calculated to excite compassion.

26. *Quæque*] For quæcunque. Or, construe, "Perque eam *fortunam* quæ fors fortuna," &c. *fors fortuna*] Ἐξίς. i. e. subita fortuna. And *fortuna* is used in uncertainty; *fors fortuna* implies good. D.

27. *obtestamur*] ¶ See And. i. 5. 57. *ambæ,*] Ego et Philumena. *si jus, si fas,*] *Jus* is human law; *fas*, divine. Virg. Georg. i. 269. festis quædam exercere diebus Fas et jura sinunt." R. D.

28. *Adversa*] She calls it not a *crime*, but *misfortunes*. D. *per te*] ¶ As far as it lies in your power. *tecta tacitaque*] *Tecta*, if you take her home; *tacita*, if you repudiate her under another excuse. Or, *tecta*, lest they should be seen; *tacita*, lest they should be spoken. D. *tacita*] ¶ Here used passively, as Adel. iii. 4. 28. "Ignotum est, tacitum est." More commonly actively, (*taceo*, mak-

- “ Si unquam erga te animo esse amico sensisti *eam*, mi Pamphile,
 30 “ Sine labore hanc gratiam, te, ut sibi des pro illa, nunc rogat:
 “ Caterum de redducenda id facias, quod in rem sit tuam.
 “ Parturire *eam*, neque gravidam esse ex te, solus conscius.
 “ Nam aiunt tecum post duobus concubuisse mensibus:
 “ Tum, postquam ad te venit, mensis agitur hic jam septimus:
 35 “ Quod te scire ipsa indicat res. Nunc, si potis est, Pamphile,
 “ Maxime volo doque operam, ut clam eveniat partus patrem,
 “ Atque adeo omnes. sed si fieri id non potest, quin sentiant,
 “ Dicam abortum esse: scio nemini aliter suspectum fore,
 “ Quin, quod verisimile est, ex te recte cum natum putent.
 40 “ Continuo exponetur: hic tibi nihil est quicquam incommodi;
 “ Et illi miserae indigne factam injuriam contexeris.”
 Pollicitus sum, et servare in eo certum est, quod dixi, fidem:

ing both *tacui* and *tacitus sum*) as i. 2. 32. and iv. 1. 3.

29. *Si unquam*] ¶ Comp. And. i. 5. 53. “ Mi Pamphile,—Te obtestor—Sive hæc te solum semper fecit maximi, Seu tibi morigera fuit in rebus omnibus.” *mi*] See Heaut. ii. 3. 50.

30. *Sine labore hanc gratiam*,] ¶ i. e. hanc sine-labore gratiam; this favour which will cost you no pains. *gratiam*,] i. e. beneficium. Sall. Jug. 110. “ ut rex privato homini gratiam deberem.” R. D. *pro illâ* ¶ Scil. gratiâ; in return for that favour, to wit, of being “ animo erga te amico.”

31. *de redducendâ*] ¶ Scil. Philumena domum. *facias*,] Scil. rogat ut. *in rem sit tuam*,] For, if she should not be taken home, the dowry should be returned. D. ¶ Comp. ii. 2. 9.

32. *neque gravidam esse*] ¶ Resolve *neque* as frequently (And. i. 1. 67.) “ *eamque non gravidam esse*.” *solus conscius*,] She thus shows that the matter can be more easily concealed, because Pamphilus alone knows it. D. ¶ Although she professes to leave the question “ de redducenda ” to himself to determine; yet she adds arguments in favour of a decision in the affirmative.

33. *aiunt*] Chastely for *ait*. For who could say, or know, except Philumena? D. *post*] i. e. postquam nupta esset.

34. *postquam ad te venit*,] ¶ i. e. postquam comitum tibi in matrimonium dueta esset. *mensis agitur*] ¶ Virg. Æn. v. 626. “ Septima post Troje excidium jam vertitur æstas.”

35. *ipsa indicat res*,] In that you snatched yourself away in such sadness. D. *potis est*,] ¶ Scil. clam evenire partus patrem. See And. ii. 6. 6.

36. *clâm*] ¶ This word is both a preposition and an adverb; when the former, it governs the ablative case; when the latter, it can be followed by the accusative or genitive;—by the accusative, where *quoad* is implied, as here;—by the genitive, on the principle explained, And. i. 1. 43. Heaut. v. 1. 55.

38. *abortum esse*:] ¶ Scil. partum hunc. *Abortus* is applied to a miscarriage at a later stage than “ *aborsus*.” *suspectum fore*,] ¶ Intransitive; i. e. suspicionem incusuram esse.

39. *recte*] A person is *rectè natus* who is born from a lawful marriage. R. D. *natum*] He strangely applies “ *natus* ” to an *abortus*, as if an *abortus* could be said to be born. Therefore “ *natum* ” is for *factum*, *conceptum*. D. *cum*, scil. partum.

40. *hic*] ¶ In hac re; si hoc factum erit. *est*] ¶ Perhaps, the present for the future. See Heaut. v. 2. 49. *quicquam*] ¶ “ At all.” See And. i. 1. 63. *incommodi* may be explained, *quoad famam*.

41. *illi misera*] ¶ Philumena is to be pitied, since the *outrage* was *facta indignè*, i. e. contra ac illa merita est. See line 23. *contexeris*,] ¶ Anacolouthon; the indicative (est) followed by the subjunctive. So the subjunctive by the indicative, in a passage somewhat analogous to this, And. iii. 3. 38. “ Principio, amico filium restitueris: Tibi generum firmum, et filie invenies virum.” *contexeris*,] ¶ “ Perhaps you may conceal:” see And. iv. 1. 16. Or, “ you have it in your power (by this management) to conceal:” i. e. *licet ut* contexeris. Here Myrrhina’s words end.

42. *Pollicitus sum*,] More than *promise*. D. ¶ Scil. that I would conceal it. *in eo*

Nam de redducenda, id vero neutiquam honestum esse arbitror ;

Nec faciam. etsi me amor graviter, consuetudoque ejus, tenet.

45 Lacrymo, quæ posthac futura est vita, cum in mentem venit,
Solitudoque. o fortuna, ut nunquam perpetuo es bona !

Sed jam prior amor me ad hanc rem exercitatum reddidit,

Quem ego tum consilio missum feci, idem nunc huic operam dabo.

Adest Parmeno cum pueris : hunc minime est opus

50 In hac re adesse : nam olim soli credidi,

Ea me abstinuisse in principio, cum data est.

Vereor, si clamorem ejus hic crebro audiat,

Ne parturire intelligat. aliquo mihi est

Hinc ablegandus, dum parit Philumena.

quod dixi,] ¶ In eo verbo quod dixi; in the promise which I gave. *certum est,*] See And. i. 3. 4.

43. *Nam*] ¶ This connective has particular force here:—"I am resolved to keep this my promise, [but why (one may say) do you dwell on this, as if there was any difficulty or doubt of your concealing it? I may well (I answer) resolve on this, not being so very easy a task] FOR I rather think I shall not bring her home again." *de reducendâ,*] ¶ i. e. ad eam reducendam quod attinet. See 31. *neutiquam*] Not altogether negative; non nimis, non valde. D.

44. *Nec faciam*] Well added; for love prompts to many things which are *inhonesta*. D. *amor—consuetudoque*] ¶ Comp. And. i. 5. 45. *graviter—tenet.*] ¶ Exceedingly binds me.

45. *quæ posthac*] ¶ When I begin to reflect what her after state of life and of destitution is to be.

46. *Solitudoque.*] ¶ Of different meaning here from that in i. 2. 55. The state of one who has lost a protector, and is thereby left, in a measure, defenceless; as in And. i. 5. 56. *o fortuna,*] ¶ Apostrophe; natural in mental emotion. The sentiment, Hor. Sat. ii. 8. 61. is similar, though uttered in a different spirit: "Heu, Fortuna, quis est crudelior in nos Te deus?" *ut*] See Heaut.

iv. 2. 51. *bona !*] Al. *data*; "fortuna" being put for *bona fortuna*.

47. *jum*] ¶ By this time. *prior amor*] ¶ He alludes to his love for Bacchis, prior to that for Philumena. *ad hanc rem*] ¶ Grief for the caprice of fortune. This experience can be understood from the words of Pamphilus, iii. 1. 14, 15.

48. *Quem*] ¶ The antecedent is *amori*, implied to *huic*. He means that he will strive to restore to Bacchis the love which, with difficulty, he had before discarded. *missum feci,*] ¶ See And. v. 1. 14. *idem*] ¶ For *ego quoque* (see Heaut. ii. 3. 59.), scil. qui missum feci. *operam dabo.*] These words show the difficulty of it. D.

49. IAMBIC TRIMETERS.—*Adest Parmeno*] See iii. 3. 24. *minimè est opus*] ¶ See Heaut. i. 2. 13.

50. *In hac re adesse :*] ¶ To have cognisance of this affair.

51. *Eâ*] ¶ Philumena; it is a point of delicacy not to mention the name. Parmeno told this secret to Philotis, i. 2. 70. *data est.*] In matrimonium scil.

52. *crebrò*] ¶ The frequency of this *vox* (see 15.) would indicate the cause of it.

54. *ablegandus,*] Used anciently with respect to persons whose presence was disagreeable. Liv. i. 35. "sub tempus pueros venatum ablegavit." R. D.

ACTUS III. — SCENA IV.

PARMENO, SOSIA, PAMPHILUS.

At'n' tu, tibi hoc incommodum evenisse iter ?

S. Non hercle verbis, Parmeno, dici potest

Tantum, quam re ipsa navigare incommodum est.

PAR. Itane est? S. O fortunate, nescis quid mali

5 Præterieris, qui nunquam es ingressus mare.

Nam alias ut mittam miseras, unam hanc vide:

Dies triginta, aut plus eo, in navi fui,

Cum interea semper mortem expectabam miser;

Ita usque adversa tempestate usi sumus.

10 PAR. Odiosum! S. Haud clam me est: denique hercle aufugerim

Potius, quam redeam, si eo mi redeundum siet.

PAR. Olim quidem te causæ impellebant leves,

PAMPHILUS, with some difficulty, procures the absence of Parmeno, by sending him on an errand.

1. IAMBIC TRIMETERS. — *iter* ?] Applied to travelling by sea. Ov. Ep. xxi. 78. "et facere ignavâ puppe videbar Iter," So *ire* for *navigare*, Virg. Æn. iv. 310. "Et mediis properes aquilonibus ire per altum." R.D. ¶ Sosia had accompanied Pamphilus to and from Imbrus.

3. *Tantum quam*] For *tantum quantum*. Liv. xxxvii. 51. "non tantum gaudium ab recenti metu attulerunt, quam averterunt famam." R. D. ¶ *Tantum*, as has been observed, is qu. *tam multum*; thus we have "tam multum, quam incommodum," i. e. no extent of words can be adequate to the inconvenience of sailing. The *tam* of "tantum," in the quotation from Livy, is not to be attached, in sense, to the *multum*, but to *attulerunt*, i. e. "non tam attulerunt multum gaudium, &c. quam averterunt famam." *re ipsâ*] ¶ There is antithesis between *re ipsâ* and *verbis*. So, And. v. 1. 5. "Ut beneficium verbis ininitum dudum, nunc re comprobet." And Ad. ii. 1. 10.

5. *ingressus*] Properly; for those who have already sailed are said *egredi*. Virg. Æn. i. 176. "Egressi optatâ potiuntur Troes arenâ." D. Menander: Πῶς, καὶ θάλασσα, καὶ γυνή, κακὰ πρῆλα. W.

6. *alias ut omittam*] Oratorical παράληψις; *miseras*, navigationis scil. D.

7. *Dies triginta*,] ¶ Ellipsis. See Heaut. iv. 3. 38. *plus eo*,] See Heaut. i. 1. 11.

8. *interea semper*] Every hour, for the space of thirty days. D. *expectabam miser*;] Suspense is a severer punishment than suffering. Virg. Æn. vi. 614. "inclusi penam expectant." E. ¶ Sosia, from his inexperience, exaggerates.

9. *Ita usque adversa*] ¶ So perpetually unfavourable weather.

10. *Odiosum*!] Scil. esse in mari triginta dies. D. *Haud clam me est*;] Διότις, for I, of all others, know how detestable it is. D. ¶ On this figure, see i. 2. 76. *aufugerim*] ¶ Desert, from the service of Pamphilus.

11. *eo*] ¶ To Imbrus, across sea. *siet*] Bentley follows the reading *sciam*; certainly more elegant. Z. ¶ Then *esse* would be implied to *redeundum*, which, with either reading, is an intransitive verb; equivalent to *iter remeandum*.

12. *Olim quidem*] Well said to a slave who would fly from his master, through a vicious propensity more than from just reason. D. ¶ *In truth* no wonder you should fly for a good reason; for, of old, (before you had this recent experience) you were so inclined, for trifling causes. Donatus compares And. iv. 3. 15.

Quod nunc minitare facere, ut faceres, Sosia.

Sed Pamphilum ipsum video stare ante ostium.

15 Ite intro. ego hunc adibo, si quid me velit.

Here, etiam nunc tu hic stas? PAM. Et quidem te exspecto.

PAR. Quid est?

PAM. In arcem transcurso opus est. PAR. Cui homini? PAM. tibi.

PAR. In arcem! quid eo? PAM. Callidemidem hospitem Myconium, qui mecum una advectu' est, conveni.

20 PAR. Perii. vovisse hunc dicam, si salvus domum

Redisset unquam, ut me ambulando rumperet.

PAM. Quid cessas? PAR. quid vis dicam? an conveniam modo?

PAM. Imo, quod constitui, me hodie conventurum eum

Non posse, ne me frustra illic expectet: vola.

25 PAR. At non novi hominis faciem. PAM. At faciam ut noveris;

Magnus, rubicundus, crispus, crassus, cæsius,

Cadaverosa facie. PAR. Di illum perduint.

14. *ipsum*] By whom I was sent; or, my master; as the Greeks used *αὐτοῦ*. D. *ostium*.] ¶ At the house of Chremes.

15. *si*] ¶ Ut quæram *annon*. See iii. 1. 41. *quid me*] ¶ Two accusatives. See And. i. 2. 1.

16. *nunc tu*] ¶ Curiosity dictates this question; as much as to say, What have you been doing since? What has happened? *Etiam*, if not for *adhuc* (See And. i. 1. 89.), has the force of *cedo*, *obsecro*. *Quid est?*] ¶ Scil. quod vis, in waiting for me.

17. *arcem*] Scil. of Athens; where hospites, perhaps, performed sacred rites to Minerva, and paid their vows, on safe return from sea. D. *transcurso*] ¶ For *transcursu*, the supine. See Heaut. i. 1. 28. *Cui homini?*] See And. ii. 2. 7.

18. *quid eò?*] ¶ propter *quid eò* mihi transcurso opus est?

19. *Myconium*.] ¶ A native of Myconium or Mycone (hence a "hospes" at Athens), one of the Cyclades, in the Ægean, lying between Tenedos and Icaria. Pliny writes that all the Myconians were born bald. *und*] ¶ In the same ship. *conveni*.] ¶ The imperative, as the penultima is short.

20. *vovisse hunc*] Humorously. For persons setting out on a dangerous journey, especially by sea, used to make a vow for their safe return; and Pamphilus, he suggests, may be under these circumstances. D.

22. *an conveniam modo?*] For Pamphilus did not give him any message to Callide-

mides (inasmuch as he had no occasion to send him to *him* particularly), and was forgetting to dissemble. This question is put with an ironical air. D.

23. *Imo*.] Understand *nuncia*. Pamphilus seems to have, with difficulty, invented this pretext, on the instant, for sending Parmeno away. D. *quod*] ¶ *Secundum id* quod.

24. *ne*] ¶ Tell him not to be waiting for me. *vola*.] ¶ Pretending; that the servant may think that he is in earnest, and anxious about the execution of the errand.

25. *faciem—faciam*] ¶ This paronomasia indicates impatience also.

26. *Magnus, rubicundus*.] ¶ The *asyndeton* here (And. v. 4. 35.) indicates the impatience of Pamphilus to satisfy Parmeno, and get him away. *crispus*.] Terence is accused of negligence here, in representing a Myconian *crispus*. (See note on 19.) But, I think, Terence uses the word purposely, in drollery. D.

27. *Cadaverosa*] Sidon. Apoll. 13. Ep. 3. "sordidior est atque deformior cadavere regali." L. *Cadaverosa* is not approved here; because a face cannot be described from the form of *bodies*, which is various and vague. Therefore read *Lentiginosa*. B. ¶ We explain this, *livid*, the colour of a corpse; or, *fat, bloated*. I would explain: "of a ghastly appearance" (*facies* is distinct from *vultus*); the words being intended as ludicrously

Quid, si non veniet? mancamne usque ad vesperum?

PAM. Maneto: curre. PAR. Non quco; ita defessus sum.

30 PAM. Ille abiit. quid agam infelix? prorsus nescio

Quo pacto hoc celem, quod me oravit Myrrhina,

Svæ gnatæ partum: nam me miseret mulieris.

Quod potero faciam; tamen ut pietatem colam:

Nam me parenti potius, quam amori, obsequi

35 Oportet. at at, ecceum Phidippum et patrem

Video: horsum pergunt. quid dicam hisce, incertus sum.

ACTUS III.—SCENA V.

LACHES, PHIDIPPUS, PAMPHILUS.

DIXTIN' dudum illam dixisse, se expectare filium?

PH. Factum. L. Venisse aiunt: redeat. PA. Quam causam dicam patri,

in contradiction to *rubicundus*, *crassus*, to show that Pamphilus cares not whom he may describe; but is merely uttering a number of descriptive expressions, to get rid of the matter, and despatch Parmeno.

28. *veniet?*] ¶ Scil. Callidemides ad arcem.

29. *Maneto*:] ¶ This is the very thing for which Pamphilus would be most anxious; to keep him the longer time away. *defessus sum*.] ¶ So saying, the servant sets off.

32. *Svæ gnatæ partum*:] ¶ i. e. *nempe* partum. And he does not call her "mea uxor," or "Philumena;" which shows, in a measure, his determination to cast her off. (iii. 3. 43, 44.)

33. *Quod potero*] ¶ id quod potero facere, ad celandum. *tamen ut*] ¶ *ita tamen faciam*, ut. *pietatem*] He recollects that his mother has been injured (as he believes) by his wife. D. ¶ Filial duty; as before.

34. *Nam me*] ¶ i. e. I must not allow love for a wife to take precedence of duty to a mother. Wherefore I cannot conceal the nature of Philumena's indisposition, if by so doing I shall leave Sostrata still under the imputation of having committed some offence against her.

36. *horsum*] qu. hîc versum. *pergunt*.] For *cunt*. Elsewhere, it means *perseverant*. D. So, Eun. ii. 1. 22. Adel. iv. 2. 47.

Phorm. i. 2. 62. *quid dicam*] ¶ Line 2. of next scene shows what he alludes to here.

PAMPHILUS acquaints his father and Phidippus, of his intention not to take back Philumena; putting it on the score of respect for his mother who, as he pretends to think, is on bad terms with her; on account of which he is under the necessity of separating from one or the other, and will follow the alternative pointed out by filial duty. He resorts to this dissimulation, rather than betray the secret.

1. TROCHAIC TETRAMETERS CATALECTIC.—*Dixtin' dudum*] ¶ He alludes to the words of Phidippus, ii. 2. 27. *illam*] Philumenam. *se expectare*] ¶ That she was awaiting the return of my son from abroad, with a view then to return home to his house.—He wants to remind Phidippus of his words, and bind him to them, as a kind of promise that Philumena should come home, on the return of Pamphilus. Whence he is ready with *Venisse* and *redeat*.

2. *Factum*.] ¶ Scil. est, quod dicis; You say truly. *venisse*] Pamphilum. *redeat*.] Philumena. *Quam causam*] ¶ Spoken to himself in a low voice; which voices however, Laches hears; "audivi loqui."

Quamobrem non reducam, nescio. L. Quem ego hic audivi loqui?

PA. Certum offirmare est viam me, quam decrevi persequi.

5 L. Ipsus est, de quo hoc agebam tecum. PA. Salve, mi pater. L. Gnate mi, salve. PH. Bene factum te advenisse, Pamphile; Atque adeo, quod maximum est, salvum atque validum. PA. Creditur.

L. Advenis modo? PA. Admodum. L. Cedo, quid reliquit Phania

Consobrinus noster? PA. Sane hercle homo voluptati obsequens

10 Fvit, dum vixit: et qui sic sunt, haud multum heredem juvant:

Sibi vero hanc laudem relinquunt: vixit, dum vixit, bene.

L. Tum tu igitur nihil attulisti huc plus una sententia?

PA. Quicquid est id, quod reliquit, profuit. L. Imo obfuit:

3. *Quem ego hic*] ¶ And. i. 5. 34. "Quis hic loquitur?"

4. *Certum—est*] ¶ See And. i. 3. 4. *offirmare*] To act obstinately against all things. D. ¶ "For me to persevere in the path (of conduct) which I have resolved to pursue." (iii. 3. 44.) *persequi*.] Metaphor from travellers who turn not aside from their road. Cic. Cat. iv. 5. R. D. ¶ To follow to the end; carry the resolution throughout.—Also spoken to himself.

5. *Ipsus est*.] ¶ Laches hereby answers his own question, "Quem ego hic audivi loqui?" *hoc agebam*] ¶ He was just now the object of their conversation, lines 1, 2.

6. *factum*] ¶ Scil. est; as much as to say, gratulor te advenisse.

7. *adeo*.] ¶ See And. iii. 3. 47. Perhaps it may be explained "as I now perceive by looking at you." *quod*] ¶ Scil. *salvere, et valere*, the most important fact. *validum*.] te advenisse. *Creditur*.] ¶ See, on "Credo," And. v. 4. 36. "I give you credit for what you express"—I appreciate your goodness," i. e. "I thank you."

8. *Advenis modo?*] ¶ See note on 16. *Admodum*.] A particle expressing assent; used, in replies, by writers of comedy and dialogues. Phorm. ii. 2. 1. "Ais conspectum veritum hinc abisse? admodum." Cic. de Leg. iii. 11. "scis, solere in hujusmodi sermone, ut transiri aliò possit, admodum dici." R. D. An excuse for his not having seen his father sooner. D. *Cedo*.] ¶ Observe

Laches, the avaricious old man, diverted, by his propensity, from the subject of his son and Philumena, to that of the inheritance which he has been expecting;—and the contrast in the meeting of Pamphilus with *Sostrata*, (iii. 2. 18,) where the good mother's first thoughts are concerning her son and daughter-in-law, their health, &c.

9. *Consobrinus*] See And. iv. 5. 6.

10. *qui sic sunt*.] ¶ See And. v. 4. 16. *haud multum*] i. e. do not much increase the gain of the heir. R. D.

11. *Sibi vero*] Facetiously; they do not leave aught to their heir; but they do, to themselves. D. *vixit—bene*.] The contrary, *malè vivere*, is "miserè vivere." R. D.

12. *Tum tu, &c.*] ¶ Donatus and Hurd notice this line as exquisitely characteristic, coming from the covetous Laches. See Malquin's Disquisitions, page 13. *igitur*] ¶ as I may infer from what you say. Comp. iii. 2. 20. *undè sententià?*] ¶ Ellipsis; see Heaut. ii. 3. 55.

13. *Quicquid est*] Thus the ancients used to extenuate in speaking of property. Plaut. Rud. prol. 58. "Quicquid erat noctu in navem comportat." R. D. ¶ "What little he left behind," &c. *profuit*.] i. e. *pro nobis fuit*; and thus, is ours. D. The last syllable of *profuit* is, here, long. *Imò obfuit*.] After the manner of those who step into an inheritance, and, on hearing of it, pretend sorrow. D. ¶ Nay, so far from being our *profit*, it is our *loss*, for we have lost *him*.

Nam illum vivum et salvum vellem. PH. Impune optare istuc licet :

15 Ille reviviscet jam nunquam : et tamen, utrum malis, scio.

L. Heri Philumenam ad se arcessi hic jussit : dic jussisse te.

PH. Noli fodere. jussi. L. Sed eam jam remittet. PH. Scilicet.

PA. Omnem rem scio, ut sit gesta : adveniens audiavi omnia.

L. At istos invidos di perdant, qui hæc libenter nunciant.

20 PA. Ego me scio cavisse, ne ulla merito contumelia

Fieri a vobis posset : idque si nunc memorare hic velim,

Quam fideli animo, et benigno in illam et, clementi fui,

Vere possum ; ni te ex ipsa hæc magis velim resciscere.

Namque eo pacto maxime apud te meo erit ingenio fides,

25 Cum illa, quæ nunc in me iniqua est, æqua de me dixerit.

14. *Impunè*] ¶ For it would be a *pœna* to the heir, that the deceased should revive.

15. *utrum*] ¶ Which of the two ; whether the possession of the property or the revival of the dead. I know you prefer the former. These words, as Donatus suggests, savour somewhat of jealousy.

16. *Heri—jussit.*] ¶ Spoken to Pamphilus. *Hic* means Phidippus, *δευκιππῶς*. He wishes Pamphilus to believe that Philumena had only left Sostrata on the day previous, having been sent for by Phidippus. This is with the view that Pamphilus may not object to take her back, thinking that she has quarrelled with Sostrata. Laches had probably before agreed with Phidippus concerning this deceit, which may therefore be alluded to by "*hoc agebam*," 5. He had this in view when he asked "*Advenis modo ?*" (8.) desiring thereby to ascertain whether Pamphilus had time, since his return, to see Sostrata, or any one who could tell him the truth. *dic jussisse*] ¶ Prompting Phidippus to corroborate what he states to Pamphilus ; in saying this he thrusts him.

17. *fodere.*] Scil. latus ; done to apprise a person of something. Hor. Ep. i. 6. 50. "*Mercemur servum qui dietet nomina, levum Qui fodiet latus.*" where see Lambinus. R. D. *Sed eam*] ¶ Join this in continuation with *hic jussit* ; being addressed to Pamphilus. *Scilicet.*] i. e. remittam.

18. *Omnem rem scio.*] ¶ Therefore, he knows whether he is to believe what Laches has just said. *ut sit gesta :*] ¶ *Ut* for quomodo. There is either asyndeton here, for *et scio* ut sit gesta ; or (*preferably*) a Græcism, "*Omnem rem*" being, not the object of *scio*, but for *omnis res* ; on this see Heaut. i. 1. 32. This discomfits Laches, as appears at once.

19. *At*] ¶ Vexation. See Heaut. v. 4. 9. *istos*] ¶ Detestation. See i. 2. 59. *invidos*] Inasmuch as, qui matrimonia *invident*. Thus Laches is not ashamed that his honourable deceit should be detected ; as he charges with *invidia* those who had betrayed the truth. D. ¶ Perhaps *invidos* describes those who are *jealous* of being the first to trumpet news. *hæc*] ¶ Things of this nature ; i. e. family concerns, which are often the most grateful burthen to tale-bearers.

20. *merito*] Well, *meritò* ; for he could not guard against the possibility of contumely altogether taking place. D.

21. *a vobis*] ¶ By your family. He addresses himself to Phidippus (30.)

22. *Quam*] i. e. *scilicet*, quam, &c.

23. *possum* ;] ¶ Scil. memorare, quam fideli, &c.

24. *eo pacto*] ¶ Scil. by hearing these things from Philumena herself. *maxime*] ¶ More than by any other means. *apud te meo erit ingenio fides.*] ¶ Integrity (principle to be *confided* in) will be attached to my disposition in your mind ;—i. e. you will be persuaded that I am *fidelis*. See note on And. i. 1. 7. This is one of those passages wherein the import of *fides* might be readily perverted.

25. *iniqua est.*] ¶ He pretends to think that Philumena is offended against him ; as he intends to repudiate her without assigning the true reason. *iniqua—æqua*] This would be a strong argument in his favour. Virg. Æn. i. 629. "*Ipse hostis Teucros insigni laude ferebat.*" Cicero, "*te ipso teste, iniquo atque improbo.*" D. *æqua*] ¶ Shall have said, concerning me, what may be in my favour ; though not favouring me herself.

- Neque mea culpa hoc discidium evenisse, id testor deos.
 Sed quando sese esse indignam deputat matri meæ,
 Cui concedat, cuiusque mores toleret sua modestia;
 Neque alio pacto componi potest inter eas gratia;
 30 Segreganda aut mater a me est, Phidippe, aut Philumena.
 Nunc me pietas matris potius commodum suadet sequi.
 L. Pamphile, haud invito ad aures sermo mihi accessit tuus,
 Cum te postputasse omnes res præ parente intelligo:
 Verum vide, ne impulsus ira prave insistas, Pamphile.
 35 PA. Quibus iris impulsus nunc in illam iniquus sim?
 Quæ nunquam quicquam erga me commerita est, pater,
 Quod nollem: et sæpe, quod vellem, meritam scio.
 Amoque, et laudo, et vehementer desidero:
 Nam fvisse erga me miro ingenio expertus sum:
 40 Illique exopto, ut reliquam vitam exigat
 Cum eo viro, me qui sit fortunatior;
 Quandoquidem illam a me distrahit necessitas.

26. *Neque*] ¶ To be resolved into "et non." *meâ culpâ*] ¶ He may well declare solemnly that he himself is *not* in fault; he does not say who *is*, but by the next two lines leaves Phidippus to suppose that the fault lies between Philumena and Sostrata. *hoc discidium evenisse,*] ¶ He artfully introduces *this separation*, as the alternative evidently marked out, as a result of course, and as having, *bonâ fide*, already taken place.

27. *Sed quando*, &c.] i. e. Since she thinks that she ought not to be expected to concede to my mother. For *quæ* ought certainly to be read for *cui*; according to Bentley. R. D. ¶ Bentley reads also *quæque* for "*cuiusque*," which appears merely conjectural. Otherwise, *quæ* would mean Philumena, and *cuius*, Sostrata. Therefore I feel assured that Terence wrote *Cui—cuiusque*, the relative in each case implying Sostrata. LET *matris meæ*, then, be an enallage of case, from the ablative (after *indignam*) to the dative, on account of its proximity to the dative *cui*. Or, *matri* may be considered as the consequent to *Cui*, (though preceding it), the antecedent, *matre*, being suppressed;—as "*Urbem quam statuo vestra est*," an instance precisely parallel.

28. *mores*] He speaks with moderation; *mores* rather than *injurias*. Also *mores* is properly applied to her as an old woman; for the word here implies *pravitas*; whence old men are called *morosi*. Hor. Od. i. 9. 17. "*canities—morosa*." D.

30. *Segreganda*] A milder term than *excludenda*. D.

31. *pietas matris*] See iii. l. 21. *commodum*] i. e. as he speaks in line 45. *matris commodis se accommodare*. R. D. ¶ i. e. *consilium ei commodum*.

32. *haud invito*] For he is not *altogether* pleased; for he likes not the "*discidium*;" but he gives qualified approbation to his words, as they show filial respect. D. *accessit*] Palmerius correctly reads from MSS. "*mihi sermo accidit tuus*;" for such is the proper formula. Rutil. Lup. i. 58. "*id vehementer iucundum auribus accidere consuevit*." R. D.

33. *omnes res*] More forcible than *uxorem* would be. D.

34. *insistas*,] Pursue your purpose. R. D. *Pamphile*.] Mildly and persuasively.

35. IAMBIC TRIMETERS.—*Quibus iris*] ¶ What anger is there to impel me to be severe now against *her*—who, &c.

36. *commerita est*,] Mark the propriety in the use of *commerendi* and *merendi*. D. See And. i. l. 112.

38. *Amoque, et laudo*, &c.] Persons who are *loved* are not always *praised*; nor are persons who are *praised*, always *regretted*. D.

39. *fuisse*] What force there is in his using *fuisse*, not *esse*. D. *miro*] i. e. *mirifico*, singulari. Virg. Æn. viii. 57. "*Adjungit generum miro properabat amore*." R. D.

40. *Illique exopto*,] ¶ i. e. *Illique exopto contingere*, ut.

42. *Quandoquidem*] ¶ I wish her ano-

- PH. Tibi id in manu est, ne fiat. L. Si sanus sies,
Jube illam redire. PA. Non est consilium, pater :
- 45 Matris servibo commodis. L. Quo abis? mane ;
Mane, inquam ; quo abis? PH. Quæ hæc est pertinacia ?
L. Dixine, Phidippe, hanc rem ægre laturum esse eum ?
Quamobrem te orabam, ut filiam remitteres.
- PH. Non credidi edepol adeo inhumanum fore :
- 50 Ita nunc is sibi me supplicaturum putat ?
Si est, ut velit reducere uxorem, licet :
Sin alio est animo, renumeret dotem huc: cat.
L. Ecce, autem, tu quoque proterve iracundus es.
- PH. Percontumax redisti huc nobis, Pamphile.
- 55 L. Decedet jam ira hæc : etsi merito iratus est.
PH. Quia paulum vobis accessit pecuniæ,
Sublati animi sunt. L. Etiam mecum litigas ?
PH. Deliberet, renuncietaque hodie mihi,
Velitne, an non ; ut alii, si huic non est, siet.
- 60 L. Phidippe, ades, audi ; paucis—abiit : quid mea ?

ther and a better lot, since our separation is inevitable, *necessitas*.] He wishes the *necessitas* to appear to arise from his mother's anger, and taking offence against her daughter-in-law. D.

43. *Tibi id*] ¶ It is in your own power to obviate the necessity of a separation.

44. *Non est consilium*,] He prefers this to a harsher expression, *nolo reducere*. D. ¶ Such is not my intention.

45. *Matris*, &c.] See 31. *Quo abis?*] As much as to say, you are forsaking a father and a wife. D.

46. *Quæ hæc*] ¶ To Laches, as Pamphilus withdraws. *Pertinacia* means obstinate determination in abiding by his own decision. So Hor. Od. iii. 3. 1. "tenax propositi."

47. *Dixine*,] ¶ This is artful in Laches ; that Phidippus may be the less displeased at his son-in-law's pertinacity. Laches alludes to his words in ii. 2. 19.

48. *ut filiam*] Thus Laches makes it appear to Phidippus that he is called upon to apologize for himself, instead of accusing Pamphilus. D.

50. *sibi me*] There is emphasis on each of these pronouns. Virg. Ecl. iii. 25. "cantando tu illum." D.

51. *Si est*,] ¶ Scil. in animo: as supplied in next line.

52. *renumeret*] i. e. reddat, restituat. So *numerare* for *solvere*, in Ad. iii. 3. 52. and

Cic. Quæst. Tusc. v. 32. The laws of Attica required a husband, on repudiating his wife, to pay back the dowry. R. D. *huc*,] ¶ Into my hand, *δυσκρινῶς*; holding it out. See 65.

53. *tu quoque*] ¶ You, as well as Pamphilus, whom you accuse as "inhumanum," *proterve*] i. e. immoderate, superbly; because a person who is *protervus*, alium *proterit*. D.

54. *Percontumax*] One who despises his superiors. D. *nobis*,] ¶ To our cost. Compare "mihi," Heant. iii. 1. 48.

55. *Decedet*] i. e. *abcedet*; as below, v. 2. 15. So *cura*, *sollicitudo*, *tumor*, *invidia* are said *decedere*. "Cadit ira" occurs, Lucan, iv. 284. R. D. ¶ Qu. deorsum cadet; and appropriately applied to any rising or swelling passion. Thus *Sublati animi*, line 57.

56. *robis*] ¶ Spite is conveyed in the plural here; you and your consequential house.

57. *animi*] This word, in the plural, often refers to haughtiness, arrogance, audacity. R. D.

58. *Deliberet*,] ¶ Pronounced, I conceive, in a tone of dignified superiority, from a sense of slighted consequence.

59. *Velitne, an non*;] ¶ Scil. reducere uxorem. *ut alii,—siet.*] That another may marry her. R. D.

60. *Phidippe*,] He calls him by name; as we do, when endeavouring to appease. D. *mea?*] Scil. ex meâ re est; i. e. meâ refert—eum abiisse. This indifference, where his own gain is not concerned, is characteristic of Laches.

Postremo inter se transigant ipsi, ut lubet:
 Quando nec gnatus neque hic mihi quicquam obtemperant;
 Quæ dico, parvi pendunt. porto hoc iurgium
 Ad uxorem, cujus hæc fiunt consilio omnia;
 65 Atque in eam hoc omne, quod mihi ægre est, evomam.

ACTUS IV.—SCENA I.

MYRRHINA, PHIDIPPUS.

PERII, quid agam? quo me vertam? quid viro meo respondebo
 Misera? nam audivisse vocem pueri visu' est vagientis:

Ita corripuit repente tacitus sese ad filiam:

Quod si rescierit peperisse eam, id qua causa clam me habuisse

5 Dicam, non edepol scio.

Sed ostium concrepuit! credo ipsum ad me exire: nulla sum!

P. Uxor ubi me ad filiam ire sensit, se duxit foras.

Atque eccam video, quid ais, Myrrhina? heus, tibi dico.

M. Mihini, mi vir?

P. Vir ego tuus sum? tun' virum me, aut hominem deputas
 adeo esse?

61. *ipsi*,] Socer et gener.

63. *parvi pendunt*,] ¶ Attach little weight to. See And. i. 5. 59. and Heaut. i. 1. 103. *porto*] ¶ As a burthen.

64. *consilio*] Either, *disposition*; or, ironically, for *pravo consilio*. D.

65. *ægre est*,] ¶ See ii. 1. 30. The true vexation of Laches, now, arises from his covetousness being disappointed (lines 9—12.) Also "*renumeret dotem*" (line 52.) alarms him. *evomam*,] Because persons who are *ægri* are relieved by *disgorging*. D.

PHIDIPPUS reproves Myrrhina for having endeavoured to conceal the birth of the child; and imputes to her a design of exposing the infant to death; as he is in the dark as to the true cause of the secrecy.

1. TROCHAIC TETRAMETERS.—

2. *pueri*] ¶ This is the first intimation of the birth having taken place. *vagientis*:] ¶ Liv. i. 4. "ad puerilem vagitum cursum flexisse."

3. A TROCHAIC TETRAMETER CAT.—*Ita*] See And. i. 2. 2. *corripuit—sese*] See iii. 3. 5. On *tacitus*, here active, comp. iii. 3. 28.

4. A TROCHAIC TETRAMETER.—*id*] This very thing, scil. peperisse eam. D. *quâ causâ*]

¶ What I am to allege as a reason for my having kept the *delicry* secret from him. *clam*] ¶ Scil. *clam eum*, virum meum. See iii. 3. 36. *Clam habere*, as well as its equivalent *celare*, (And. iii. 4. 6.) takes an accusative both of the thing and of the person. *clam habuisse*] i. e. *celasse*. As, iv. 4. 35. "*non me clam haberet*." R. D.

5. A TROCHAIC DIMETER CAT.—*non edepol scio*,] Because the true reason cannot be given. D.

6. AN IAMBIC TETRAMETER.—*concrepuit*:] ¶ See And. iv. 1. 58. *nulla sum*,] See And. iii. 4. 20.

7. A TROCHAIC TETRAMETER CAT.—*Uxor, &c.*] ¶ He mutters this; as having just made a discovery, and suspecting that Myrrhina is in fault, from her keeping herself aloof.

8. AN IAMBIC TETRAMETER HYPERCATALECTIC.—*tibi dico*,] ¶ Scil. hoc. In what I say I am addressing you. *mi*] ¶ Conciliatory; as Sostrata deprecates by "*mi Chreme*," Heaut. iv. 1. 18, 31. *vir?*] For *maritus*. Sall. Cat. 25. "*mulier viro et liberis satis fortunata*." So, *mulier for uxorem*, Lactant. i. 17. "*virgo fuit promi, postea mulier*." R. D.

9. A TROCHAIC TETRAMETER.—*Vir ego tuus*

- 10 Nam si utrumvis horum, mulier, unquam tibi visus forem,
Non sic ludibrio tvis factis habitus essem. M. Quibus? P.
At rogitas?
Peperit filia? hem, taces? ex quo? M. Istuc patrem rogare
est æquum?
Perii: ex quo censes, nisi ex illo, cui data est nuptum, obsecro?
P. Credo; neque adeo arbitrari patris est aliter. sed demiror,
15 Quid sit, quamobrem tantopere omnes nos celare voveris
Partum; præsertim cum et recte, et tempore suo, pepererit.
Adeon' pervicaci esse animo, ut puerum præoptares perire,
(Ex quo firmiorem inter nos fore amicitiam posthac scires,)
Potius quam adversum animi tvi libidinem esset cum illo
nupta?
20 Ego etiam illorum esse hanc culpam credidi, quæ te est penes.

sum?] ¶ Compare And. v. 3. 18. "P. Mi pater. S. Quid, mi pater?"

10. A TROCHAIC TETRAMETER CATALECTIC. —*utrumvis*] A husband or a human being. *Mulier* is spoken with asperity; as ii. 1. 17. "Tu, inquam, mulier, quæ me omnino lapidem, non hominem putas." D. ¶ *Utrumvis* is the nominative neuter.

11. TROCHAIC TETRAMETERS.—*sic*] ¶ Scil. quemadmodum nunc habeor. *ludibrio—habitus essem.*] Compare i. 2. *factis*] ¶ The ablative. "Mocked by your deeds." *Quibus?*] Scil. *factis*. Craftily said; as if she were unconscious of error. D. *At*] Angry that she should impudently ask what she knows. D.

13. A TROCHAIC TETRAMETER CAT.—*Perii:* ¶ Feigning amazement at so strange a question. *censes,*] ¶ I am pepercisse. *nsi*] ¶ Distinct from *præter*; see i. 2. 30. *nuptum,*] ¶ The supine; in other words, a substantive of the fourth declension, to which *in* or *ad* is implied.

14. A TROCHAIC TETRAMETER.—*Credo;*] ¶ This he speaks with truth; as he has no idea that Pamphilus is not the father of the child. *adeo*] See And. iii. 3. 47. *patris*] ¶ Officium, munus. So And. i. 2. 16. "Iniqui patris est." *demiror,*] Valdè miror; less strong than *irascor*. D.

15. TROCHAIC TETRAMETERS CATALECTIC.—*Quid sit,*] ¶ Scil. in causâ, quamobrem. *nos celare—partum;*] ¶ On this construction see And. iii. 4. 6. Perhaps, in such instances, *quoad* is implied to the word expressing the *person*; in the same manner as in *eum clam habeo* (equivalent to *eum celo*; see iv. 1. 4.); the construction of which may be understood from iii. 3. 36.

16. *recte—pepererit.*] i. e. partum rectum, perfectum, non monstrosum, ediderit. R. D.

17. TROCHAIC TETRAMETERS.—*Adeon'*] ¶ See And. iv. 2. 6. *præoptares—Potius*] *Potius* might have been omitted; but it is often elegantly redundant. Cic. Pison. 7. ad Div. xv. 5. "casum potius quam te laudare mavis." R. D. ¶ This proves that he was sincere in saying "Credo," (14.) inasmuch as his suspicions are turned another way. He conceives that Myrrhina's object in keeping the affair secret was, that she might not be prevented from exposing the infant. This design upon its life he attributes to antipathy, on the part of Myrrhina, to the connexion of her family with Pamphilus; especially as she had, in the beginning, opposed the marriage.

18. *quò*] Scil. puero. *inter nos*] ¶ Between the two families. *scires,*] ¶ For *sciebas*; the subjunctive by attraction to *præoptares*. Or, licebat, oportuit; "from which you might well know," &c.

19. *perire—Potius quàm—esset—nupta?*] ¶ Anacolonthon; for *esse nuptam*. "Potius quàm optares ut esset nupta." *cum illo nupta?*] The ancients wrote *cum illo* (not, *illi*) *nupta*. Therefore each were said *nubere* with respect to the other. D.

20. TROCHAIC TETRAMETERS CAT.—*Ego etiam illorum*] ¶ I (simpleton that I was) have imputed this fault, which, as it appears, rests completely in your hands, to *even them*; who are the most innocent in the matter. *Illorum* applies to the family of Chremes.—Donatus explains "etiam" by *adhuc* scil. credidi; incorrectly. *penes.*] ¶ See Heaut. i. 1. 110.

M. Misera sum. P. Utinam sciam ita esse istuc: sed nunc mihi in mentem venit,

Ex hac re, quod locuta es olim, cum illum generum cepimus:

Nam negabas nuptam posse filiam tvam te pati

Cum eo, qui meretricem amaret, qui pernoctaret foris.

25 M. Quamvis causam hunc suspicari, quam ipsam veram, mavolo.

P. Multo prius scivi, quam tu, illum amicam habere, Myrrhina:

Verum id vitium nunquam decrevi esse ego adolescentiæ:

Nam id omnibus innatum est. at pol jam aderit, se quoque etiam cum oderit.

Sed ut olim te ostendisti, eadem esse, nihil cessavisti usque adhuc,

30 Ut filiam ab eo abduceres, neu, quod ego egissem, esset ratum:

Id, nunc res indicium hæc facit, quo pacto factum volueris.

21. *ita esse istuc*:] i. e. te miseram esse. So, in another place, "miseram? quem minus credere est?" D. ¶ i. e. that the fault did not rest solely with you, which you seem to intimate by *Misera*,—complaining that you are *wretched* from being falsely accused. Or, rather, he pays no attention to "Misera sum;" but pursues his own sentence, *utinam sciam* illorum esse hanc culpam, non tui. *sed*] ¶ "But," I cannot be sure of your innocence, for, "there occurs now to my mind, from this circumstance, a sentiment which," &c.

22. AN IAMBIC TETRAMETER.—*cepimus*:] ¶ Comp. Heaut. iii. 1. 91.

23. TROCHAIC TETRAMETERS CAT.—*Nam negabas*] ¶ See note on line 17.

24. *eo, qui meretricem*] ¶ By *eo* he alludes to Pamphilus; by *meretricem*, to Bacchis. *pernoctaret*] According to what is written above:—"quid interea? ibatne ad Bacchidem? Quotidie." D.

25. *quæ ipsam veram*,] Because the true cause is the only one which cannot be defended. D. *mavolo*.] ¶ For magis volo; i. e. malo. She says this aside.

28. IAMBIC TETRAMETERS.—*id*] Scil. amare in adolescentia. D. *jam aderit*,] *Jam* is often joined with the future tense, e. g. And. iv. 1. 50. "Soon, before long." *aderit—quæ*] ¶ See Heaut. v. 2. 14. and comp. And. i. 1. 125. Bentley proposes to read:—"esse ego: adolescentiæ Innatum est: at pol jam aderit tempus, se quoque cum aderit." *quoque etiam*] *Etiam* and *quoque* are sometimes joined; Cic. Nat.

Deor. i. 22. "non enim poeta solum suavis verum etiam cætera quoque doctus;" Plin. x. 97. "etiam ante viginti quoque;" and v. 17. R. D. ¶ Join *quoque se*, and *etiam aderit*. The meaning is:—In the amours of youth, the mind often undergoes a change;—warmth is soon succeeded by apathy; partiality by disgust,—"*quod petiit, spernit*." I would rather not confine this to the case of Pamphilus, but consider it as a general sentiment; *adolescentia* being implied to *aderit*; "But, in all such cases, the time will soon come when youth will even detest itself also," i. e. its own once favourite passions. Ruhnken aptly cites Heaut. v. 4. 20. This sentiment in Phidippus made him attach less consequence to Pamphilus' amour with Bacchis, calculating on the probable inconstancy of it.

29. *ut*] ¶ i. e. esse eadem, ut (for *quam*); or, "eadem" for *ita*; i. e. *ita ut. eadem esse, nihil cessavisti*] ¶ *nihil* for non; And. ii. 6. 9. *Eadem esse* cannot be taken, in the sense, after "ostendisse;" for, if so, *eandem* would be required.

30. *filiam ab eo*] In the matter of your daughter (*filiam*) you are not a good mother; in the matter of him (*eo*) you are not a good mother-in-law; and in that you thwart my designs (*quod ego egissem*) you are not a good wife. D. *neu*.] ¶ *et ut non*—ratum, i. e. et ut irritum.

31. *Id—factum*] ¶ "Wished THAT affair (scil. the subject from which he has digressed from line 20; relative to the birth of the child) to be managed." So, Heaut.

- M. Adeon' me esse pervicacem censes, cui mater siem,
 Ut eo essem animo, si ex usu esset nostro hoc matrimonium?
 P. Tun' prospicere, aut judicare, nostram in rem quod sit,
 potes?
- 35 Audisti ex aliquo fortasse, qui vidisse eum diceret
 Exeuntem aut introeuntem ad amicam. quid tum postea?
 Si modeste ac raro hoc fecit? nonne ea dissimulare nos
 Magis humanum est, quam dare operam id scire, qui nos
 oderit?
- Nam si is posset ab ea sese derepente avellere,
- 40 Quacum tot consuisset annos; non cum hominem ducerem,
 Nec virum satis firmum gnatae. M. Mitte adolescentem,
 obsecro,
 Et quæ me peccasse ais. abi, solum solus conveni:
 Roga, velintne uxorem an non. si est, ut dicat velle se,
 Redde: sin est autem, ut nolit, recte ego consului meæ.
- 45 P. Siquidem ille ipse non vult, et tu sensisti esse in eo, Myrrhina,

prol. 26. "Omnes vos oratos volo," scil. fieri oratos, or something similar. *res—hæc*] ¶ *Hæc* in opposition to *Id*; "THIS circumstance," to which I now revert, scil. your persevering efforts to alienate your daughter from him.

32. TROCHAIC TETRAMETERS CATALECTIC. —*cui*] ¶ *eo animo erga illam cui mater sim.* In *pervicacem*, she repeats her husband's word, line 17.

33. *eo—animo,*] ¶ The mind described by Phidippus, line 17. "Adeon' perviaci esse animo, ut puerum præoptares perire," &c. *si*] ¶ I would not be "of that mind," if this marriage were for our advantage; but, since it is the contrary, I am to be excused for that *animus*, and for wishing no offspring to survive.—Myrrhina allows him to be confirmed in this supposition, however unjust, against her; as preferring any cause whatever ("Quamvis causam," 25.) to be assigned for her conduct rather than the true one. *ex usu*] See Heaut. i. 2. 36.

35. *Audisti*] ¶ Your only ground for entertaining this mind, is that you *perhaps* heard, from *some one or other*, who (did not even see, but) *said* he saw him *going out* or *going in* (he could not say which, or that he did any thing further) to a mistress (not knowing to whom).

36. *quid tum postea?*] ἰδιωτισμός, by which contempt of trifling arguments is shown. D.

37. *modestè*] "With moderation;" or, at all events, "modestly," so as to conceal it as a shame. D.

38. *Magis humanum*] In the Terentian idiom, for *humanus*. D. *id scire, qui*] ¶ "That he should come to the knowledge of that, whence he would hate us." Or, rather, "the knowledge of that (referring to the 'ea,' by enallage of number, see ii. 2. 12.); to the end that he might hate us."

39. *Nam si*] Not satisfied in having defended Pamphilus, he even praises him for the conduct for which he had been accused. D.

40. *consuisset*] Terence, in many places, commends those who are won by *consuetudo*; And. i. 1. 84.—i. 5. 45. Hec. iii. 3. 44. D. *annos*;] Scil. *per annos*.

41. *satis firmum*] i. e. satis constanter. So, "firmæ nuptiæ;" i. 2. 26. R. D. *Mitte*] ¶ So, And. iv. 4. 25. "Mitte id quod scio."

42. *solum solus*] She fears lest Pamphilus may not comply with her requests (iii. 3. 36.), and lest many may thus know the secret. D. *conveni*:] Scil. *adolescentem*. See iii. 4. 19.

43. *velintne uxorem*] ¶ She wisely suggests the form of his question to Pamphilus; for the latter can readily answer such an one, without being induced to betray the secret. See note on *si*, 33. *est*,] Scil. *ita res est*.

44. *consului meæ*,] ¶ Scil. *filia*. "If he refuse her, I have acted wisely in checking the intimacy between them."

45. *Si quidem*] Every defence, which is

Peccatum; aderam, *cujus consilio ea par fuerat prospici.*
 Quamobrem incendor ira, esse ausam facere hæc te injussu
 meo.

Interdico, ne extulisse extra ædes puerum usquam velis.

Sed ego stultior, *meis dictis parere hanc qui postulem.*

50 Ibo intro, atque edicam servis, ne quoquam efferri sinant.

M. Nullam pol credo mulierem me miseriorem vivere.

Nam ut hic laturus hoc sit, si ipsam rem, ut siet, resciverit,

Non edepol clam me est; cum hoc, quod leviu' est, tam animo
 iracundo tulit:

Nec, qua via sententia ejus possit mutari, scio.

55 Hoc mi unum ex plurimis miseriis relliquum fuerat malum,

Si, puerum ut tollam, cogit, *cujus nos qui sit nescimus pater.*

Nam, cum compressa est gnata, forma in tenebris nosci non
 quita est:

Neque detractum ei est quicquam, qui post possit noscier, qui
 siet:

Ipse eripuit vi, in digito quem habuit, virgini abiens anulum.

60 Simul vereor Pamphilum, ne orata nostra nequeat diutius

Celare, cum sciet alienum puerum tolli pro suo.

advanced by Myrrhina, is converted by Phidippus into a further error. D.

47. *facere hæc*] Scil. To draw away your daughter, conceal the birth, and intend to expose the infant. D.

48. *Interdico,*] *Edicimus* what we desire to be done; *interdicimus* what we forbid. The prætors issued *edicta*, and *interdicta*. D. ¶ See Heaut. iv. 1. 10. *ne extulisse—velis.*] i. e. ne efferas. This was an elegant periphrasis among the ancients. Lueret. ii. 640. “ut armis Ac virtute velint patriam defendere terram;” i. e. ut defendant. R. D.

49. *stultior,*] Scil. sum quam hæc. He speaks to himself, as he retires. *hanc*] ¶ A woman like this.

51. IAMBIC TETRAMETERS.—*me*] See Heaut. ii. 3. 55.

52. *Nam ut, &c.*] Thus is shown the reason why the supposed faux pas of Philumena must be concealed for ever from Phidippus; and the poet openly shows here the danger that must ensue, if a change in the events of the play do not come for a relief. D. *ut*] For quomodo, twice.

54. *sententia*] Scil. that the child is not to be exposed. D.

55. *ex plurimis miseriis*] ¶ “Out of numerous grievances this one misfortune had been held over,” to crown all, “since he compels” &c.

56. *cujus—pater.*] ¶ “Whose father,—we know not who he is.” See note Heaut. ii. 3. 122.

57. *quita est*:] Ancient form for *quivit*. Sall. Jug. 31. “Quiequid sine sanguine civium ulcisci nequitur.” R. D.

58. *detractum ei est,*] For this was customary. D. *ei*] ¶ Scil. raptori. *quis*] “Whereby it could afterwards be known, who” &c.

59. *Ipse eripuit*] This prepares us for the finale; because the detection is made by this very ring. D.

61. *quum sciet*] When he will know that I am not fulfilling the promise which I made him, that I would expose the child. D.

ACTUS IV. — SCENA II.

SOSTRATA, PAMPHILUS.

NON clam me est, gnate mi, tibi me esse susp etam, uxorem tuam
Propter meos mores hinc abisse : etsi ea dissimulas sedulo :
Verum ita me di ament, itaque obtingant ex te, quæ exopto
mihi,

Ut nunquam sciens commerui, merito ut caperet odium illam
mei :

5 Teque antequam me amare rebar, ei rei firmasti fidem :

Nam mi intus tuus pater narravit modo, quo pacto me
habueris

Præpositam amoris tuo : nunc tibi me certum est contra gratiam
Referre, ut apud me præmium esse positum pietatis scias.

Mi Pamphile, hoc et vobis et meæ commodum famæ arbitror :

10 Ego rus abituram hinc cum tuo me esse certo decrevi patre ;

AN affectionate interview of Sostrata with her son ; wherein she clears herself of fault in the matter of Philumena's separation, declares that she will leave home, to reside in the country, and begs of him to bring back his wife, to whose content her company had appeared to be an obstacle.

1. IAMBIC TETRAMETERS.—Mad. Dacier correctly contends that the fourth Act should commence here ; in as much as the stage had been cleared. Z. ¶ The infinitive clause following (“uxorem—abisse”) is in apposition to *suspicionem* couched under *esse suspectam*. The suspicion, to wit, that your wife, &c.

2. *etsi*] ¶ Although your sense of duty towards me induces you to conceal that you entertain this suspicion against me.

3. *ita me di ament,*] ¶ See Heaut. ii. 3. 67. *itaque*] Compare ii. 2. 10. “and so may I meet from you what I ardently wish :” may you realize my good hopes concerning you.

4. *illam*] ¶ Al. *illa*. See, however, ii. 1. 22.

5. *Teque antequam, &c.*] This passage, from which no sense can be obtained, is thus restored by Bentley : “Teque ante quid me amare rebar.” R. D. ¶ Understand *ut*, joining this line in the same connexion as “Ut nunquam ;” i. e. “So may the gods love me, and so may, &c.—as I never, &c.—and as, before I thought (of late, with respect to this affair) that you loved me, you have estab-

lished a testimony to that fact,” scil. *te me amare*. The *fides* which he has afforded of his love to his mother is his “industriously dissembling his suspicions” and not coming to an open breach (“Nam mihi—amori tuo”), as another in such a case might do. See on *fides*, And. i. 1. 7. Thus, she solemnly declares (line 4.), that she is innocent of what he has cause to suspect ; as also (line 5.) that she appreciates fully the filial tenderness in him, which has made him bear it thus.

6. *habueris Præpositam*] i. e. *præposueris*. Sall. Cat. 23. “tale periculum reipublicæ haud occultum habuit.” R. D. ¶ Add. Sall. Jug. 10. “Neque ea res falsum me habuit,” and Plato, Phæd. Τὸν λόγον ὃς σου παλαι εἰλημάσας ἔχω. somewhat similar.

7. *amori tuo,*] Stronger than if she said *uxori tuæ*. D. *tibi me*] ¶ Join *tibi* with *referre* ; to which *me* is subject. *certum est*] Scil. mihi. See And. i. 3. 4. *contra*] Comp. i. 1. 13.

8. *ut apud me*] She strives that what she is about to say, may not appear the result of resentment or anger. D. *positum*] *Præmium* is properly said *poni*. Sall. Cat. 20. “fortuna omnia victoribus præmia posuit.” Virg. Æn. v. 292. “Invitat pretiis animos et præmia posuit.” R. D.

9. *hoc*] ¶ Scil. quod dictura sum. *vobis*] Tibi uxorique tuo.

10. *certo decrevi*] That her son may not attempt to dissuade. D. *patre,*] ¶ Chremes,

Ne mea præsentia obstat, neu causa ulla restet reliqua,
Quin tua Philumena ad te redeat. P. Quæso, quid istuc
consili est?

Alius stultitia victa, ex urbe tu rus habitatum migres?
Haud facies: neque sinam, ut qui nobis, mater, maledictum
velit,

15 Mea pertinacia esse dicat factum, haud tua modestia.

Tum, tuas amicas te, et cognatas deserere, et festos dies,
Mea causa, nolo. S. Nil jam mihi istæ res voluptatis ferunt.
Dum ætatis tempus tulit, perfuncta satis sum; satias jam tenet
Studiorum istorum: hæc mihi nunc cura est maxima, ut ne
cui meæ

20 Longinquitas ætatis obstat, mortemve expectet meam.

Hic video me esse invisam immerito: tempus est concedere.
Sic optime, ut ego opinor, omnes causas præcidam omnibus:
Et me hac suspitione exsolvam, et illis morem gessero.
Sine me, obsecro, hoc effugere, vulgus quod male audit mu-
lierum.

we know, had, some time since, fixed his abode in the country (see ii. 1. 27.); whither Sostrata says she has resolved to retire with him on his return from the city, where he is now only a visitor. See i. 2. 100.

13. *victa*,] For you cannot wish it. D. ¶ See i. 2. 93. *migres* ?] ¶ Scil. deest ut.

14. *Non facies* :] Not forbidding; but as if he said, I know you will not do such a thing. D. ¶ Some make “neque sinam” parenthetic, joining “Non facies ut.” *maledictum*] ¶ *Maledictum esse*; the impersonal; “may wish a calumny to be uttered against us.”

15. *factum*,] ¶ Scil. ut tu rus habitatum migras. *haud tua*] ¶ Not attribute it to your condescension, which alone is the true cause.

17. *jam*] ¶ As my youthful days are past away. *istæ res*] ¶ Things of that nature; hæc and its compounds were anciently used for the Nominative plural, feminine.

18. *tulit*,] Passum est, permisit. Virg. Æn. ii. 291. “Sat patriæ Priamoque datum.” D. ¶ Rather *se tulit*; præbuit; see And. i. 2. 17. *perfuncta*] Scil. isthis rebus.

19. *Studiorum*] Studia are all those things in which we are conversant and take delight; as in And. i. 1. 29. R. D.

20. *Longinquitas*] This word applies not only to space of place, but also of time. Liv. v. 15. “jam per longinquitatem belli.” R. D. ¶ So “longitudinem,” Hæut. v. 2. 10.

mortemve expectet] ¶ Anacolouthon; “neve quis mortem expectet meam,” for “neve cui mors expectetur mea.” *expectet*] ¶ “Be wishfully looking forward to.” See And. ii. 6. 4.

21. *Hic video*] She is proceeding under the influence of her erroneous conjecture. E. *invisam*] She does not add, to whom. D. *tempus est*] ¶ When matters have gone so far that I am *invisa*, it is full time to give place.

22. *causas præcidam*] ¶ Will most effectually cut short, remove, all causes of dissatisfaction, from all. Compare Hor. Ep. i. 2. 9. “Antenor censet belli præcidere causam,” *omnibus* :] She uses this general word, lest, by particularising, she might impugn her daughter-in-law. D. ¶ *Omnibus* is the dative.

23. *illis*] ¶ Intimating that there is a party of several persons leagued against her. *morem gessero*.] With acrimony; implying that their wish was that she should be constrained to leave her house. D. ¶ See And. iv. 1. 17.

24. *vulgus—mulierum*.] ¶ Comp. And. iii. 4. 4. “vulgus servorum;” and note. *quod*] ¶ For *propter quod*, as frequently with Terence. She here alludes to ii. 1. 4. “omnes socrus oderunt nurus.” *male audit*] ¶ i. e. male dicitur; *audio* occurs frequently for *vocor*, *appellor*; i. e. audio me vocari, appellari. Hor. Sat. ii. 7. 101. “Subtilis veterum

- 25 P. Quam fortunatus cæteris sum rebus, absque una hæc foret,
Hanc matrem habens talem, illam autem uxorem. S. Obsecro,
mi Pamphile,
Non tute incommodam rem, ut quæque est, in animum inducas
pati?
Si cætera ita sunt, ut tu vis, itaque ut esse ego illam existimo,
Mi gnate, da veniam hanc mihi: reduce illam. P. Væ misero
mihi!
- 30 S. Et mihi quidem: nam hæc res non minus me male habet,
quam te, gnate mi.

judex et callidus audis;" Id. Ep. i. 16. 17.
"si curas esse quod audis."

25. *absque una hæc foret*] *Absque foret* for *abesset*. To *una* understand *res*. D. For *hæc* admit the *hæc* of Donatus; *hæc*, scil. *re*; not *uxore*, an error of Donatus. B. i. e. si *hæc una res abesset*; Phorm. i. 4. 11. "nam *absque eo esset*." This formula is not found except with comic writers; for *they* alone use the preposition *absque*, which does not signify *sine*, but merely an exception. See Vorstius De Latin. merito suspecta. 9. R. D. ¶ Understand *si* as in the passage cited from the Phormio; which, by the by, is a strong testimony in favour of "*hæc*;" as this would make the two passages parallel, *si res* being implied in each. By the *una hæc res* he means that circumstance which is now the real and secret cause of his sorrow; this he exclaims on the impulse of his thoughts, not regarding Sostrata's presence.

26. *habens*] ¶ Join this, in sense, with *fortunatus*; "blessed—in having." &c. *talem*,] ¶ i. e. tam bonam, eximiam. *autem*] ¶ *Talem* is implied here.

27. *Non tute*] Sostrata perceives that her son is vexed at the prospect of her departure to the country, and here encourages him to bear whatever fortune may be, with resignation. E. *ut quæque est*,] ¶ Supply *ita* (Heaut. ii. 3. 65.), "as each untoward circumstance is, so fortify yourself with adequate resignation." Compare Hor. i. 3. 78, 79. "ac, res Ut quæque est, ita supplicis delicta coeret."

28. *itaque*] ¶ Resolve this. See 3. *ut*

esse ego illam existimo?] ¶ This is, as it were, but a paraphrase for "*ut vis*,"—"if the rest are in such a way as you wish, and in such a way as I consider her to be," to wit, "as you wish." Or, explain by ellipsis, "*itaque illa est, ut esse ego*," &c.—If so (she says), you have no reason to be inordinately grieved at my departure; nay rather permit it (*da veniam hanc*), and bring Philumena back.

30. *Et mihi quidem*:] ¶ There is a great deal of the pathetic in this scene. The characters of the mother and mother-in-law in Sostrata; of the son and husband in Pamphilus; are admirably drawn. The former has her son's happiness at heart,—would cheerfully submit to a sacrifice of her own, in order to promote *his*,—tenderly strives to make that sacrifice appear light in his eyes, from the same motive,—and is ready to do all in her power to gratify that daughter-in-law, by whom she cannot but consider herself severely injured.—The latter, with a truly filial devotion, dreads any imputation which his mother may incur,—will not allow her happiness to be in any degree compromised on his account,—and keeps a strict guard on conjugal honour and fidelity, in not betraying a fact which would, if known, be prejudicial to his wife's reputation; though the disclosure of it is the only means whereby his refusal to bring her home can be accounted for, and his mother be cleared of all imputations. He is thus in a dilemma and speaks little. Besides, "Deepest grief is silent ever."

ACTUS IV.—SCENA III.

LACHES, SOSTRATA, PAMPHILUS.

QUEM cum istoc sermonem habueris, procul hinc stans accepi,
uxor.

Istuc est sapere, qui, ubicunque opus sit, animum possis flectere;
Quod faciendum sit post fortasse, idem hoc nunc si feceris.

S. Fors fuat pol! L. Abi rus ergo hinc: ibi ego te, et tu me
feres.

5 S. Spero ecastor. L. I ergo intro, et compone, quæ simul
tecum.

Ferantur. dixi. S. Ita ut jubes, faciam. P. Pater.

L. Quid vis, Pamphile? P. Hinc abire matrem? minime.

L. Quid ita istuc vis?

P. Quia de uxore incertus sum etiam, quid sim factururus.

L. Quid est?

LACHES approves of his wife's proposal of going with him to the country.

1. AN IAMBIC TETRAMETER CAT.—*Quem—sermonem*] *Sermonem*, the implied antecedent, is object to "accepi." *procul hinc*] Bentley correctly reads *procul hic*, for *procul* does not always imply a long distance. R. D. Read also *astans*, as *Heaut. v. 2. 7. B.* ¶ Comp. *Hor. ii. 6. 105.* Where *procul* is interpreted, "non ita procul," hard by; Doering cites *Virg. Ec. vi. 16.* "Serta procul tantum capiti delapsa jacebant." *Æn. x. 835.* "procul area ramis Dependet galea." Comp. also *Hor. Ep. i. 7. 32.* "Cui mustela procul, Si vis, ait, effugere istinc." *accepi,*] ¶ See note on "Teneo," *And. i. 1. 59.*

2. AN IAMBIC TETRAMETER.—*Istuc*] This word is exceptive here; as if all her conduct, except this, had been foolishness. D. *qui,*] ¶ That principle whereby one is able to, &c. is an instance of wisdom. *possis*] ¶ The second person, I conceive, for the third; as also in "feceris." See *And. i. 1. 108.*

3. TROCHAIC TETRAMETERS CATALECTIC.—*Quod faciendum—feceris.*] ¶ This line is as an explanation (comp. i. 2. 26.) of "qui—flectere;" or, in other words, two descriptions are given of *sapere* (i. e. a wisdom), which is described as that (*istuc est*) "qui—flectere;" and, which takes place "Quod—si feceris." Therefore there is an-

acolouthon; "si feceris" being put for "*quid feceris.*" "If this same thing should be done at the present time, which must probably be done in the end, come what will." Thus he approves of Sostrata's plan of retiring from the city at once; as it is a step which she would be obliged to take at all events some time hence.

4. *Fors fuat*] i. e. fortuna adsit, faveat The most ancient writers often used *fuo* for *sum*; from *φύω* or *φύμι*, whence *fui* and *facturus* have remained. *Virg. Æn. x. 108.* "Tros Rutulusve fuat." R. D. ¶ May good fortune attend our departure.

5. *Spero*] She remembers former quarrels and the old man's bitterness, and therefore does not confirm what he says, but replies with a hope. D. *componere*] This properly means, to pack up, to collect together. *Plaut. Mil. iv. 7. 21.* "Omnia composita sunt; quæ donavi auferat." R. D.

6. AN IAMBIC TRIMETER.—*dixi.*] Confirming his resolution; transferred from the forum and pleaders; *Cic. Verr. ii. 30.* "præco dixisse pronunciat." D. *Pater.*] ¶ Remonstrating against the measure.

7. A TROCHAIC TETRAMETER.—*Hinc abire*] ¶ *Scil. decet, oportetne.* He thus answers his own question. *istuc*] *Scil. non abire matrem.*

8. TROCHAIC TETRAMETERS CATALECTIC.—*etiam,*] See *And. i. 1. 89.*

Quid vis facere, nisi reducere? P. Equidem cupio, et vix contineor:

10 Sed non minuat meum consilium. ex usu quod est, id persequar.

Credo ea gratia concordēs magis, si non reducam, fore.

L. Nescias. verum id tva refert nihil, utrum illæ fecerint,

Quando hæc abierit. odiosa hæc est ætas adolescentulis:

E medio æquum excedere est: postremo nos jam fabulæ

15 Sumus, Pamphile, "Senex atque anus."

Sed video Phidippum egredi per tempus: accedamus.

ACTUS IV.—SCENA IV.

PHIDIPPUS, LACHES, PAMPHILUS.

TIBI quoque edepol sum iratus, Philumena,

Graviter quidem: nam herele abs te factum est turpiter:

Etsi tibi causa est de hac re: mater te impulit:

9. A TROCHAIC TETRAMETER.—*cupio*,] ¶ Scil. reducere. *contineor*:] Scil. quin reducam. Al. *contineo*, scil. me.

10. TROCHAIC TETRAMETERS CATALECTIC. *minuat*] ¶ See And. ii. 3. 18. *ex usu*] See Heaut. i. 2. 36. *persequar*.] See iii. 5. 4.

11. *ed gratiā*] ¶ This line is either, a reason for his not taking back his wife; or a reason why his mother should not go to the country.—If the former, explain *ea gratia*, "in consequence of this, *to wit*, if I do not bring her back."—If the latter (which I prefer), explain *ea gratia*, "in consequence of this, (*to wit*, if my mother abide here) they will be more at peace, in the result (as I have resolved upon, *non minuat*) of my not bringing her back," than if my mother were to leave the city, which would widen the breach by her appearing thus to flee from Philumena, *si non reducam*.] To consult for the verse, which is too long, expunge *non*, that *Credo* may be spoken ironically. B.

12. *Nescias*.] ¶ Scil. Whether that will produce the desired effect or not. *tua*] ¶ Scil. RE, in "refert." *utrum*] ¶ The adjective; "which of the two courses *they* may adopt;" whether they be concordēs, or discordēs.

13. *odiosa*, &c.] ¶ "There is nothing, I suppose, in these words, which provokes a smile; yet the humour is strong, as before" [iii. 5. 12]. HURD. "Quæ sine motu animi

et suavissima voluptate legi non possunt." HEINSIUS. *hæc atas*] ¶ Scil. atas nostra, seniorum.

14. *E medio—excedere*] Whether does he mean, from the city, or, from life?—A person whose presence is annoyance and can be dispensed with, is said "in medio stare." This, too, is spoken with spite. D. ¶ *Sotrata*, iv. 2. 21. "tempus est concedere." *fabulæ*] ¶ A bye word, a reproach.

15. AN IAMBIC DIMETER.

16. AN IAMBIC TETRAMETER CAT.—*per tempus*:] ¶ See And. iv. 4. 44.

PHIDIPPUS acquaints Laches of the birth of his grandson, and joins him in urging Pamphilus to take his wife home. Laches, particularly, argues with him at length; but, finding him obstinate, concludes that his affections are still engaged by Bacchis; Phidippus thinks the same; wherefore they agree that Bacchis is to be sent for, and threatened.

1. IAMBIC TRIMETERS.—*quoque*] Not only against your mother, or mother-in-law. D.

2. *factum est turpiter*:] In having left your husband's house. D.

3. *causa*] ¶ The excuse, the plea which you allege. So, And. i. 5. 23. *de hac re*:] i. e. as concerns this thing. Such force of *de* has been explained above. R. D. *de hac re: mater te impulit*:] ¶ Understand *nam*, or

- Huic vero nulla est. L. Opportune te mihi,
 5 Phidippe, in ipso tempore ostendis. PH. Quid est?
 PA. Quid respondebo his? aut quo pacto hoc aperi-
 am? L. Dic filiæ, rus concessuram hinc Sostratam:
 Ne revereatur, minus jam quo redeat domum. PH. Ah,
 Nullam de his rebus culpam commeruit tua:
 10 A Myrrhina hæc sunt mea uxore exorta omnia.
 Mutatio fit: ea nos perturbat, Laches.
 PA. Dum ne reducam, turbent porro, quam velint.
 PH. Ego, Pamphile, esse inter nos, si fieri potest,
 Affinitatem hanc sane perpetuam volo:
 15 Sin est, ut aliter tua siet sententia,
 Accipias puerum. PA. Sensit peperisse: occidi!
 L. Puerum! quem puerum? PH. Natus est nobis nepos:
 Nam abducta a vobis prægnans fuerat filia;

quod, impulit. AL. *de hac re mater, quæ te impulit.*

4. *Huic*] Ipsi matri, scil. D.
 5. *ostendis. Quid est?*] ¶ See And. iv.
 2. 3.

6. *hoc aperi- am?*] ¶ Lay openly before them, as I must do, my resolution not to take Philumena home. The last words of Pamphilus were on *this* subject. (iv. 3. 11.) AL. *operiam*, which several adopt, condemning *aperiam* as without sense. Pamphilus speaks this aside.

7. *filiæ,*] He does not add *tua*; as much as to say, our common daughter. D.

8. *revereatur,*] Intimating that she did not *hate* Sostrata, but only *feared* her; and as if the mother-in-law was to expect, not hatred, but reverence. D. *Ne*] ¶ Join with *Dic*; *Dic*, ut non revereatur. *minus jam quo*] *τῆς καὶ ἀναστροφῆς*, for quo minus jam. D.

9. *tua :*] *Uxor* is to be implied, as he uses *uxore* afterwards. D. ¶ There is antithesis between *tua* and *mea*, next line.

11. *Mutatio fit :*] Criminis scil. et peccati; i. e. the fault is transferred from your wife to mine; *ea*, i. e. uxor, Myrrhina. D. *Mutatio fit* is spoken aside by Pamphilus. B. ¶ Might we explain, “a change is taking place” from the state of things subsisting when we last met;? i. e. Philumena is *now* ready to return home; for the last words of Phidippus to Laches on the subject, were ii. 2. 30. “*Nunc quidem ut videtur,*” scil. “sancte adjurat, Non posse apud vos Pamphilo, se, absente, perdurare.” This interpretation merely occurs to me; I do not prefer it to, “the whole face of affairs is now

altered,” “they assume a new course;”—it is a birth.

12. *Dum ne reducam,*] ¶ This he does not industriously utter in a low voice; therefore, as I conceive, it is heard by Phidippus, who immediately turns towards him with the reply following. *turbent porro,*] i. e. Let them quarrel, raise tumults. Virg. Ecl. i. 12. “usque adeo turbatur agris.” Bentley corrects, *turbet*, scil. Myrrhina; which reading better corresponds to “ea nos perturbat.” R. D. *quam*] i. e. quantum. Cic. Nat. Deor. ii. 17. “hic, quam volet, Epicurus jocetur.” Id. Cael. 26. “quam velit, sit potens.” R. D.

13. *Ego,*] See Heaut. v. 4. 9.

14. *sane perpetuam*] In as much as it is a vow of wedlock, that it is to endure constant during life. Virg. Æn. i. 73. “Connubio jungam stabili, propriamque dicabo, Omnes ut tecum meritis pro talibus annos Exigat.” Quinctil. Declam. 376. “uxor mihi socia thori, vitæ consors, in omnem ætatem jungendam.” That by which this league is dissolved, is *divortium*. L.

15. *Sin est, ut*] He shuns, by euphemism, to mention what would be ominous,—divorce. Virg. Æn. viii. 582. “gravior ne nuncius aures Verberet,” D. ¶ Comp. Adel. iii. 4. 46. “Sin aliter animus vester est,” Ib. iii. 5. 5. “Sin aliter de hac re est ejus sententia.” See Heaut. i. 1. 114.

16. *Accipias puerum.*] According to law; for children followed the father. D. ¶ For the imperative; see And. iii. 4. 19. *occidi!*] ¶ This is heavy to his ear; for thus the plan of concealment proposed by Myrrhina to him (iii. 3. 40, 41.), is at once overthrown.

17. *nobis*] For they both are grandsires. D.

Neque fvisse prægnantem unquam ante hunc scivi diem.

- 20 L. Bene, ita me di ament, nuncias: et gaudeo
Natum illum, et tibi illam salvam: sed quid mulieris
Uxorem habes? aut quibus moratam moribus,
Nosne hoc celatos tamdiu? nequeo satis,
Quam hoc mihi videtur factum prave, proloqui.
- 25 PH. Non tibi illud factum minus placet, quam mihi, Laches.
PA. Etiamsi dudum fuerat ambiguum hoc mihi,
Nunc non est; cum eam consequitur alienus puer.
L. Nulla tibi, Pamphile, hic jam consultatio est.
PA. Perii! L. Hunc videre sæpe optabamus diem,
- 30 Cum ex te esset aliquis, qui te appellaret patrem.
Evenit; habeo gratiam dis. PA. Nullus sum.
L. Redue uxorem, ac noli adversari mihi.
PA. Pater, si illa ex me liberos vellet sibi,

21. *Natum illum*, &c.] That I have a grandson, and that you have your daughter safe. D. *quid mulieris*] Reproof and contempt: so also "*quid hominis*?" as Virg. *Æn.* i. 82. "Tu mihi quodcumque hoc regni." But, on the other hand, implying respect we say thus, "*quem hominem habes*?" D.

22. *moratam*] i. e. præditam. *Moratus* is used either in a good, or a bad sense. Liv. xxvi. 22. "*multitudinem melius moratam*." xlv. 23. "*si hoc in tam bene morata civitate accidere potuit*." R. D. There is no verb for this participle. D.

23. *Nosne hoc celatos*] ¶ Scil. habuisse; i. e. celasse. "Could she conceal this from us so long?" See And. iii. 4. 6. *hoc*] Not the birth, but Philumena's pregnancy. D.

24. *Quam hoc*, &c.] He speaks with moderation; for a woman is not to be too severely accused to her husband. D.

25. ¶ Ruhnken professes to be ignorant of the sense of this line; Bentley emendates: "*Non mihi illud factum minus dolet quam tibi*;"—which is to me unintelligible; nay, (I must be excused) not even Latin; and I am surprised to see that the former scholar admits it without further comment. EXPLAIN: "is not less agreeable (i. e. more disagreeable) to you, than it is to me;" *minus placet* is used in the sense of *magis displicet*; for *parum placet* is equivalent, by the prevailing idiom, (which puts *parum* for *non*. And. iv. 1. 47, 55. Heaut. ii. 3. 93.) to *displicet*. "I am as much displeased at my wife's conduct as you are." Laches.] ¶ As much as to say, "I assure you."

26. *hoc*] ¶ This imports the same as the "*hoc*" of line 6, where see note. Though there might have been a chance of my bringing home Philumena if the child had been exposed; there is none whatever *now*, since the infant, begotten by another, is being reared. This and next line are spoken aside.

27. *consequitur*] Metaphor from the flocks, which, when yet young, follow the dam. Virg. Georg. iii. 316. "Atque ipsæ memores redeunt in teeta, suosque deducunt." D. Hor. Od. i. 23. 11. "desine matrem, tempestiva, sequi, viro." R. D.

28. *jam*] ¶ When matters have fallen out so favourably. *Nulla—consultatio est.*] i. e. nihil consulendum est, de reducendâ, "You have no occasion *now* to deliberate on a matter so evident, as to call only for action." See And. ii. 3. 26. He proceeds, "Hanc," &c. not hearing "Perii."

30. *appellaret patrem.*] ¶ To be denied this happiness was considered a signal instance of misfortune. Hom. Il. i. 408. Οὐδὲ τί μιν παῖδες ποτὶ γούνασι παππάζουσι. To such an idea probably Ulysses alludes, Id. Il. β. 260. Μηδ' ἐτι Τηλεμάχῳ πατὴρ κεκλημένος εἶναι.

31. *Nullus sum!*] ¶ Aside. See And. ii. 2. 33. Pamphilus, in this interval, while his father speaks, is collecting himself, and preparing the excuse which follows. (*Pater, si*, &c.)

32. *Pater, si*] ¶ He argues that Philumena, had she wished their union to be cemented, would not have concealed from him the nature of her illness. This is a feigned pretext, that he may appear to have good rea-

- Aut se esse mecum nuptam; satis certo scio,
 35 Non me clam haberet, quod celasse intelligo.
 Nunc, cum ejus alienum esse a me animum sentiam,
 Neque conventurum inter nos posthac esse arbitror;
 Quamobrem reducam? L. Mater quod suasit sua,
 Adolescens mulier fecit: mirandumne id est?
 40 Cense'n' te posse reperire ullam mulierem,
 Quæ careat culpa? an quia non delinquent viri?
 PH. Vosmet videte jam, Lache, et tu Pamphile,
 Remissane opus sit vobis, reductan' domum.
 Uxor quid faciat, in manu non est mea.
 45 Neutra in re vobis difficultas a me erit.
 Sed quid faciemus puero? L. Ridicule rogas.
 Quicquid futurum est, huic svum reddas scilicet,
 Ut alamus nostrum. PA. Quem ipse neglexit pater,
 Ego alam? L. Quid dixti? cho, an non alemus, Pamphile?
 50 Prodemus, quæso, potius? quæ hæc amentia est?

son for not bringing her home; without advancing the *true* reason, scil. that he believes the child to be "alienus pro suo."

35. *me clam haberet,*] ¶ See iv. 1. 15. *haberet illa, uxor* scil. *celasse*] ¶ Supply *illam*.

36. *sentiam,*] ¶ Scil. from the fact of her concealing this from me.

37. *Necque*] ¶ Resolve this; etiam non. al. *arbitrer*; i. e. et cum non arbitrer. *conventurum—esse*] See i. 2. 103. Equivalent to "concordiam futuram esse."

38. *Mater*] ¶ He should not judge harshly of his wife, who was misguided by her mother, and whose exhortations would naturally (from the disparity of their years) have influence over a young mind. Therefore *she* alone is culpable for this unwarrantable concealment.

41. *culpâ?*] ¶ He allows that Philomena was so far in fault, as she yielded too much to her mother's control. *quia non*] ¶ Because men, *forsooth*, are exempt from error; do you determine that the other sex is infallible?—Irony.

43. *Remissane opus sit*] ¶ Al. *Remissam—opus—reductam domum*.—Understand Philomena. *Remissâ* means, discharged, divorced, from the married state; for in that case, the wife was *sent back* to her parents' house. *reductan'*] Thus Faernus and Bentley have restored from ancient copies, for *an reductâ*. "Whether ye consider it your advantage, that she should be sent back to me, or led home." *Ne ne* is put for *ne an*, Tibull. xlv.

20. Cic. Orat. ii. 10. R. D. ¶ *an reducta*, adopted in Zeunius, is at variance with the metre.

44. *in manu non est mea.*] ¶ Comp. iii.

5. 43. I cannot control my wife's conduct herein; she has shown an inclination to act independently; I can, therefore, but speak for myself. Donatus explains otherwise:—*uxor mea quid faciat, in manu ejus non est*.

45. *Neutrâ in re*] ¶ Neque in remittenda, neque in reducenda.

46. *faciemus puero?*] ¶ See And. iii. 5. 8. *Ridiculè rogas.*] ¶ It is absurd to raise a question on the subject.

47. *Quicquid futurum est,*] ¶ Whatever is to happen; i. e. whether Pamphilus takes his wife home or not, he is bound to take charge of his own child.

48. *ipse—pater,*] ¶ Pamphilus means, "the father that begat him," whom he, as yet, knows not; but fortunately he utters his words in an equivocal form, so that Laches thinks he means, "meus pater," i. e. Laches. Most probably he does not intend this to be overheard at all.

49. *annon alemus,*] ¶ Scil. nos domi. Do we not intend to rear him at home; have I not just said "*Ut alamus nostrum*?" Hence the force of "*Pamphile*;" see Heaut. iii. 1. 31.

50. *Prodemus,*] Deseremus, projiciemus, porro dabimus. Virg. Æn. i. 255. "unius ob iram Prodimur." D. ¶ See Heaut. iv. 1.

26. Do we propose, think you, to abandon him, cast him off?

- Enimvero prorsus jam tacere non quco :
 Nam cogis ea, quæ nolo, ut, præsentē hoc, loquar.
 Ignarum censes tvarum lacrymarum esse me ?
 Aut, quid sit id, quod sollicitere ad hunc modum ?
- 55 Primum, hanc ubi dixi causam, te propter tuam
 Matrem non posse habere hanc uxorem domi ;
 Pollicita est ea se concessuram ex ædibus.
 Nunc, postquam ademtam hanc quoque tibi causam vides ;
 Puer quia clam te est natus, nactus alteram es.
- 60 Erras, tui animi si me esse ignarum putas.
 Aliquando tandem huc animum ut adducas tuum,
 Quam longum spatium amandi amicam tibi dedi ?
 Sumtus, quos fecisti in eam, quam animo æquo tuli ?
 Egi atque oravi tecum, uxorem ut duceres :
- 65 Tempus dixi esse : impulsu duxisti meo.
 Quæ tum, obsecutus mihi, fecisti ut decuerat :
 Nunc animum rursus ad meretricem induxti tuum :
 Cui tu obsecutus, facis huic adeo injuriam :
 Nam in eandem vitam te revolutum denuo

51. *Enimvero*] ¶ See Heaut. ii. 3. 79. *tacere*] ¶ The old man, as it here appears, has been, for some time back, brooding over the suspicion to which he now prepares to give utterance; prefacing it, however, by a long reproof. It is given, at length, 67. "Nunc animum," &c. See note iii. 5. 65.

52. *hoc*,] ¶ Socro, Phidippo.
 53. *Ignarum—tuarum lacrymarum*] ¶ With sarcasm, imitating, by his pronunciation, the drawl of a person dolefully complaining; so "tædet me quotidianarum liarum formarum."

54. *quod*] ¶ *Propter quod. ad hunc modum ?*] i. e. immoderately. D.

59. *nactus*] A person is properly said *nancisci*, who, prepared to lay hold on a thing before it is within reach, immediately, when it comes, grasps it. D. *alteram*] ¶ Scil. causam, pretext for not bringing her home.

60. *ignarum*] ¶ An adjective apparently governing a genitive case. "Of such specimens as *Amans virtutis*,—*Tenax propositi*,—*Impatiens iræ*,—*Inops consilii*,—*Ultimus Romanorum*, &c. some may be explained after the manner just set forth [see the rule quoted, Heaut. ii. 1. 13.]: in others, the adjective, by being taken substantively (e. g. *Amans* for *Amator*)—may claim the license of governing the genitive." Phillips, Latin Exercises, chap. ix. (g.)

61. *Aliquando*] At some time, though late. *huc*] ¶ Scil. ad nuptias. *ut adjungas*] Al. *ut adducas*; so v. 3. 38. R. D. ¶ *Ut* connects this line with line 62. "How long did I give you your own way, with hopes that (*ut*) you would, at some time, however late," &c.

62. *amandi*] ¶ The gerund; see And. iii. 3. 9.

64. *oravi tecum*,] Anciently for "oravi te," as Plaut. Rudent. iii. 4. 68. "sci'n quid tecum oro senex?" R. D.

65. *Tempus*] For he had now suffered him much and for a long time. D. *impulsu*] ¶ Accordingly he effected it "Tundendo atque odio," i. 2. 48.

66. *Quæ tum*,] ¶ i. e. *Secundum, quoad*, quæ; "as to which things in then obeying me, you did as you ought to do," joining *Quæ*, in the sense, with *obsecutus*. Or, "Quæ tum fecisti (i. e. tum duxisti) obsecutus mihi (obsequio erga me) ut decuerat facere (ut decuerat ducere)." Adopt the former.

68. *Cui tu obsecutus*,] ¶ In acting agreeably to me you did your duty (*ut decuerat*); but in acting agreeably to Bacchis, you are guilty of injustice. *huic*] ¶ *uxori tuæ. adeo*] ¶ As you must, doubtless, be conscious of.

69. *eandem*] ¶ The same as you pursued before marriage. *revolutum*] As if unwill-

- 70 Video esse. PA. Mene? L. Te ipsum. et facias injuriam;
 Quum fingis falsas causas ad discordiam,
 Ut cum illa vivas, testem hanc cum abs te amoveris.
 Sensitque adeo uxor: nam ei causa alia quæ fuit,
 Quamobrem abs te abiret? PII. Plane hic divinat: nam id
 est.
- 75 PA. Dabo jusjurandum, nihil esse istorum, tibi. L. Ah,
 Reduc uxorem: aut, quamobrem non opus sit, cedo.
 PA. Non est nunc tempus. L. Puerum accipias: nam is qui-
 dem
 In culpa non est. post de matre videro.
 PA. Omnibus modis miser sum; nec, quid agam, scio:
- 80 Tot me nunc rebus miserum concludit pater.
 Abibo hinc, præsens quando promoveo parum:
 Nam puerum injussu, credo, non tollent meo,
 Præsertim in ea re cum sit mi adjutrix socrus.
 L. Fugis? hem! nec quicquam certi respondes mihi?
- 85 Num tibi videtur esse apud sese? Sine:

ing, or not aware; for he makes some allowance. D. ¶ Rolled back; gradually losing, as it were, the ground which you had gained. Metaphor from a body, which, having attained a certain height on a hill, rolls back. The use of *relabor* is similar in Horace, coupled with “furtim.”

71. *ad discordiam*.] ¶ For the purpose of encouraging disunion between you and your wife, with the ulterior object of a divorce, that you may live with Bacchis the more freely. Laches is interested in a pecuniary way here. See on iii. 5. 65.

72. *cum illâ vivas*.] To live with is worse than to love, such a character. D. *testem*] In commendation of the wife, whom he considers as a witness merely; not an impediment. D.

73. *adeò*] ¶ “As might be expected.” See And. iii. 3. 47.

74. *Planè*] i. e. omninò. R. D. *divinat*:] This verb usually means, to predict future events, as prophets, thence called *divini*. Sometimes also it is applied in reference to the past, and imports, to declare truth, to hit off to a nicety. R. D.

75. *Dabo jusjurandum*.] When proofs and testimonies fail, the oath is employed, called *ἄπειρος πίστις*. D. See And. iv. 2. 11. *istorum*.] Not to dwell on each particular. D.

76. *non opus*] Scil. *reducta*. D. *opus*] ¶ Expedient. See Heaut. i. 2. 13. *cedo*] i. e. *dice mihi*.

77. *Non est nunc tempus*.] Because my father-in-law is present. D. ¶ Thus, the meaning would be:—This is not the time to give you my reason;—but explain, This is not the time to bring her home, as she is not yet sufficiently recovered; accordingly “post de matre.” *quidem*] ¶ At least.

78. *post de matre videro*.] He wisely concedes the point about the mother, that he may procure the child; for he knows that the offspring is a firm bond between parents. D.

80. *miserum*] See iii. 1. 5. *concludit*] Metaphor from a wild beast ensnared. D. See And. ii. 3. 12.

82. *Nam puerum*] The poet takes care that the disclosure may be withheld as yet, and that a divorce may be prevented. D. *injussu—non tollent*] ¶ They will not rear the child, if I be not in the way to give direction to that effect. Therefore my absence will but ensure its exposure, which is my wish.

83. *adjutrix*] Because women do not wish, that any object but themselves should engage their husband's regard. E. ¶ He knows this from his interview with Myrrhina, Act iii. Scene 3.

85. *Num tibi*] ¶ Turning to Phidippus, Pamphilus having withdrawn. *esse apud sese?*] As if he was insane, from love for the courtesan. D. ¶ See And. v. 4. 34. *sine*:] ¶ Leave him to himself; let him come round as he may.

- Puerum, Phidippe, mihi cedo : ego alam. PH. Maxime.
 Non mirum fecit uxor mea, si hoc agre tulit :
 Amaræ mulieres sunt ; non facile hæc ferunt.
 Propterea hæc ira est : nam ipsa narravit mihi :
 90 Id ego, hoc præsentē, tibi nolueram dicere :
 Neque illi credebam primo : nunc verum palam est.
 Nam omnino abhorrere animum huic video a nuptiis.
 L. Quid ergo agam, Phidippe ? quid das consili ?
 PH. Quid agas ? meretricem hanc primum adeundam censeo :
 95 Oremus : accusemus gravius : denique
 Minitemur, si cum illo habuerit rem postea.
 L. Faciam ut mones. Cho puer, curre ad Bacchidem hanc
 Vicinam nostram : huc evoca verbis meis.
 Et te oro porro, in hac re adjutor sis mihi. PH. Ah,
 100 Jamdudum dixi, idemque nunc dico, Lache,
 Manere affinitatem hanc inter nos volo,
 Si ullo modo est ut possit ; quod spero fore.
 Sed visne adesse me una, dum istam convenis ?
 L. Imo vero abi : aliquam puero nutricem para.

87. *hoc*] ¶ Scil. quod tu *plainè* divinas. scil. "Sensitque adeo uxor." It is no wonder (he argues) if my wife takes up his daughter's cause, when she considers her to have been thus grossly injured.

89. *Propterea*] ¶ Scil. Quia hæc non fert. *ipsa narravit mihi* :] ¶ Alluding to what his wife (as he had reminded her, iv. 1. 21—24.) had told him at the time of Philumena's marriage:—"negabas nuptam filiam tuam posse te pati cum eo, qui meretricem amaret: qui pernoctaret foris." Donatus appears to take this view. But Phidippus rather alludes to the sentiments expressed by Myrrhina to him this very day, wherein she gave him to understand (by line 33. of that scene) that this ira was really occasioned by the continuance of those feelings, which he accuses her of having held at the time of her daughter's marriage. From *nolebam dicere*, I think, it is evident that this *narratio* of Myrrhina was, at least, very recent ; but "*credebam primò*" seems to refer to her expressions at the time of the marriage.

92. *animum huic*] ¶ For *hujus*, i. e. Pamphili. *a nuptiis*.] This would grieve

Laches more than if he said *a filiâ meâ*, for, the latter might be caused by transient anger. D. Comp. And. v. 1. 10. "abhorrenti ab re uxoria."

94. *primum*] We may understand, "and then Pamphilus." D.

95. *Oremus* ;] i. e. eloquamur ; talk to her at full length : whence orators are said *orare* and *perorare*. Virg. *Æn.* vi. 124. "Talibus orabat dictis." D.

98. *verbis meis*.] i. e. nomine meo. Cic. Div. ix. 6. "Caninius me tuis verbis admonuit." See Cortius on Sall. Jug. 21. R. D.

99. *Et te*] ¶ Resuming from "Faciam ut mones."

103. *Sed visne*] We had better suppose Phidippus to ask this, with a manner indicating disinclination to be present. Therefore Laches assigns another matter to his care. D.

104. *para*.] ¶ "Hire ;" particularly (though not exclusively) when applied to servants or domestics. Hor. Sat. ii. 3. 129. "servosve, tuos quos are pararis." and Ib. 215.

ACTUS V.—SCENA I

BACCHIS, LACHES.

NON hoc de nihilo est, quod Laches nunc me conventam esse
expetit :

Nec pol me multum fallit, quin, quod suspicor, sit quod velit.

L. Videndum est, ne minus propter iram hanc impetrem, quam
possem :

Aut ne quid faciam plus, quod me post minus fecisse satius sit.

5 Aggrediar. Bacchis, salve.

B. Salve, Laches. L. Credo edepol te nonnil mirari,
Bacchis,

Quid sit, quapropter te huc foras puerum evocare jussi.

B. Ego pol quoque etiam timida sum, cum venit mi in mentem
quæ sim,

Ne nomen mihi quæstus obstet : nam mores facile tutor.

BACCHIS clears herself to Laches of the charge imputed to her (see argument to preceding scene), and, according to his request, promises to satisfy the women also on the subject.

1. IAMBIC TETRAMETERS. — *hoc — quod*] ¶ This viz. that Laches seeks an interview with me.

2. *multum fallit*,] ¶ See Heaut. iv. 2. 1. *quod velit*.] ¶ i. e. quod me velit ("his business with me") sit *id* quod suspicor esse. *Quod* is the accusative; see i. 2. 1. as also *me* implied; see Heaut. iv. 1. 10.

3. *Videndum*] ¶ See Heaut. iv. 3. 11. *minus*] ¶ The adjective. "Lest, on account of the anger which I feel within me (*hanc*), I may gain less from her than I have it in my power to gain," if I but restrain myself. *hanc*] ¶ Bentley says that the sense requires *hinc*, i. e. a Bacchide. I do not agree with him. Compare Adel. iii. 4. "Ut ego iram hanc in eos evomem omnem." So, iii. 5. 65. "*hoc omne, quod mihi regrè est.*"

4. *ne quid*, &c.] Lest I may treat her too severely; of which I should afterwards repent. R. D. ¶ We need not, with Donatus, explain *sit* by *videatur*; and we ought not to follow his proposed interpretation of *pœnitere* for "minus fecisse." *Muto factum*, and *nolo factum*, indeed, have this force, but they are essentially distinct from *minus facere*.

5. AN IAMBIC DIMETER CATALECTIC. —

6. IAMBIC TETRAMETERS CATALECTIC. —

7. *quid sit*,] Scil. rei. D. *puerum*] See iv. 4. 97.

8. *quoque etiam*] Parelcon. Virg. Æn. i. 9. "multa quoque et bello passus." *Etiam* is as if she said, "I not only wonder, but even fear;" which is obsequiousness. D. *timida sum*,] Unusually, for *timeo*. D. ¶ Join, *timidus sum, ne nomen, quæ sim*,] ¶ Quælis sim, scil. meretrix.

9. *Ne nomen mihi quæstus*] Lest my being denominated meretrix, may be prejudicial against me. D. *mihi*] ¶ Mihi obstet. *quæstus*] ¶ Often used absolutely to denote that particular kind of traffic. And. i. 1. 52. *nam mores*] ¶ I have to apprehend only from the *nomen* attached to me; for as to my *mores*, I can easily defend them from reproach. — For, a person, even bearing this opprobrious name, can nevertheless observe a certain degree of *morality*, sufficient to set them apart from the *ignobile vulgus*. This distinction in *mores* is generally marked in all characters of this kind introduced into these plays, and accounts considerably for the apparent anomaly. Such is Glycerium in the Andrian, Antiphila in the Heautontimorumenos, and Bacchis here. Accordingly, Heaut. ii. 4. 2. "Studiisti, isti formæ ut mores consimiles forent." Any attempt to alienate a young man from his wife was a

- 10 L. Si vera dicis, nil tibi periculi est a me, mulier:
 Nam jam ætate ea sum, ut non siet peccato mi ignosci æquum;
 Quo magis omnes res cautius, ne temere faciam, accuro.
 Nam si id facis, facturave es, bonas quod par est facere;
 Inscitum offerre injuriam tibi inmerenti, iniquum est,
- 15 B. Est magna ecastor gratia de istac re, quam tibi habeam.
 Nam, qui post factam injuriam se expurget, parum mihi prosit.
 Sed quid istuc est? L. Meum receptas filium ad te Pamphilum. B. Ah!
- L. Sine dicam. uxorem hanc priusquam duxit, vestrum amorem pertuli.
 Mane; nondum etiam dixi id, quod volui. hic nunc uxorem habet
- 20 Quære alium tibi firmiorem, dum tibi tempus consulendi est:
 Nam neque ille hoc animo erit ætatem, neque pol tu eadem istac ætate.

violation of these boni mores meretricii; hence we can see the force of "Si vera dicis," &c., the reply of Laches to "nam—tutor."

10. *Si vera dicis,*] ¶ i. e. si revera mores tutaris.

11. *ut non sit peccato mihi ignosci*] Donatus and others are much troubled to explain this passage. *Peccato* is the ablative absolute, i. e. cum peccatum fuerat. So Cic. Agrar. ii. 2. "cui errato nulla venia, recte facto, exigua laus proponitur." R. D. ¶ Why might not *ignoscere* take a double dative, on the same principle as is set forth Heaut. iv. 1. 10.—since it admits a dative of the thing (e. g. Hor. Sat. i. 3. 74. "ignoscet verrucis illius,") as well as of the person—? not, however, that the explanation of R. D. is unsatisfactory. *ignosci*] ¶ That pardon should be given.

12. *magis—cautius*] *Magis* is often, by pleonasm, joined to a comparative. Virg. Cul. 78. Liv. ix. 7. "tristior ignominiosæ pacis magis quam periculi nuncius fuit." R. D. ¶ He tells her that she has no cause to fear him, if she is innocent; for that he is scrupulously careful not to be so unjust as to show resentment, where it is not deserved. *accuro.*] *Ad* is augmentative, as And. iv. 2. 11.

13. *facturave es,*] ¶ By changing the tense, he wishes to convey to her, that, even if she may be guilty of what he suspects, she has opportunity to conciliate him by *discontinuing* the conduct. *inscitum*] i. e. stolidum. R. D.

15. *Est magna*] She here follows the

habit of circumlocution in the talk of women and old men. For, *ago gratias* would suffice. D. *quam tibi habeam.*] ¶ The subjunctive; I have reason to be very thankful, Bentley reads *magnam—gratiam—quod tibi.*

16. *Nam, qui post,* &c.] ¶ One who first injures me, and then excuses himself, probably (And. iv. 1. 16, 17.), does me but small service, i. e. does me more harm than good.

17. IAMBIC TETRAMETERS.—*Sed quid*] She now at last comes to the point. D. *Meum*] He here expresses the charge briefly, on which he afterwards dilates at length. D. *receptas*] Frequentative; implying that she is in the constant habit of it. D.

18. *Sine dicam.*] Virg. Æn. xii. 25. "sine me hæc laud molliâ fatu, Sublatis aperire dolis." D. *vestrum*] ¶ Te inter et Pamphilum.

19. *Mane* ;] ¶ He perceives her preparing to answer. *etiam*] And. i. 1. 89.

20. TROCHAIC TETRAMETERS.—*Quære alium tibi*] Virg. Æn. xi. 129. "querat sibi fœdera Turnus." *amicum firmiorem.*] He cunningly pretends to consult not so much for Pamphilus as for Bacchis herself. D. *firmiorem.*] ¶ Qui firmior sit, —quam Pamphilus qui uxorem habet. *tempus*] ¶ For, if you wait long you will be too old to make another conquest at all, much less over one who may be "firmior."

21. *hoc animo*] ¶ His mind will not continue for an age, the same towards you, as it is now (*hoc*). On *ætatem*, comp. Heaut. iv. 3. 38. *eadem*] Scil. eris, neque pol tu

B. Quis id ait? L. Socrus. B. Mene? L. Te ipsam:—et
filiam abduxit suam:

Puerumque ob eam rem clam voluit, natus qui est, extin-
guere.

B. Aliud si scirem, qui firmare meam apud vos possem fidem,

25 Sanctius quam jusjurandum, id pollicerer tibi, Lache,

Me segregatum habuisse, uxorem ut duxit, a me Pamphilum.

L. Lepida es: sed sci'n', quid volo potius, sodes, facias? B.
Quid? cedo.

L. Eas ad mulieres huc intro, atque istuc jusjurandum idem

Polliceari illis: exple animum iis, teque hoc crimine expedi.

30 B. Faciam: quod pol, si esset alia ex hoc quaestu, haud
faceret, scio;

Ut de tali causa nuptæ mulieri se ostenderet.

Sed nolo esse falsa fama gnatum suspectum tuum,

Nec leviozem vobis, quibus est minime æquum, viderier

eadem istâc. *atate*.] ¶ neque tu istâc
ætate (at that time of your life when his
mind will alter) *eris eadem ac nunc es*: i. e.
your age will not be then such as to enable
you to find "alium amicum firmiorem."

22. TROCHÆIC TETRAMETERS CAT.—*Quis id
ait?*] ¶ She now says what she was pre-
vented from saying by "Mene" (18.);
therefore *id* refers to "Meum recepta," &c.
Mene?] ¶ Scil. Pamphilum receptare
ait?

23. TROCHÆIC TETRAMETERS CATALECTIC.

24. AN IAMBIC TETRAMETER.—*qu'firmare
meam*, &c.] ¶ Any other testimony whereby.
I would establish my credit in your mind
See iv. 2. 5.

25. A TROCHÆIC TETRAM. CAT.—*Sanctius*
¶ More solemn, more inviolable. *id
pollicerer*] ¶ That *other* testimony (if I
had it) would I promise to present to you;
to prove, that I, &c. Comp. Plaut. Mostell.
v. 1. 36. "Quin jusjurandum pollicitus est
dare, si vellem, mihi."

26. AN IAMBIC TETRAMETER.—*segregatum*]
See And. i. 1. 31. *ut duxit*,] ¶ As soon
as he married;—this statement is true, for
although Pamphilus *ibat ad Bacchidem
quotidie* (i. 2. 82.), yet she "Maligna
multò, et magis procax facta ilico est."

27. TROCHÆIC TETRAMETERS CATALECTIC.—
Lepida es:] He commends her by a word
more suited to her, than to a matron. So above,
in using *inscitum*, he had regard to the person
whom he addressed. D. *potius*] ¶ Scil. quàm
aliud, si scires, pollicearis mihi. As much

as to say, "I am satisfied with your declara-
tion, and require no further testimony."

28. *Eas*] ¶ Scil. volo ut.

29. *exple*] ¶ Donatus interprets *exinanire*,
i. e. disburthen from cares. But in all the
instances cited of *exple* for *inanire*, the
ordinary meaning can be given to the verb;
if one be excepted, a passage preserved from
Ennius. See Facciolatus. Therefore explain
here: *satisfy* their minds *fully* (put them at
rest on this subject); which seems to be the
meaning of this word in all passages of
Terence, where it occurs. Comp. And. i. 2.
17. Ib. ii. 2. 2. Heaut. i. 1. 77. Hec. i. 1.
12. *expedi*.] ¶ See And. iii. 5. 11.

30. *quod pol*,] Lest it should appear un-
likely that a courtesan should consent to this,
the poet anticipates the reader. And so
Terence usually does, with respect to things
which he represents contrary to ordinary
usage. D. *alia ex hoc quaestu*,] ¶ i. e.
alia meretrix; if any other, such as I, were
in my place now, she would not do it; scil.
"ut de tali," &c.

32. *Sed*, &c.] In order to ingratiate her-
self, she consents to do it, but says that it is
not for her own sake. D. *falsâ famâ*] ¶ In
consequence of a false report, namely, that a
criminal intimacy subsists between us.

33. *Nec*] ¶ i. e. et non. "Sed nolo—
tuum; et non volo (i. e. *et nolo*) leviozem
eum videri. *leviorem*] *Levis* and *levitas*
are applied to all ardent and empty desires;
because they contain no *gravitas*. R. D.
vobis,] Parentibus scil. D. *quibus est mi-*

Immerito: nam meritus de me est, quod queam, illi ut commodem.

- 35 L. Facilem benevolumque lingua tua jam tibi me reddidit: Nam non sunt solæ arbitratae hæ; ego quoque etiam credidi. Nunc cum ego te esse præter nostram opinionem comperi; Fac eadem ut sis porro: nostra utere amicitia, ut voles. Aliter si facias,—sed reprimam me, ne ægre quicquam ex me audias.
- 40 Verum te hoc moneo unum; qualis sim amicus, aut quid possiem, Potius quam inimicus, periculum facias.

ACTUS V.—SCENA II.

PHIDIPPUS, LACHES, BACCHIS.

NIL apud me tibi

Defieri patiar, quin, quod opus sit, benigne præbeatur.

nime æquum,] ¶ i. e. quibus videri eum levem, minime æquum est, i. e. minime decet.

34. *Immerito*:] ¶ For he deserves better at my hands, than that I should allow him to lie under the imputation of *levitas* (i. e. fickleness, inconstancy to his wife) when it is in my power to exonerate him. *quod*] ¶ *Secundum id* quod, i. e. quantum; as frequently; e. g. *Heaut. iii. 1. 7. commodem.*] ¶ Do him a kindness, render him a service. *Comp. And. i. 1. 135.*

35. *Facilem, benevolumque*] He uses *facilem* in reference to the fault imputed to her; *benevolum*, to his anger. *D. lingua tua jam*] Lay emphasis on *jam*; your conversation has effected this *already*; by how much more will actions afterwards. *D. reddidit*:] ¶ For effect.

36. *Nam non solæ*] He confesses that he himself had accused her, but that he has now become *benevolus*. *D. etiam credidi.*] ¶ Therefore the more is to be ascribed to his “*facilitas*” and “*benevolentia*.”

37. *præter nostram opinionem*] i. e. that you are guiltless. *D.* ¶ Contrary to what I and the rest of the family supposed. *Comp. Heaut. i. 1. 7.*

38. *ut sis porro*:] i. e. persevere in being blameless: for he wishes to guard against the future; as he had said above, “*Si id facis,*

facturave es.” *D. utere*] ¶ Future tense; the penultima is long.

39. AN IAMBIC TETRAMETER.—*sed reprimam me.*] ¶ A similar *ἐπανελασμός*, *Heaut. i. 2. 25. ægre*] Scil. quod ægrè tibi sit. *R. D.*

40. TROCHAIC TETRAMETERS CAT.—*qualis sim*] This kind of warning conveys less bitterness; but comes with most force. *D. qualis sim amicus, aut quid possiem,*] ¶ i. e. “*qualis sim, aut quid possim, cum amicus sim; potens quàm qualis fuero, aut quid potuero, cum inimicus fuero.*”

41. *periculum facias.*] ¶ See *And. iii. 3. 34.*

PHIDIPPUS comes out, and talks with Laches and Bacchis;—at length Bacchis goes in to Philumena, to satisfy the women’s minds (v. 1. 27, 28.); Laches and Phidippus follow.

1. This line with preceding makes a TROCHAIC TETRAMETER CATALECTIC.—*Nil*] ¶ He speaks to the nurse within, whom he has just hired. See iv. 4. 104. *apud me*] He means,—with him at whose house you are to be. *D.*

2. IAMBIC TETRAMETERS CATALECTIC.—*Defieri*] We may suppose that the nurse has just been making a demand of a whole series of things to be supplied to her. Instead of *desse*, he

Sed cum tu satura atque ebria eris, puer ut satur sit, facito.

L. Noster socer, video, venit; puero nutricem adduxit.

5 Phidippe, Bacchis dejerat persancte. P. Hæcine ea est?

L. Hæc est.

P. Nec pol istæ metuunt deos; neque has respicere deos opinor.

B. Ancillas dedo; quo lubet cruciatu per me exquire.

Hæc res hic agitur; Pamphilo me facere, ut redeat uxor,

Oportet: quod si perficio, non pœnitet me famæ,

10 Solam fecisse id, quod aliæ meretrices facere fugitant.

L. Phidippe, nostras mulieres suspectas fvisse falso

Nobis, in re ipsa invenimus. porro hanc nunc experiamur.

Nam si compererit crimini tua se uxor credidisse,

uses the more unusual word *deferi*, the better to gratify her ear. D. *benignè*] i. e. largè. Hor. Od. i. 17. 15. "copia Manabit ad plenum benigno—cornu." On the other hand, *malignè* means *parcè*. R. D.

3. *satura atque ebria*] This was, not only no shame in nurses, but even necessary. D. *ebria eris*,] Ad satietatem biberis. *Ebrius* does not always refer to intoxication. Plaut. Capt. i. 1. 35. "unde saturitate sæpe ego exii ebrius. R. D.

4. *Noster*] Obsequiousness. Virg. Æn. ii. 149. "noster eris." D.

5. *dejerat persanctè*,] *Dejero*, when long, is qu. valde juro; when short, qu. deos juro. Laches speaks in these strong terms, to prevent Phidippus from arguing with Bacchis, and wasting time. D.

6. *Nec pol*, &c.] An argument, that she swears falsely. For an oath is solemn, either from religious scruple, or from fear of punishment; but courtezans, says he, have neither one nor the other; for they are despised by the gods. D. *istæ*] ¶ See i. 2. 59. *respicere*] ¶ See And. v. 6. 11. So, with respect to poor men. Juv. Sat. iii. 146. "contemnere fulmina pauper Creditur, atque deos, diis ignoscentibus ipsis."

7. *dedo*;] Scil. to inquisition. R. D. Her oath being rejected, she resorts to a stronger testimony. D. *per me*] i. e. under my instance and permission, though the law forbids. D.

8. *Hæc res hic agitur*;] Either, "this is the business we were treating of, when you came up;" or, *res* means *veritas*, conveying asseveration; that is not mere words, but fact. D. ¶ Refer these words to the subsequent, "This is the business now in hand, viz. it behoveth me," &c. *Pamphilo me facere*,] *Ita perficere de Pamphilo*, ut, &c.

9. *non pœnitet me famæ*,] ¶ If I succeed, I have no cause to regret the fame (which will thence spread) of me being the only woman who did that, &c. On the contrary, it will be my boast. Comp. Heaut. i. 1. 20. and see v. 3. 35, 36.

10. *id*,] i. e. to have effected a reconciliation between a husband and wife. D.

11. *Phidippe*,] ¶ He wants to induce him to give ear to the testimony of Bacchis. *mulieres*] ¶ For uxores, as *vir* frequently for maritus.

12. *Nobis*] ¶ The dative after *suspectas*; suspected by us. *in re ipsâ*] ¶ When we came to examine the fact; (that expressed by Laches, iv. 4. 71, 72. and believed also by Phidippus, ib. 92., though not the less false); —This erroneous view, which they will continue to hold until the discovery of the ring, exonerates their wives in their opinion; iv. 4. 87. "Non mirum fecit uxor mea, si hoc ægre tulit." *hanc nunc experiamur*;] Let us make use of her services; as Donatus rightly explains. R. D. ¶ This interpretation leaves "*nostras—invenimus*," without point. Explain, therefore, "We suspected our wives, and found our suspicions false, upon pursuing and tracing the real fact (in ipsâ re); therefore do not be obstinate in suspecting Bacchis;—let us now make further trial of her (as we did of our wives before), whether there is truth in her words, for (NAM) this trial may, in itself, likewise lead to something important.

13. *crimini*] ¶ Scil. the charge against Bacchis, of seducing the affections of Pamphilus. *falso*] The better copies omit *falso*. For *crimen* in itself contains the idea of falsehood; being put for *criminatio*. R. D. ¶ *Falso* is an adverb; join it with "*credidisse*."

Missam iram faciet : sin autem est ob eam rem iratus gnatus,

15 Quod peperit uxor clam, id leve est. cito ab eo hæc ira abscedet.

Profecto in hac re nil mali est, quod sit discidio dignum.

P. Velim quidem hercle. L. Exquire : adest : quod satis sit, faciet ipsa.

P. Quid mihi istæc narras? an quia non tu ipse dudum audisti,

De hac re animus meus ut sit, Laches? illis modo exple animum.

20 L. Quæso edepol, Bacchis, quod mihi es pollicita, tute ut serves.

B. Ob eam rem vi'ne ergo introeam? L. I, atque exple animum iis, ut credant.

B. Eo; etsi scio pol iis fore meum conspectum invisum hodie : Nam nupta meretrici hostis est, a viro ubi segregata est.

L. At hæc amicæ erunt, ubi, quamobrem adveneris, rescisent.

25 P. At easdem amicas fore tibi promitto, rem ubi cognoverint : Nam illas errore, et te simul suspicione, exsolves.

B. Perii, pudet Philumenæ. sequimini me huc intro ambæ.

L. Quid est quod mihi malim, quam quod huic intelligo evenire,—

Ut gratiam ineat sine suo dispendio, et mihi prosit?

14. *Missam—faciet :*] ¶ See *And.* v. 1. 14. *iram*] ¶ Alluding to the words of *Phidippus*, iv. 4. 89. "Propterea hæc ira est."

15. *Quod peperit uxor clam,*] ¶ *Pamphilus* had feigned this excuse to them for not bringing *Philumena* home, iv. 4. 35. "Non me clam haberet, quod celasse intelligo."

16. *discidio*] ¶ A divorce had been contemplated, iv. 4. 43.

17. *Exquire :*] ¶ Examine *Bacchis*; sift her. *adest :*] She is at hand; or, perhaps, "she is ready to assist us" in investigation of the matter. *quod satis sit,*] *Scil.* to justify herself. *R. D.*

18. *Quid istæc*] A reproof; on account of the many words of *Laches*. *D.*

19. *ut*] ¶ *Quomodo sit.* Do you not know very well that I do not wish a divorce? why then urge me so earnestly, as if you doubted me?—*Phidippus* had declared his mind, for instance, in iv. 4. 45. "Neutrâ in re vobis difficultas a me erit." *exple animum.*] See v. 1. 28.

21. *visne*] This shows her reluctance. *D.* *I,*] This word is not elided here in scansion.

24. *hæc*] ¶ *Myrrhina* and *Philumena*.

25. AN IAMBIC TETRAMETER.—*At*] ¶ His repeating this particle, used by *Laches*, shows that he means to confirm *his* words, to *Bacchis*.

26. IAMBIC TETRAMETERS CAT. *errore,*] ¶ Mistake, in imputing to you what you do not deserve.

28. *Quid est,*] The meaning is:—I would wish the same thing to befall to me, which is befallen to *Bacchis*, namely, that I should acquire friends,—without incurring any loss,—and therein be profitable to others.—If this be so, I do not know whether there is need of *Bentley's* correction. *R. D.*

29. *Ut gratiam ineat,* &c.] Read, "Ut gratiam ineam sine meo dispendio, et mihi prosim." For the old man cannot have goodwill to a courtesan, whom he must detest. *B.* ¶ The only change which *Bentley's* emendation would effect, is, that this line 29. would be taken in connexion with "mihi evenire," i. e. mihi evenire, scil. ut grat. ineam, &c.—instead of being taken, as it is now, in connexion with "huic evenisse," i. e. quam quod intelligo huic (*Bacchidi*) evenisse scil. ut gratiam ineat. The drift

- 30 Nam si est, ut hæc nunc Pamphilum vere ab se segregarit ;
Scit sibi nobilitatem ex eo, et rem natam, et gloriam, esse :
Referet gratiam ei, unaque nos sibi opera amicos junget.

ACTUS V.—SCENA III.

PARMENO, BACCHIS.

- EDEPOL næ meam herus esse operam deputat parvi preti,
Qui ob rem nullam misit. Frustra ubi totum desedi diem,
Myconium hospitem dum expecto in arce Callidemidem.
Itaque ineptus hodie dum illi sedeo, ut quisque venerat,
5 Accedebam : Adolescens, dic dum, quæso, es tu Myconius ?
“ Non sum.” At Callidemides ? “ Non.” Hospitem ecquem
Pamphilum
Hic habes ? omnes negabant : neque cum quenquam esse
arbitror.
Denique hercle jam pudebat : abii. sed, quid Bacchidem

being the same in each case.—How does this sentiment show any *good will* of Laches to the courtesan ? It might rather be construed in the opposite way ; as he is expressing his *envy* of the good likely to befall her.

30. *segregarit* ;] Properly applied to separation from a courtesan ; for *disjungere* is used as to a wife. D.

31. *nobilitatem*] Foolish pride in the old man, making his son of great consequence ; as, in the Andrian, “ meum gnatum rumor est amare.” D. *ex eo*,] Whether, from Pamphilus himself ; or, from the fact of her having separated from him. Prefer the latter. D. *rem*] Because he conferred much on her. D. *gloriam*,] In having the honour of reconciling a woman to her husband. *esse* :] ¶ Join this with *natam*, referring it to both *rem* and *gloriam*.

32. *Refert*, &c.] ¶ She both makes a return to him, and makes us her friends,—all, by the same one act.

PARMENO returns from the errand on which Pamphilus had sent him (Act iii. scene 4.), and is dispatched by Bacchis to bring him to speak with her, as she has discovered from Myrrhina that the ring on her finger belonged to Philumena.

1. TROCHAIC TETRAMETERS CATALECTIC.—
2. *desedi*] i. e. was idle, did nothing.

Plaut. Pseud. iv. 4. 7. “ quid tu intus desedisti tam diu.” Cic. in Pis. 5. “ sedenti, cunctanti, dormienti, in maximo reipublicæ motu consuli.” R. D. *diem*,] ¶ A substantive of time governed by *per* understood ; as Heaut. i. 1. 66. Ib. iv. 3. 38.

3. *Myconium hospitem*] The servant carefully specifies these minutiae ; to show that the ill success of his commission is not attributable to negligence or forgetfulness. D. ¶ See iii. 4. 18, 19. *expecto*] ¶ The *præsens historicum* ; see Heaut. v. 2. 30.

5. *Accedebam* :] ¶ Compare And. i. 1. 57. “ Venientes aut abeuntes : rogitabam, Heus puer, Dic, sodes,” &c.

6. *Non sum*,] ¶ “ Non sum,” and “ Non,” are the answers of the persons whom he accosted. *hospitem*] ¶ Have you in this city any foreign friend, called Pamphilus. Each of two persons of different houses or countries, who were met, in the house, or the country of either of them, was called the *hospes*, ξένος, one of the other. Thus Callidemides Myconius and Pamphilus Atheniensis would be *hospites* to one another, while they were together, either at Mycon or at Athens ; either at the house of the former, or at that of the latter.

7. *cum quenquam esse*] i. e. I do not think that he is in the world. D.

8. *jam*] ¶ “ By this time ;” after I had been idle “ totum diem.” *sed*,] ¶ Curiosity,

Ab nostro affine exeuntem video? quid huic hic est rei?

10 B. Parmeno, opportune te offers: propere curre ad Pamphilum.

P. Quid eo? B. Dic me orare, ut veniat. P. Ad te? B. Imo ad Philumenam.

P. Quid rei est? B. Tva quod nil refert, percontari desinas.

P. Nihil aliud dicam? B. Etiam: cognosse anulum illum Myrrhinam

Gnatæ svæ fuisse, quem ipse olim mihi dederat. P. Scio.

15 Tantumne est? B. Tantum. aderit continuo, hoc ubi ex te audiverit.

Sed cessas? P. Minime equidem: nam hodie mihi potestas haud data est;

Ita cursando, atque ambulando, totum hunc contrivi diem.

Quantam obtuli adventu meo lætitiā Pamphilo hodie!

Quot commodas res attuli! quot autem ademi curas!

20 Gnatum ei restituo, qui pæne harum ipsiusque opera periit:

Uxorem, quam nunquam est ratus posthac se habiturum, reddo:

Qua re suspectus svo patri et Phidippo fuit, exsolvi.

Hic adeo his rebus anulus fuit initium inveniendis.

again on the alert, does not allow him to dwell longer on this subject.

9. *nostro affine*] ¶ This is the point which attracts his attention. His anxiety to learn what was going on in this *neighbour's house* made him so tardy in obeying Pamphilus, iii. 4. 27, 29. *quid huic est rei?*] ¶ What business has *she* (the strange woman) in this house?

10. *propere curre*] The poet humourously makes her begin with words, the most disagreeable to Parmeno, most averse now to *running*. D.

11. *Quid eo?*] ¶ See iii. 4. 18. "In arcem! quid eo?" *Ad te?*] To your house? D.

12. *Tua quod nil refert, percontari* &c.] Glossar. *πελυπαγωγῶν*, sciscito, percontor. So Plaut. Stich. ii. 1. 48. "tua quod nihil refert, ne cures." Menand. "Α μή προσήκει, μήτ' ἄκουε, μήτ' ὄρα. I. *percontari*] See Heaut. i. 1. 26.

13. *Nihil aliud dicam?*] ¶ He wishes to satisfy his curiosity without appearing inquisitive. *Etiam:*] The ancients used this particle, when something suddenly occurred to their mind, besides what they had already said. R. D.

14. *Gnatæ suæ*] ¶ i. e. anulum illum, quem—dederat, gnatæ suæ anulum fuisse. *Scio.*] ¶ By hyperbole for *Audio*.

15. *Tantumne est?*] ¶ The adjective; scil. quod dicam Pamphilo. Comp. Heaut. prol. 13. *aderit continuo,*] ¶ She well knew that these will be so joyful tidings to Pamphilus, that he will not delay a moment.

16. *nam hodie*] ¶ For, all day long, I have had no time to loiter; I have been kept busy.

18. IAMBIC TETRAMETERS CATALECTIC.—

19. *Quot, &c.*] The language of admiration. Virg. Æn. iv. 10. "Quis novus hic nostris successit sedibus hospes!" D. *Quot commodas res*] ¶ i. e. (And. iii. 3. 37.) "Quot commoditates."

20. *ei*] Pamphilo. *harum*] ¶ Of Myrrhina and those in the house, whose design it had been to expose the "gnatus." *ipsius*] ¶ Of Pamphilus who was favouring the design of Myrrhina, because he conceived the child to have been begotten by another. See iv. 4. 82.

21. *reddo:*] What is desirous of us, *restitutur* nobis; that of which we are desirous, *restitutur* nobis. Thence "Gratum restituo;"—"uxorem reddo." D.

22. *Qua re*] ¶ i. e. Ex ea re, qua re. (propter quam rem) suspectus, &c. He was suspected (iv. 4. 72.) of discarding his wife, to give himself up to Bacchis.

23. *adeo*] ¶ "Accordingly;" i. e. consistently with the fact of *my* having been the

- Nam meminī, abhinc menses decem fere, ad me nocte prima
 25 Confugere anhelantem domum, sine comite, vini plenum,
 Cum hoc anulo. extimui ilico. Mi Pamphile, inquam,
 amabo,
 Quid exanimatus es, obsecro? aut unde anulum istum naetus?
 Dic mihi. Ille alias res agere se simulare. postquam id video;
 Nescio quid suspicari magis cœpi: instare ut dicat.
 30 Homo se fatetur vi in via nescio quam compressisse:
 Dicitque sese illi anulum, dum luctat, detraxisse:
 Eum hæc cognovit Myrrhina in digito modo me habentem:
 Rogat, unde sit. narro omnia hæc: inde est cognitio facta,
 Philumenam compressam esse ab eo, et filium inde hunc natum.
 35 Hæc tot propter me gaudia illi contigisse lætor.
 Etsi hoc meretrices aliæ nolunt: neque enim est in rem
 nostram,
 Ut quisquam amator nuptiis lætetur: verum ecceastor
 Nunquam animum quæsti gratia ad malas adducam partes.
 Ego, dum illo licitum est, usa sum benigno, et lepido, et comi.
 40 Incommode mihi nuptiis evenit: factum fateor.
 At pol me fecisse arbitror, ne id merito mihi eveniret.
 Multa ex quo fuerint commoda, ejus incommoda æquum est
 ferre.

instrument of all this, the ring here on my finger (hie) was the first, &c.

24. *menses decem*] This is consistent with Philumena's recent delivery. D. ¶ Scil. *ad menses*. The ablative might be used. "At (the time of) ten months ago," *nocte primâ*] Literally, "In the night when-in-its-earliest-stage," i. e. At the early-part-of the night. So, "intempesta nocte," "summo tecto," "media æstate," &c.

25. *Confugere, &c.*] *Confugere* indicated that he feared; *anhelantem*, that he had been engaged in a struggle; *domum*, that he sought concealment; *sine comite*, that it was something whereof he was ashamed; *vini plenum*, that it was some rash deed; *anulo*, indicated the nature of it. D.

27. *Quid exanimatus*] Terence has consulted brevity; for in the Greek original all this is acted, not related. D. *exanimatus es*,] i. e. anhelas, commotus es, ut vix respirare possis. *Anima* is often used as *anhelitus*. See And. i. 4. 7. Cres. B. G. ii. 23. "cursu ac lassitudine exanimatos." R. D.

28. *alias res agere*] ¶ That he was engaged in other matters than what I suspected.

32. *Eum hæc cognovit, &c.*] Read "Eum

cognovit Myrrhina hæc: in digito modo me habente." For Myrrhina recognized, not Bacchis, but, the ring. B. ¶ No change is necessary. "Perceived me as having (i. e. perceived that I had) that ring." An instance of *oropism*; on which see Heaut. ii. 3. 56.

35. *propter me*] ¶ Because of me; i. e. through my instrumentality.

36. *hoc — nolunt*] ¶ Dislike an event of this kind. *est in rem*] ¶ See And. iii. 3. 14. *in rem nostram*,] ¶ To the advantage of us meretrices.

37. *amator*] See And. i. 1. 49. *lætetur*] ¶ Have full enjoyment, not impaired by jealousies or inconstancy.

38. *quæsti gratia*] ¶ For *quæstās*; comp. And. ii. 2. 28. See also v. 1. 29. *malas — partes*,] ¶ This confirms "mores facile tutor," v. 1. 8. where see note.

37. *dum illo licitum est*,] ¶ i. e. dum mihi licitum est illo uti.

40. *nuptiis*] *ex nuptiis*, D. *factum*] ¶ Scil. id esse; "that such is the case."

42. *Multa ex quo, &c.*] ¶ Compare Demosth. Ep. 2. *πας δὲ ὧν γὰρ πάντων καλῶν καὶ ἀγαθῶν ἵσχυον τούτους ἔμην διὲν ἔχειν καὶ ἀμαρτίην, εἰ βούλοιντο, εἰς ἐμὴν.*

ACTUS V.—SCENA IV.

PAMPHILUS, PARMENO, BACCHIS.

Vide, mi Parmeno, etiam sodes, ut mi hæc certa et clara attuleris:

Ne me in breve conjicias tempus, gaudio hoc falso frui.

PAR. Visum est. PAM. Certen'? PAR. Certe. PAM. Deus sum, si hoc ita est. PAR. Verum reperies.

PAM. Manedum, sodes. timeo ne aliud credam, atque aliud nuncies.

5 PAR. Maneo. PAM. Sic dixisse opinor te invenisse Myrrhinam, Bacchidem anulum suum habere,—PAR. Factum. PAM. eum, quem olim ei dedi;

Eaque hoc te mihi nunciare jussit: itane est factum? PAR. Ita, inquam.

PAM. Quis me est fortunatior, venustatisque adeo plenior?

Egon' te pro hoc nuncio quid donem? quid? quid? nescio.

10 PAR. At ego scio. PAM. Quid? PAR. Nihil enim.

Nam neque in nuncio, neque in meipso, tibi boni quid sit, scio.

PAMPHILUS scarcely credits the account brought him by Parmeno, until it is confirmed to him by Bacchis herself, who congratulates him, and commends Philumena. Thence Pamphilus, promising to reward Parmeno, goes into the house.

1. A TROCHAIC TETRAMETER.—*etiam*] ¶ “Again.” Comp. Eun. i. 1. 11. “Etiam atque etiam cogita.” *certa et clara*] ¶ See And. iv. 4. 15. Comp. with this passage, Æsch. Agam. 603. Οὐκ ἔσθ' ὅπως λίσσεται τὰ ψευδῆ καλὰ. Εἰς τὸν πολλὸν φίλοισι καρποῦσθαι χροῖον.

2. TROCHAIC TETRAMETERS CATALECTIC.—*Ne me in breve, &c.*] An unusual mode of expression. “conjicere aliquem in breve tempus.” Bentley reads, *Ne me in breve pellicias gaudio hoc falso frui*. But even this does not remove difficulty. The infinitive *frui* is put for *ad fruendum*; as iii. 2. 10. “introiit videre.” R. D.

3. *Visum est.*] ¶ In reply to “Vide.”—I have considered well what I said; I have made no mistake. *Deus sum*,] Plaut. “Rex sum; regem autem quid loquor? imo deus.” And Id. Cureul. i. 3. 11. “sum deus.” L.

i. e. felix, beatus, sum. See note on And. v. 5. 4. R. D.

4. *Manedum*,] See And. i. 1. 2. The use of *maneo* is similar in Heaut. ii. 3. 32. *aliud credam, atque aliud nuncies.*] ¶ The second *aliud* might be omitted, as it often is in such a case. See Heaut. ii. 3. 24. This passage favours Hunter's method.

6. *Factum?*] ¶ Scil. ita est; i. e. id dixi. See ii. 1. 23. *eum, quem*] ¶ The news is too good to be credited at once; compare Menedemus, Heaut. iii. 1. 22, 23. on hearing of Clinia's arrival.

7. A TROCHAIC TETRAMETER.—*Eaque hoc te mihi*] ¶ Emphasis is to be laid on every one of these pronouns:—*She*, you say, desired you to tell *this* to *me*: is that the case?

8. TROCHAIC TETRAMETERS CATALECTIC.—*fortunatior*,] ¶ Heaut. ii. 3. 55. “Quis te est fortunatior?” *venustatisque—plenior?*] See And. i. 5. 11.

9. *quid? quid?*] ¶ He is lost, for the moment, in the rapture into which this has thrown him.

10. AN IAMBIC DIMETER.—*Nihil enim.*] ¶ Scil. me dones, *enim.*] See And. v. 1. 4.

11. A TROCHAIC TETRAMETER CAT.

PAM. Egon' te, qui ab orco mortuum me reducem in lucem feceris,

Sinam sine munere a me abire? ah, nimium me ingratum putas.

Sed Bacchidem eccam video stare ante ostium:

15 Me expectat, credo. adibo. B. Salve, Pamphile.

PAM. O Bacchis, o mea Bacchis, servatrix mea!

B. Bene factum, et volupe est. PAM. Factis ut credam, facis;

Antiquamque adeo tvam venustatem obtines,

Ut voluptati obitus, sermo, adventus tvus, quocunque ad-
veneris,

20 Semper siet. B. At tu, ecaster, morem antiquum atque ingenium obtines,

Ut unus hominum homo te vivat nunquam quisquam blandior.

PAM. Ha, ha, hæ! tun' mi istuc? B. Recte amasti, Pamphile, uxorem tuam:

Nam nunquam ante hunc diem meis oculis eam, quod nossem, videram.

Perliberalis visa est. PAM. Dic verum. B. Ita me di ament, Pamphile.

25 PAM. Dic mi, harum rerum numquid dixti jam patri? B. Nil. PAM. Neque opus est,

12. IAMBIC TETRAMETERS.—*Egone, qui*] ¶ i. e. Egone nihil donem te, qui, &c. Al. *Egone te, qui*. But the unconnectedness is an elegance, where the language is spoken under strong emotion. *ab orco*, &c.] i. e. snatched from the greatest difficulties. The same proverbial expression in Ovid. *Trist.* v. 9. 19. "Seminecem stygia revocatis solus ab unda." R. D.

13. *sine munere—obire?*] ¶ So, Virg. *Æn.* "Nemo ex hoc numero mihi non donatus abibit." Similar to the use of *discedere*; comp. And. i. 1. 121. Hor. Sat. ii. 3. 246. "Quorsum abeant? sani ut creta, an carbone notandi." Id. Ep. i. 9. 7. "excusatus abirem."

14. IAMBIC TRIMETERS.

17. *factum, Factis,—facis;*] ¶ See And. v. 4. 51. *Factis, ut credam, facis;*] For it is hard to believe that a courtesan should rejoice on such events. D. *Factis,*] i. e. re ipsa. Plaut. *Bacchid.* iv. 4. 53. "quid mihi refert Chrysalo esse nomen, nisi factis probo." R. D.

18. *Antiquam*] ¶ See Andrian iv. 5.

22. *venustatem*] Elegance of manners. R. D.

19. IAMBIC TETRAMETERS.—*obitus—adventus*] *Obitus* means a casual meeting; *adventus*, one arising from wish and assignation. D.

20. *morem antiquum*] This has a reference to a verse of Emilius, *Annal.* 5. "Moribus antiquis res stat Romana, viresque," &c. cited by Cicero and St Augustine. L. See And. iv. 5. 22.

21. *hominum*] With the Bembine and others, read *omnium*. Then read *nusquam*; for with *nunquam*, we ought to find *vixerit*. B.

22. *tunc*] Because flattery is natural from a person of her character. D.

23. *quod nossem,*] i. e. I had not seen her so as to know her. E. As far as I remember; that I know. So Adel. iv. 5. 7. "non equidem istuc quod sciam." D. ¶ Correctly.

24. *Perliberalis*] Comp. And. i. 1. 11. *Ita—ament,*] ¶ Scil. ut verum dico.

25. *Neque opus est;*] ¶ This ought not, then, to be even whispered. On *opus*, with peculiar force, see Heaut. i. 2. 13.

Adeo, muttito: placet non fieri hoc itidem, ut in comœdiis,
Omnia omnes ubi resciscunt. hic, quos, par fuerat re-
sciscere,

Sciunt; quos non autem æquum est scire, neque resciscunt,
neque scient.

B. Imo etiam, qui hoc occultari facilius credas, dabo:

30 Myrrha ita Phidippo dixit, iurijurando meo

Se fidem habuisse, et propterea te sibi purgatum. PAM. Op-
time est:

Speroque hanc rem esse eventuram nobis ex sententia.

PAR. Here, licetne scire ex te, hodie quid sit quod feci
boni?

Aut quid istuc est, quod vos agitis? PAM. Non licet. PAR.
Tamen suspicor.

35 Egone hunc ab orco mortuum? quo pacto? PAM. Nescis,
Parmeno,

Quantum hodie profueris mihi, et ex quanta ærumna ex-
traxeris.

PAR. Imo vero scio, neque hoc imprudens feci. PAM. Ego
istuc satis scio.

PAR. An temere quicquam Parmenonem prætereat, quod facto
usus sit?

26. *muttito*:] See And. iii. 2. 25. in
comœdiis.] As if this itself were not a com-
edy, but reality; *comœdiis*, scil. fit. D. Eu-
graphius seems to consider this as a hint that
this piece is not properly a comedy, as there
are not, here, numerous characters brought
together on the stage at the finale.

28. *resciscunt, neque scient*.] Those who
know not, *resciscunt*; those who neglect,
scient. And *resciscimus* from another; *sci-*
mus ourselves. *Resciscere* means, to recog-
nize, and to find out with difficulty, what was
not known. D.

29. TROCHAIC TETRAMETERS CATALECTIC.
—*Imo etiam*.] ¶ “Nay more,” *quod hoc*
—*dabo*:] ¶ *Dabo* is for *dicam*. As, Virg.
Ecl. “Da, Tityre, nobis.” I will tell you
that whereby you may believe. For *occultari*,
some copies have *occultari posse*. Bentley
reads *occultum iri*.

31. *propterea, te sibi*] ¶ “And that, on
account of her crediting my oath (that I did
not contribute to alienate your affections) you
were, in her judgment, acquitted,” of the
charge of being still attached to me.—Bacchis
is, of course, now in Myrrha’s secret, and

knows that *she* never held Pamphilus guilty;
but the object of this story of the *purgatio*
being made up to Phidippus, is to conceal the
affair about the child.

32. *ex sententia*.] ¶ Agreeably to our
wishes. So Heaut. iv. 3. 5.

34. *Non licet*.] ¶ Scil. te scire.

35. IAMBIC TETRAMETERS.—*Egone hunc*,
&c.] Here Parmeno repeats the words of
Pamphilus (12.) reflecting on them with him-
self. E.

37. *neque hoc imprudens*] For little is
due to a man for a benefit, which he has con-
firmed without being conscious of it. D.

38. *An temere quicquam*] There are two
readings, and thence, two interpretations of
this passage. With the present reading, ex-
plain: “can Parmeno be ignorant of any thing?
can aught be hidden from him? Cic. ad Div.
i. 6. “sed te non præterit quam sit difficile.”
But if we read, “Parmeno prætereat;” ex-
plain: “can Parmeno omit any thing which
is expedient to be done?” However, in
either case, the line is spoken, not by Pam-
philus or by Parmeno, but by Bacchis, ridi-
culing Parmeno. Thus Bentley thinks. R. D.

PAM. Sequere me intro, Parmeno. PAR. Sequor. equidem
plus hodie boni

40 Feci imprudens, quam sciens ante hunc diem unquam.
Ω. Plaudite.

CALLIOPIUS RECENSUI.

39. TROCHAIC TETRAMETERS CATALECTIC.—

40. Ω] See note on last line of Andrian.

THE END.



REMARKS ON THE DRAMA.

THE drama has had its votaries in all countries of the civilized world ; and the degree of devotion paid to it by each people, seems proportionate to their advancement in polished manners. The name *drama* imports, an imitative representation of actions, and is applicable to any composition which, in its delivery, is accompanied by action ; or, in which more is implied by supposed action than by mere description or the language of dialogue. With this view, the *Iliad* and *Odyssee* of Homer may be looked upon as the great archetypes of the drama, in tragedy and comedy respectively, inasmuch as, “ nation after nation, and century after century, has been able to do little more than transpose his incidents, new-name his characters, and paraphrase his sentiments.” These perhaps, yielded the seeds which, nursed by art, gradually attained the growth of an *Æschylus*, a *Terence*, a *Machiavelli*, and a *Shakspeare*.—The wide sphere, granted to the drama in its career, is due to the genius of imagination. This spirit is inborn to man, is his companion in every clime, is evinced even in the pastimes of his childhood, and is essential to the Art itself. It appears, also, that the religious rites of all nations, in their primitive state, were recommended to the taste of barbarism by being, in a measure, dramatised. Many instances of this survived to the beginning of the middle ages ; such as, the rude plays performed at the celebration of the Carnival at Easter, among which were the *festa asinaria*, the actors being dressed to resemble asses, and appointed to read mass in this habit. These extravagancies, or mysteries, as they were called, prepared the way for the national drama, in Germany, England, and the south of Europe.—The origin of the drama, according to Victor, may be traced to the time of *Orpheus*, who flourished a century before the Trojan war, while *Laomedon* was reigning in *Sparta*, and *Ægeus* at *Athens*. This adventurer communicated, to the *Thracians*, the mysteries of *Bacchus*, which he transplanted from *Egypt* ; and to these, he says, every species of *fable* is referrible. Hence, an altar to *Bacchus* was always fixed on the right side of the Roman stage. The grand division of Drama is into Tragedy and Comedy.

Τραγῳδία.

This term was originally applied to a hymn (*dithyrambus*) in honor of *Bacchus*, qu. “ τοῦ τραγῶν ᾠδή, the goat’s song,” because a goat, the enemy of

the vineyard, was the peace-offering on such occasions; or, because such was the mead awarded to the poet, who supplied the song to the choir. Some derive the first part of this word from *τρύγες*, either because the poet was rewarded by a vessel full of *lees* of wine; or, because Thespis of Attica, the inventor of tragedy (536. B. C.), had the faces of his actors besmeared with them; the use of the mask being not yet known. The name *τραγῳδία* was not confined to tragedy in the modern acceptation, as distinguished from comedy, but was originally more marked by the *comic* features, which pervaded it, than by any other. It has been compared to a masquerade, somewhat resembling the performances of the morrice-dancers of England, or the Guisards of Scotland, whose revels are not yet totally extinct.—Æschylus, is said to have substituted a permanent stage for the travelling cart of Thespis; and he introduced the flowing robe (*syrma*) and the buskin (*cothurnus*). But, under Sophocles and Euripides, *τραγῳδία* attained its highest perfection.

Κωμῳδία.

For this word, two derivations are assigned. 1. As if “*κωμαζόντων ἑὸν*, a song of revellers,” in honour of Apollo, the guardian of shepherds and neighbourhood. *Κωμάζω* is of the same root as *comus*, the god of revelry. 2. From *κῶμαι* and *ᾠδῇ*; because comedy, “a song of villagers,” was, in its original state, performed by persons who strolled from village to village, throwing out sarcasms in rude verses against individuals by name, and exposing their vices. Comedy, like tragedy, originated in a simple hymn sung by a choir, accompanied by a flute-player, around the smoking altars. The inventor of it, in its subsequent form, was either Susarion of Athens (560. B. C.), or Epicharmus of Sicily (440. B. C.);—if the Athenian, the latter derivation of the word is the less probable, since, what were *κῶμαι* with other Grecian states, were *δήμοι* at Athens;—if the Sicilian, the point is reconcileable, for, the Dorian *κωμή* was the same as the Attic *δήμος*. Comedy may be described as, A poem, whose chief aim is, to exhilarate the mind, and excite merriment; whence, *Θαλσία* (festivity) has been set up, by the Greeks as its patroness; by Virgil, as the goddess of pastoral poetry. The definition supplied by Cicero is, “*imitatio vitæ, speculum consuetudinis, imago veritatis* :” by Andronicus, “*quotidianæ vitæ speculum*.”—There were three ages of Grecian Comedy:—the *old*, in which the names and characters were real;—the *middle*, in which the characters were real, the names fictitious; and the *new*, in which both were fictitious. The *old* comedy extended from 500. to 380. B. C. The principal writers of it, were Epicharmus, Phormes, Magnes, Pherecrates, Chionides, Crates, Eupolis, Cratinus, Aristophanes, Strattis, and Theopompus.—The *MIDDLE* comedy extended from the subjugation of Athens by Lysander, to the accession of Philip to the throne of Macedon, from 380. to 340. B. C. In this were distinguished, Eubulus, Anaxandrides, Araros, and Alexis said to have been an

uncle of Menander.—The new comedy commenced from the time of Alexander, and continued till its introduction among the Latins. The chief writers in it were, Diphilus, Philippides, Philemon, Apollodorus, and Menander.

The chorus of the old comedy consisted of twenty-four men, boys or women. Whenever it was composed of men, or boys, with women, the former exceeded one-half; when men and boys were mixed, there were thirteen of the former, and eleven of the latter. The chief province of the chorus was, to amuse the people, during the pause between the acts, by musical interludes and dancing. The chorus of tragedy, according to Æschylus, consisted of but fifteen; and sometimes even a semichorus of seven or eight was held sufficient. We are told that fifty were at first admissible, but that subsequently the number was restricted by law, from the inconvenience experienced from Æschylus having introduced fifty Eumenidæ together on the stage. The “*jus nocendi*” of the old comedy was removed, as Victor states, by a decree passed at Athens, in the year of Rome, 347, at the time when military tribunes with consular authority were elected. This decree, together with the suppression of the office of ædile, induced the poets to forego such interludes, and thus, before long, not a vestige of the chorus remained. The time between the acts, which now became very short, was filled up by a single actor, who remained on the stage reciting; or, by several who conversed together.

The license of the old comedy is attributable to the predominating influence of Athenian democracy, which, added to the Attic relish for sarcasm, encouraged poets in censure and invective against the chief authorities, their riches, avarice, and iniquities in private life, which they “*multa cum libertate notabant.*” Hence arose the success of plays of this cast; among which may be observed the *Vespæ* of Aristophanes, for which the author was presented with an olive crown. However, when the scale of power was turned, rigid restrictions on such license were imposed, and severe penalties threatened; insomuch that the same poet was fined five talents for attacking Cleon in his “*Equites*,” assuming, himself, the character in the play, none of the actors possessing the requisite hardihood. Eupolis, also, was precipitated into the sea for an offence of a similar nature, in his “*Baptæ*.” These menacing examples ushered in the middle comedy, which indulged rather in a strain of satire and parody against pieces of tragic and epic composition. In this Cratinus excelled; he knew the propensity, which all men have, to lend an ear to railery and ridicule. The jealousy, too, excited by the encroaching power of Macedon, stimulated the poets to direct their weapons against the depravities of that nation, especially their gluttony. This was the main spring of the comic satire.

The Grecian drama had a strong tendency to corrupt the ancient records of the country. For, the Athenians were so tenacious of their national glory, that they deemed it an outrage, if any dramatic piece was represented, which derived not its subject matter from Grecian history or fable; and they would

not permit the use of any tradition, which could cast an unfavourable reflection on the honour of their country. So, when Phrynicus exhibited a tragic drama "On the overthrow of Miletus by the Persian arms," he incurred infamy and a heavy fine. Consequently, the poets were obliged to have recourse to the annals of fiction, and to call to their aid historical facts, which they more or less blended with fiction, to meet the exigencies of the scenes. For examples of this corruption, we need go no farther than the two plays of *Œdipus*. The author of the *Hippolytus* has plainly been guided by popular bias; and the same poet, in his *Medea*, has allowed truth to fall a sacrifice, by selling *Medea* to Corinth. Many stories, also, founded on nothing better than fruitful invention, have drawn to them a degree of historical dignity, from even the independent genius of Pindar.

The ancient comedian lay under a disadvantage, from which our modern dramatist is exempt. He was unable to give expression to the features of the face, which so much contribute to enliven the interest, and draw forth the applause, of a spectator of the present day. This disadvantage was caused by the use of the mask, which exhibited no variety. From the absence of this, our stage derives a decided superiority; our audience, an additional enjoyment;—in that we feel an interest in the actor before us, from knowing who he is, and being able to discern each variation of feature, each minutest action, and contrast him, in these respects, with another known actor in that, or a similar character;—to compare, for instance, the action of a Kemble with that of a Garrick, in *Hamlet*.

The mildness of the Grecian climate permitted a succession of plays for several days at a time, under the open air;—and such was the enthusiasm extended to these scenes, that, on one occasion, when intelligence arrived at Athens, that the army had met a signal defeat before Syracuse, no sensation was created in the populace, so absorbed was their attention in a play of *Hegemon*, then in performance before them. Such devotion to theatricals gave rise to the warm admonitions of their great patriot and orator, *Demosthenes*, who expostulated against the practice of filling up their theatrical fund out of the resources set apart for war. They silenced such advice by passing a law, which denounced death to any one, who should henceforth touch upon that topic of reformation.

THE ROMAN DRAMA.

The first dramatic entertainments at Rome, were derived from Etruria, and the actors in them were called *histriones*, from a Tuscan word. Their introduction was on occasion of a pestilence, in order to appease offended heaven, 391. U. C. These new exhibitions were called *ludi scenici*, from *σκιζ* or *σκηνη*, because they originally took place under a shade of branches of trees, or within a tent. Hence *scena* was afterwards applied to the stage in

theatres, (Previous to 391, no *ludi*, except those which were called *circenses*, were known.) The *histriones* merely danced to flute music, as their language was not generally intelligible to the Romans. In a short time, the youth of Rome began to imitate these actors, and introduced the *versus Fescennini*, so called from an Etrurian city;—they consisted in aspersions of wit and raillery which they threw out at one another in uncouth verses; especially during the harvest festivals. To these succeeded *satira*, so called from *lanx satura*, i. e. a platter piled up with a portion of every kind of fruit in season, which was offered as *primitiæ*, to the gods. The *satiræ* were made up of a confused medley of verse composition, abounding with acrimony and repartee; exempt, however, from the obscenity which too often characterised the *versus Fescennini*. Lucius Livius Andronicus was the first, who passed, from these, to the regular play, of which he afforded a specimen, 512. U. C., a year before the birth of Ennius.

ROMAN TRAGEDY.

The only specimens, extant, of Roman tragedy, are the pieces ascribed to Seneca. They are distinguished only by the depravity of style to which composition merged, after the time of Augustus. They are replete with bombast and affectation; preserving no impress of Grecian art.

ROMAN COMEDY.

The Romans were a people eminently addicted to imitation. Their regular drama, as well as many other arts, they borrowed from Greece,—“*Græcia capta ferum victorem cepit*,”—and can claim no credit on the score of originality, as their best dramatists were little more than translators from the models, which that country supplied. Comedy had attained its third age, before it laid foot on Roman ground. The first, who produced a play at Rome, was the freedman Lucius Livius Andronicus, 510. U. C. two-and-fifty years subsequent to the death of Menander, and about twenty after the first declaration of war against Carthage. The arrival, at this time, of an earnestly expected peace, was a favourable juncture for this kind of relaxation. Livius was succeeded, ten years afterwards, by Nævius; and fifteen years intervened from Nævius to the appearance of Plautus (see note on And. prol. 18.) on the stage; who was followed by Ennius, Statius Cæcilius of Milan, Terence, (three contemporaries,) Afranius, and, a short time after, Pacuvius and Accius. Finally, Lucilius arrived, who rather pursued the system of the middle comedy, and exercised his satiric powers with much success, we are told, upon the writings of the latter two. The Romans made no use of the chorus;—they merely distinguished the Acts of their plays by a performance on flutes, or *tibiæ*.

FABULÆ.

The *fabulæ* are divided into two classes :—I. *Togatæ*, in which the dresses were Roman. II. *Palliataæ*, in which they were Grecian ;—so called, because the *toga* and *pallium* were the national garbs of the Romans and Greeks respectively. Of the *togatæ* there are four divisions :—1. *Prætextatæ*, where the chief characters represented persons of high rank, and were therefore dressed in the *prætexta*. 2. *Tabernariæ*, the characters of which, were taken from humble life. 3. *Atellanæ*, consisting of wit and raillery ; so called from the place of their invention, Atella, in the Osci. The principal writers were Novius, Pomponius, Mummius, and Sylla. 4. *Pantomimi*, invented by Augustus, were representations in dumb show, in which *planipedes* was a name of the actors, because they wore nothing on the feet but a creaking sandal of wood or iron, called *scabilla*. Pylades and Bathyllus were celebrated actors in them. Of the *palliataæ* there are also four species :—1. *Tragediæ*. 2. *Comediæ*. 3. *Satiri*. 4. *Mimi*, in which there was both speaking and acting. Laberius and Publius Syrus were composers of them, in the time of Cæsar. From these the *pantomimi* were derived. Again, of *comediæ*, the following three kinds are specified :—1. *Trabiataæ*, invented by Melissus, a grammarian, in which, probably, the characters were of the equestrian order ; from the *trabea*. 2. *Rhintonicæ*, invented by Rhinton. 3. *μικταί*, in which the comic and tragic style were mixed.

In a Roman comedy there were four parts :—1. *Prologus*, or preface, which, strictly speaking, was not a part of the play itself. 2. *Protasis*, or the early part of the piece, in which the plot was explained. 3. *Epitasis*, or the actual intricacies of the plot, as the drama advanced. 4. *Catastrophé*, or the conclusion of the play ; in which all the incidents are wound up, and the difficulties brought to a happy issue.

THEATRES.

The first theatres were of a temporary kind, made of wood, and erected anew year after year. The most splendid of this kind was built by M. Æmilius Scaurus, in his ædileship ; it was so capacious as to accommodate 80,000 spectators. These structures were of semi-oval form, and open at top, until Lentulus Spinther introduced the use of canvass coverings. Cæsar, when dictator, covered in the whole forum ; and Nero overspread the amphitheatre, by means of ropes, with canvass, which was painted to resemble the sky. The first theatre of stone was reared by Pompey in his second consulship : it contained 40,000.

The *cavea* of the theatre was the part where the spectators used to sit, and consisted of rows (*gradus*) of seats, placed one above the other, in a semi-circular form. Also, the rows of seats on the border of the orchestra, which were

assigned to senators and foreign ambassadors, were within the *cavea*. Here were, besides, *præcinctiones*, or landings. In the great Roman theatres, there were, between the orchestra rows and the first *præcinctio*, fourteen rows reserved for the equestrian order and tribunes ;—the rows, between the first and second *præcinctio*, were the seats of the plebeians ;—above the second *præcinctio* were *porticos* made in the wall ; and which encompassed the whole ; here women were directed by Augustus to take their seats. The spaces, between the orchestra and first *præcinctio*, and between this and the second *præcinctio*, were divided into *cunei*, by *aditus*, or staircases, at right angles with the *præcinctios* and communicating with them. These divisions were in form like a wedge (*cuneus*), widening from the orchestra towards the back of the theatre, as they approached the *porticos*, which formed the widest semicircle. The *aditus*, leading from the first to the second *præcinctio*, were placed intermediately opposite the middle of each *cuneus* below. The *orchestra* was a level platform, whereon actors used to dance (*ὀρχεῖσθαι*). Beyond this, and elevated five feet above it, was the *pulpitum*, from which actors recited their parts. The line, which separated the orchestra and the *pulpitum*, was part of the diameter of the semicircle of the theatre ; for the theatre was larger than a semicircle.

Beyond the *pulpitum* was the *scena*, which was embellished with statues, columns, and various paintings, suited to each play. It was of two kinds, *versatilis*, which was turned round by machinery, and thus displayed different faces ; and *ductilis*, which was drawn aside. For the concealment of the scenery, a curtain (*aulæa*) was provided. This, unlike our modern curtains, disclosed the scene by being drawn down ; and intercepted the view by being drawn up. This was done by a machine called *exostra*. The *proscenium* was between the *scena* and *pulpitum*, and on it the actors appeared when they were not reciting. The place behind the scenes was called *postscenium*, and used for the same purposes as the corresponding part of our theatres.

In various parts of the *cavea* there were *cellæ* fixed, containing brazen vessels (*vasa ænea*), which, acted upon by the voice from the stage, conveyed a musical sweetness to the ear. Lucius Mummius brought several of these to Rome from the Corinthian theatre.

GAMES.

Dramatic pieces were performed at one or other of the following games, which were under the superintendence of the *curule ædiles* :—

1. *Ludi Megalenses*, in honor of Cybele (*μεγαλή μήτηρ*). At these, the Andrian (588. U. C.),—Hecyra (589. U. C.),—Heautontimorumenos (591. U. C.), and Eunuch (593. U. C.),—were represented.

2. *Ludi Funebres*, at the obsequies of some celebrated man. At these the Adelphi (594. U. C.) was acted.

3. *Ludi Plebei*, for the welfare of the Roman commons. At these the Phormio (593. U. C.) was exhibited.

4. *Ludi Apollinares*, in honor of Apollo.

The disputed question, concerning the *unity of time* in the *Heautontimoroumenos*, will be found efficiently discussed in Dr M'Caul's Treatise on the Terentian Metres: as also the difficulty of explaining the terms *tibia*—*dextra*, *sinistra*, *pares*, *impares*, as found in the titles of Terence's plays. To treat these subjects with due care, would encroach on the limits of the present design; while no farther elucidation could be afforded, than that which the student may find, in the work to which he has been referred.



LL
T316Ph
1836

Terence. Andria
Andria, Heautontimoroumenos & Hecyra;
ed. by Phillips.

2034

**University of Toronto
Library**

**DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET**

**Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED**

